Federal Republic of Germany

National Affairs

In 1992, Germany's second year of unification, important developments took place in spheres ranging from foreign policy to the treatment of foreigners to abortion laws. Many of these were related to the dynamics of nation and state building, as Germany assumed its new role as the wealthiest and most powerful state in post-1989 Europe.

In foreign affairs, the most dramatic new development was the participation of the German military in international peacekeeping operations, first in the former Yugoslavia and later in Somalia. In January Germany became the first European state to recognize Slovenia and Croatia. In July Germany began to take part in the humanitarian airlift to Sarajevo. Additionally, Bonn sent a destroyer and three reconnaissance planes to monitor the UN embargo on Serbia and Montenegro. And in December Chancellor Helmut Kohl announced the initiation of humanitarian aid to be delivered by German military personnel to Somalia. These moves provoked heated discussion within Germany. The Bonn government justified its actions with the argument that since the use of arms was excluded, these measures did not constitute military actions and thus did not require parliamentary consent.

In September Foreign Minister Klaus Kinkel addressed the UN in New York, emphasizing Germany's wish to assume all the rights and obligations of a UN member, which could include a seat on the Security Council. In November Kinkel visited China and Japan, and in December the German Parliament ratified, by a large majority, the Maastricht treaty on a European economic, political, and currency union.

State elections were held in Baden-Württemberg and Schleswig-Holstein in April. In both states, the governing Christian Democratic and Social Democratic parties (CDU and SPD) suffered large losses, and the far-right parties made dramatic gains, winning seats in the state parliaments. One-third of the electorate did not vote. These results were repeated in the Berlin local elections in May, the first joint elections in Berlin since 1946. The major parties lost heavily; the right and the PDS (the successor to the Communist party of the former German Democratic Republic) made significant gains, and there were more nonvoters than in any previous postwar election.

In 1992, six million foreigners resided in Germany. One-half of them had lived in West Germany for at least 15 years. Throughout the year, the immigration of asylum seekers remained high (440,000), as did the displacement of eastern Germans to the western states and the resettlement of ethnic Germans from states of
the former Eastern Bloc (149,182 in the first nine months). The growth of the non-native population evoked varying responses as Germans sought to find a public consensus regarding who had the right to live in the unified Germany.

Late August witnessed a pogrom against asylum seekers in Rostock. In late November another attack occurred, this time against resident Turkish citizens in Mölln, a town in western Germany. Significant sectors of the German population distanced themselves from these actions by organizing anti-xenophobia and antiracist demonstrations (see "Anti-Semitism and Extremism," below).

Over the same months, negotiations were held among the major political parties aimed at drafting legislation to limit the number of asylum seekers and other foreigners to be admitted to Germany. An agreement was reached in December. "Refugees of wars" would have a separate status and would be admitted for a limited period of time; "asylum seekers" (the largest category) would retain the right to political asylum only if they arrived directly from countries deemed "insecure"; naturalization of long-term "foreign residents" would be made easier; the flow of "ethnic Germans" would be controlled (partly indirectly, through treaties which would make it more attractive to them to remain where they were); and the number of "contract laborers" in Germany would be limited to 100,000.

Israel and the Middle East

Despite frequent declarations of good faith and reaffirmations on both sides of Germany's "special relationship" with Israel, German-Israeli relations in 1992 started out cool, and by June had reached a 25-year low.

Several issues and incidents contributed to the increasing tensions. In February three German business executives were arrested and charged with having illegally shipped parts suitable for the construction of rockets to Iraq in 1991. In April Israeli foreign minister David Levy criticized Chancellor Helmut Kohl's reception of Austrian president Kurt Waldheim in Germany. In February, in the course of what started out as a commercial dispute between Lufthansa Airline and the Association of Israeli Travel Agencies, Lufthansa was accused of using anti-Semitic stereotypes in its advertising (two days before Holocaust Memorial Day). Ultimately the conflict over the distribution of Lufthansa's "group price" tickets was resolved with a compromise, and it was revealed that Lufthansa's offending advertisement had been commissioned from an Israeli artist.

A constant irritant in German-Israeli relations in 1992 was the Arab boycott of Israeli products. In July Bonn issued a directive prohibiting boycott provisions in trade agreements with other countries. The Federation of German Wholesale and Foreign Trade rejected this policy, claiming that boycott provisions did not damage Israel and that the new directive would put German exporters at a disadvantage when competing with other European countries. In November, during a visit to Riyadh, Economic Minister Jürgen Möllemann announced that, in the future, only the place of origin would appear on goods exported from Germany, instead of the
previous declaration "not from Israel." Möllemann had been chairman of the German-Arabian Society for many years before becoming economic minister in 1991.

Another serious issue was Bonn's continuing refusal to make restitution payments for residents of the former GDR, though talks proceeded regarding other forms of aid.

On a three-day visit to Germany in September, Prime Minister Yitzhak Rabin met with President Richard von Weizsäcker, Chancellor Kohl, Foreign Minister Kinkel, and Defense Minister Volker Rühe. In Berlin, Rabin spoke with the president of the German Parliament, Rita Süssmuth, and with leaders of the Social Democratic party. He also addressed the Socialist International, which was meeting at the Reichstag (the building that housed the prewar German parliament), met with the board of directors of the Central Council of Jews in Germany, and visited the former concentration camp at Sachsenhausen. The Israeli prime minister did not ask for German credits but did call for more German investment in Israel, especially in industry and tourism. He also asked for German humanitarian support for the creation of new jobs and for the integration of Jewish immigrants from the former Soviet Union, and he voiced dismay over recent right-wing and anti-Semitic incidents in Germany.

Throughout the year, Israeli officials expressed concern about the increasing manifestations of right-wing radicalism and anti-Semitism in Germany. The opposition Likud called for limiting official relations with Germany, and Israeli minister of education Shulamit Aloni urged the government to call for a travel boycott of Germany, should Bonn fail to take more serious action against right-wing radicalism and anti-Semitism. The Knesset issued a statement expressing Israel's "recognition of those forces in German public life which are active in combating racism and anti-Semitism," but by this time, relations had become so tense that a Knesset delegation postponed its planned trip to Germany.

By the time of Foreign Minister Klaus Kinkel's visit to Israel in November, German-Israeli relations had taken a turn for the better. The Israelis did not bring up the matter of restitution payments for former East German residents, and Kinkel's talk with Israeli foreign minister Shimon Peres centered on "cooperation." Kinkel pledged that Germany would help Israel with the absorption of immigrants from the former Soviet Union; that funds for German-Israeli research and development would be doubled; and that the Bonn government would encourage German investment in Israel. Kinkel also agreed to push for lifting the Arab boycott of Israeli products. Kinkel's visit was followed by the arrival in Israel of Klaus Naumann, inspector general of the German Army. This was the first visit to Israel of such a high-ranking German military officer. Naumann was greeted by Chief of Staff Ehud Barak and other high Israeli officers.

Despite tensions in their political relations, Germany and Israel remained important trading partners. German investment in Israel (largely in housing, banking, and industry) totaled $312.5 million, and in recent years 130,000–160,000 German tourists visited Israel annually. Cultural and citizen exchanges continued their high
level of activity in Germany’s western states and increased in the new federal states. By June the Deutsch-Israelische Gesellschaft (Germany-Israel Society) had opened chapters in all the new states. Partnerships linked 87 German cities, communities, and districts with 62 Israeli localities. German-Israeli youth exchanges, which involved 7,000 German and 3,000 Israeli young people per year, continued high, with strong participation, especially of eastern Germans.

An active program of German-Israeli cultural exchanges continued. Among the more important events were the following: In February the Hotel Kempinski in Berlin hosted an Israel Week, featuring Israeli chefs and musicians. In March the folklore group Anachnu Kahn performed, writer Amos Elon gave a reading, and painter Uri Shaked opened an exhibit in Munich. The Akko Theater Center staged its controversial play Arbeit macht frei vom Toitland Europa (Work Makes One Free of Death-Land Europe) in Berlin. In May the Israeli play Die Vermummtten (The Masked Figures) opened in Hamburg; and the Leipzig Opera Ensemble performed The Marriage of Figaro and The White Rose at the Israel Festival in Jerusalem. Seven Israeli artists presented at the Dokumenta, Germany’s major international art exhibit, in Kassel. In June an exhibit titled “Positions Israel,” involving 13 contemporary Israeli artists, opened in Berlin. In July a photo exhibit about Jerusalem, featuring the works of photographer Hans Günther Kaufmann and text by writer Shalom ben Chorin, was shown at the Jewish Museum in Frankfurt.

Germany and Israel continued to honor each other’s citizens. Friedrich Schiller University in Jena awarded a posthumous doctorate to Israeli trade-unionist Benjamin Herzl Berger. Berger, a former student in Jena, had been forced to flee Germany before receiving his Ph.D. He settled in Palestine, where he became an editor of Davar, the trade-union newspaper. Gebhard Ziller, secretary of state in the Ministry of Science in Bonn, received an honorary doctorate from Bar-Ilan University. Israel’s Righteous Gentile Award was bestowed on Margit David of the former East Germany. During the Nazi years, her family hid Jews in their cellar and provided them with false identification papers. To date, 2,000 individuals had received this award, including 260 Germans. The David family was recognized only recently due to the lack of official relations between Israel and East Germany. A German high-school student, Jan Bernd Bessling of Münster, won an Israeli essay competition for a composition about his class trip to the former concentration camp Stutthof (near Danzig).

Anti-Semitism and Extremism

Attacks on asylum seekers, foreign residents, and (secondarily) Jews took place on a daily basis throughout 1992 and dominated newspaper headlines after mid-August. Over 20,000 acts of violence with proven or suspected right-wing motivation were registered. Over one-third of these offenses involved arson or bombing; most of the perpetrators were between 12 and 20 years old. By December the total number of militant right-wing Germans was estimated at 6,000, and some 41,000
German citizens were registered with the Federal Republic's 77 right-wing parties and organizations. Public discussion centered on the attacks and their perpetrators and also on the official reluctance, in particular of the federal government, to protect the victims (and potential victims) or to combat the radical right with a rigor similar to that deployed against the radical left in the 1970s and 1980s.

A shocking episode occurred in late August in Lichtenhagen, a high-rise suburb of Rostock. For several days, 500 right-wing youths firebombed—and ultimately burned down—a building housing 300 foreigners. All evidence suggested that this attack had been well organized. Nevertheless, the police arrived at the scene several hours late; local citizens even gathered to watch. One spectator told a reporter: "It's like a public holiday here!" Mecklenburg-Vorpommern's minister of the interior, Lothar Kupfer (CDU), emphasized the need to curb "the uncontrolled flow of foreigners" to his state. In the aftermath, Rostock's police chief was fired, and 32 youths were arrested. Two were charged with attempted murder and the rest with severely disturbing the peace. Further attacks on asylum seekers took place in several communities in eastern Germany.

In mid-November it was confirmed that members of Germany's armed forces had participated in 22 right-wing incidents—mostly in the attacks on the residences for asylum seekers, but also in desecrations at Jewish cemeteries. They committed these acts, however, in off-hours and wearing civilian attire. Alisa Fuss, president of the International League for Human Rights and a founder of the Berlin Jewish Group, called for a nationwide strike to express public outrage at the attacks and at the inadequate response of public officials.

Another incident that attracted national and international attention took place in late November in Mölln, a small town in Schleswig-Holstein. Three Turkish residents, a woman and two children, died when two houses were set afire. Nine other Turkish citizens were injured when they jumped out of windows to escape the flames. Unlike previous attacks, in which the target was asylum seekers housed in barracks in the eastern states, this incident took place in western Germany and was aimed at the resident foreign population. The victims had been living and working in Germany for up to 20 years. Two men (25 and 19 years old, respectively) were arrested. In the days and weeks following this event, demonstrations against xenophobia and racism were organized in several German cities, and two right-wing parties (National Front and Democratic Alternative) were outlawed. Further attacks on foreigners took place in Gelsenkirchen, Vreden, Eberswalde, and Neuruppin. In Neuruppin the victims were ethnic German immigrants from the former Soviet Union.

After the incident at Mölln, Ralph Giordano, a writer of Jewish descent, sent an open letter to Chancellor Kohl, advising him that many Jews in Germany were planning to resort to armed self-defense. Ignatz Bubis, president of the Central Council of Jews in Germany, called on Germans to demand that the state adopt a tougher policy against right-wing radicalism. The Israeli government also appealed to Bonn and to German society to combat violence from the right. The final weeks
of 1992 saw a series of large candlelight demonstrations and cultural events in Germany’s major cities condemning racism and xenophobia. In December the Bonn government announced the establishment of two bodies: a new subcommittee to deal with combating right-wing radicalism and a coordinating group under the leadership of the Office for the Protection of the Constitution, with the participation of the Office for Combating Crime (Bundeskriminalamt) and the Federal Prosecutor’s Office.

According to a January 1992 survey of 2,000 western Germans and 1,000 eastern Germans, conducted by the Emnid Institute in Bielefeld, most Germans were ashamed that “Germans had committed so many crimes against Jews” but did not feel guilty and wanted to “close the file” on that part of German history. Of those surveyed, 73 percent rejected the idea that the unified Germany should make restitution payments for the GDR; 91 percent felt that Jews from the former Soviet Union should not be privileged over other foreigners; 32 percent responded that worldwide, Jews have too much influence; another 32 percent said that if Jews are hated and persecuted, it is partly their fault; 42 percent felt that the Nazi regime had its good and bad sides. Fewer eastern Germans than western Germans, however, wanted to “close the file” on Germany’s past, and more eastern Germans felt a special responsibility toward the Jews.

Against the background of these attitudes and the general climate of violence, the number of anti-Semitic crimes in Germany soared in 1992. In Munich, just before Passover, inhabitants of the Jewish old-age home received letters containing Hitler texts; in the days before Rosh Hashanah, fliers circulated in the city charging that kosher slaughter involves animal torture. Also in September, anti-Semitic pamphlets were found in the Hohenschönhausen district of eastern Berlin. Throughout the year Jewish monuments were damaged, and 80 desecrations of Jewish cemeteries were reported. There were also two incidents in which German radio stations broadcast anti-Semitic material. In September, on a program called “Schalom,” DLF (Deutschlandfunk) editor Joseph Biolek characterized Jews as left-wingers who tend to distort the German past. And in December a program on the popular RTL station featured a sympathizer of the right-wing Republican party who, broadcasting under the pseudonym Aaron Moschel, told the radio audience: “The Germans are Jew-haters. We have to defend ourselves.”

Two troubling incidents occurred in the city of Rostock. In October, a group of young French Jews—members of the groups Tagar, Betar, and Sons and Daughters of Deported Jews from France—came to that city to protest Germany’s September 24 agreement with Romania, which facilitated the repatriation of Romanian Gypsies from Germany. The protesters, led by the French Nazi hunters Serge and Beate Klarsfeld, became involved in skirmishes with the police after they tried to occupy Rostock’s city hall and to hang a sign condemning the agreement and recalling Nazi crimes against the Gypsies. Several demonstrators were taken into custody; all but three were released within 48 hours. In Paris, demonstrators demanding the release of the last three French Jews broke a window of the Goethe Institute, and 200
French Jews protested in front of the German embassy. The incident ended with the release of the three French Jews ten days after the incident began. The Berlin rabbi who visited the three in jail wondered at the sudden efficiency of the Rostock police, given their helplessness in August (see above). He reported that the young men had been held in cells with seasoned criminals and had been advised to remove their kippot, so as not to “provoke” the other prisoners.

In the first week of November, the new president of the Central Council of Jews in Germany (Zentralrat der Juden in Deutschland), Ignatz Bubis, visited Rostock as a guest of the city. He criticized Rostock’s racist riots in August and the arrest of the French Jewish protesters. During a press conference at city hall, Rostock city councillor Karl-Heinz Schmidt (CDU) asked: “Mr. Bubis, you are a German citizen of the Jewish faith. Your home is Israel. Is that right? What do you think of the daily violence between Palestinians and Israelis?” Bubis responded angrily: “In other words, you want to know what business I have here?” Bubis tried to clarify the difference between religious belief and citizenship, and said, “My home is in Frankfurt and Judaism is no nationality.” He went on to say that remarks like Schmidt’s encouraged right-wing extremist behavior. The next day Schmidt resigned his office under pressure, and Mayor Klaus Kilimann asked Jewish citizens for forgiveness. Shortly after this incident, the Middle German Broadcasting Company (MDR) canceled Bubis’s appearance—scheduled for January 1993—but reinvited him after the cancellation was publicized.

The antiforeigner and anti-Semitic attacks of autumn 1992 included fires set at the sites of two former concentration camps. The so-called Jewish barrack in Sachsenhausen was torched in late September. The next day, hundreds of Jewish and non-Jewish demonstrators held a rally at Sachsenhausen to express their outrage. No German politicians appeared. A planned demonstration two weeks later, sponsored by the state parliaments of Berlin and Brandenburg, the Central Council of Jews in Germany, unions, and about 20 church-related groups, drew a disappointing 5,000 participants. Three weeks after the attack at Sachsenhausen, a fire was set at Ravensbrück. The news was withheld from the public for two and a half days.

Throughout the hot autumn, the president of the Central Council of Jews in Germany was everywhere. Bubis attended rallies against xenophobia and anti-Semitism, gave press interviews, and appeared on radio and television. He condemned the racist attacks; he urged all citizens to force the federal and local governments to protect victims and potential victims of violence in Germany; he spoke out strongly against changing Germany’s asylum law; and he publicly urged that German citizenship be granted to all children born in Germany, regardless of their parents’ origins.

**Holocaust-Related Matters**

This year saw the termination of two Nazi war-crimes trials in Germany. In January the regional superior court in Hannover announced that, after ten years,
it would end the trial of 69-year-old former SS Corporal Heinrich Niemeyer. This had been one of the longest-running trials in the history of the Federal Republic. Niemeyer was accused of having shot Jewish prisoners during an evacuation march from Auschwitz in January 1945. The court claimed he was suffering from health problems that rendered him unable to stand trial.

In May the trial of SS Sergeant Josef Schwammberger, at the regional court in Stuttgart, ended after almost a year. The 80-year-old Schwammberger, an Austrian by birth, was convicted of 25 murders and of complicity in several hundred others and sentenced to life imprisonment. He was originally charged with 45 murders and complicity in 3,000 other deaths. Schwammberger admitted only that from 1941 to 1944 he was commander of the forced-labor camps Rozwadow and Przemysl in occupied Poland. Following the sentencing, protesters gathered outside the courthouse and called for Schwammberger’s release.

The Central Office for the Prosecution of Nazi Crimes (in Ludwigsburg) announced in April that in the future there would “probably be no more big Nazi trials.” Central Office officials explained that those who held high offices under the Nazis were now in their nineties and not fit to stand trial, and that the failing memory of older witnesses hampered prosecution efforts. Since May 8, 1945, 163 life sentences had been passed by West German courts on Nazi criminals. Twelve people were condemned to death but were saved when the death penalty was abolished in West Germany in 1949. By contrast, the German Democratic Republic had sentenced 12,900 Nazi criminals. Up to 75 percent of the sentences, however, were for less than ten years in prison, and many of those sentenced had fled to West Germany and were tried in absentia.

In March, 70-year-old State Parliamentary Deputy Gustav Just, a prominent Social Democrat in Brandenburg, admitted that during World War II he had voluntarily participated in the execution of Jews in Ukraine; he referred to the incident as “old hat.” Just stepped down from state government after days of criticism and calls for his resignation by the CDU, FDP, and PDS and by Heinz Galinski, president of the Berlin Jewish Community and of the Central Council of Jews in Germany. This development marked a new phase in the politics of Germany’s eastern states, where, previously, officials were forced out of office for Stasi (GDR state security) rather than Nazi involvement. The Central Council of Jews in Germany protested the fact that criminal investigation of Just’s past was initiated but soon dropped.

Also in March, Chancellor Helmut Kohl welcomed Austrian president Kurt Waldheim to Munich for an “unofficial working visit.” This trip, which broke the international isolation of Waldheim, was the Austrian president’s first visit to Germany since he assumed office in 1986, though the two leaders had met in Austria. Waldheim came to Munich to accept an award from the conservative Peutinger Foundation and was a guest of Kohl and of Bavarian prime minister Max Streibl at a luncheon. The visit provoked bitter criticism from Jewish organizations, from the Israeli government, and from the press.
Chancellor Kohl’s response to the reproaches was sharp: “I as chancellor decide on whom I meet here in Munich.” He further charged that an emissary of the World Jewish Congress had “traveled to East Berlin in late 1989 and politicked against unification in a scandalous manner.” This accusation was documented by papers from East Germany, but was denied by Maram Stern, the emissary involved. The Central Council of Jews in Germany said it knew nothing of Stern’s GDR visit. Heinz Galinski said that Chancellor Kohl could meet with whom he wished, but the Jewish community could criticize him for it.

This year also saw new German legislation regarding compensation to categories of victims of Nazism that had not previously received reparations payments. In March, payments of DM 1,400 per month (DM 800 for widows and widowers of victims) were extended to victims of Nazism from the former East Germany. In November the German Ministry of Finance and the Conference on Jewish Material Claims Against Germany reached an agreement on compensation payments to Jews who were persecuted by the Nazi regime but who, as citizens of states in the former Eastern Bloc, had received little or no restitution. On the basis of a clause in the German unification treaty, the Bonn government earmarked DM 100 million ($63 million) for these payments, which were to be made between 1993 and 1999 to persons who had been incarcerated in concentration camps for at least 6 months or imprisoned or in hiding for at least 18 months.

In September three Jewish women, now in their seventies, filed a suit with the Bremen Regional Court seeking compensation for forced labor during World War II. The claimants demanded a nominal DM 15,000 ($10,000) each. If successful, the case could set a precedent for payments of millions of marks, since several thousand foreign forced laborers in Nazi Germany are still alive.

Incidents involving revisionist history of Nazi Germany centered this year around two right-wing personalities. In January the German Federal Archive in Koblenz announced that the purported memoirs of Adolf Eichmann, which British revisionist historian David Irving had recently presented to the public and to the archive as a new find, were “nothing new,” but were from a 1980 book, I, Adolf Eichmann. In May Irving was fined DM 10,000 in Munich for having proclaimed in spring 1990 that there never were gas chambers. Irving had traveled to Germany that year to participate in a right-wing demonstration in Berlin, which was subsequently canceled by the authorities.

Over the summer, the right-wing publisher Alfred Detscher of Munich was convicted of incitement, of provoking racial hatred, of damaging the memory of the deceased, and of slander. The charges were based on articles and notices published by Detscher in 1991 denying the Holocaust. Detscher was fined DM 10,000 and sentenced to 12 months’ probation.

Concern about the public rehabilitation of Nazis was raised by the announcement in July that a pilgrimage site and museum had been erected in honor of Arno Breker, a prominent Nazi sculptor who died in 1991 and whose works had been banned from German museums since 1945. The edifice was built in Nörvenick (North Rhine-Westphalia).
JEWISH COMMUNITY

Demography

The total number of Jews in Germany, including those not affiliated with the organized Jewish communities, was estimated to be well over 40,000.

On December 31, 1992, the total membership of Germany's organized Jewish communities was 37,498. This represented an increase of 3,806 over the figure for 1991, and it included 4,551 immigrants from abroad, most of whom had come from the former USSR during the previous few years. The distribution of this membership, including the number of immigrants, was as follows: Baden 1,675 (up 306 since 1991), including 335 immigrants; Bavaria 5,545 (down 68), 202 immigrants; Berlin 9,834 (up 440), 702 immigrants; Bremen 218 (up 54), 53 immigrants; Frankfurt 5,633 (up 311), 377 immigrants; Hamburg 1,691 (up 298), 297 immigrants; Hesse 2,167 (up 257), 222 immigrants; Cologne 1,626 (up 189), 230 immigrants; Lower Saxony 1,069 (up 297), 219 immigrants and 54 members of the new Jewish community in Oldenburg; North Rhine 4,107 (up 602), 643 immigrants; Saar 291 (up 68), 71 immigrants; Saxony-Thuringia (Dresden, Erfurt, Chemnitz, Leipzig) 287 (up 55), 70 immigrants; Saxony-Anhalt, Brandenburg, Mecklenburg-Vorpommern (Halle, Magdeburg, Potsdam) 152 (down 13), 50 immigrants; Westphalia 1,767 (up 610), 623 immigrants; and Wurttemberg 1,015 (up 336), 368 immigrants.

Soviet Jews

The Federal Administrative Office reported that, as of December 31, 1992, immigration documents had been issued to 47,015 Jews seeking to leave the former Soviet Union. The administrative office had no information on how many of these people actually entered Germany or what happened to them after their arrival. The Central Welfare Board of Jews in Germany confirmed that, as of October, 12,000–15,000 Jews from the former USSR had immigrated to Germany, but not all of them were registered as members of a Jewish community. For example, 73 immigrants were sent to the city of Reutlingen, which had no Jewish community. The Welfare Board made an effort to settle as many of the immigrants as possible in the eastern states, to strengthen and rejuvenate the small Jewish population of what had been East Germany. The immigrants, however, tended to leave the eastern states and head west. The economic situation in the eastern states was generally precarious, and the seven small Jewish communities in the east had few resources for integrating the newcomers. In eastern Berlin, for example, over the year, 190 Soviet immigrants arrived, while 166 left, resulting in a net gain of 24.

The Jewish communities struggled with the problems posed by the dimensions of the immigration, such as finding the new arrivals apartments and jobs. Also, although the Soviets were supposed to apply for immigration papers before leaving for Germany, many were still arriving with three-month tourist visas. Regularizing these people's status entailed prolonged struggles with German bureaucracies. In
several places, the arrival of Soviet Jews literally doubled the size of the Jewish population, creating an urgent need for larger religious and communal facilities.

In April the federal government announced that Jews arriving from the former Soviet Union would have a status similar to that of Kontingentflüchtlinge (quota refugees), but would have to retain their previous passports instead of being issued new international passports. This decision was based on objections from the CIS that, since the Soviet Union had signed the Geneva Convention, its citizens could not be considered refugees. By December, after much political and bureaucratic wrangling, all the Soviet Jewish immigrants in Germany had obtained full Kontingentflüchting status.

Communal Affairs

The death on July 19 of Heinz Galinski, president of both the Berlin Jewish community and the Central Council of Jews in Germany, marked a major turning point in the history of postwar German Jewry. Galinski was born in 1912 in West Prussia and came to Berlin in 1938. An Auschwitz survivor, Galinski had led the Berlin Jewish community since 1949. (From 1953 to 1991 he headed the West Berlin community; East Berlin maintained a separate Jewish community.) He became president of the Central Council of Jews in Germany in 1988.

When Galinski took on the Berlin post, that Jewish community was considered—and considered itself—a Liquidationsgemeinde (a community in liquidation). Under Galinski, however, it became a solid and expanding institution; by 1992 it numbered almost 9,000 members—by far the largest Jewish community in Germany. Galinski built a community of Jews of heterogeneous backgrounds and political orientations—most of them nonreligious Jews—on the basis of an extensive infrastructure of social services. Within the community, Galinski was criticized as an autocrat, and it was no secret that, during his time in office, at least 11 rabbis came and left, following confrontations with him. Most Jewish intellectuals in Berlin kept their distance from the Jewish community. To non-Jewish Germans, Galinski served as a living and voluble reminder of the German Holocaust and of the Federal Republic’s obligations to its Jewish communities. German politicians hated Galinski but were forced to take him seriously and to bestow considerable privileges and public funds on the Federal Republic’s small Jewish population.

Galinski’s funeral was attended by 1,000 mourners, including Chancellor Helmut Kohl, President Richard von Weizsäcker, President of the German Parliament Rita Süßmuth, Mayor of Berlin Eberhard Diepgen, President of the state of Brandenburg Manfred Stolpe, President of the state of Thuringia Bernard Vogel, former mayors of West Berlin Klaus Schütz and Hans-Jochen Vogel, President of the Berlin House of Representatives Hanna-Renate Laurien, and Israeli ambassador Benjamin Navon. At a memorial service for Galinski in late November, Rita Süßmuth appealed to Jews not to leave Germany, despite the increase in anti-Semitic violence. Two days earlier, a plaque was unveiled at the house where Galinski had lived until his deportation in February 1943.
Galinski’s successor as president of the Central Council of Jews in Germany, Ignatz Bubis, had been president of the Frankfurt Jewish community for several years. Born in 1927 in what is today Poland, Bubis survived the Nazi years in a forced labor camp. After the liberation, he came to Germany, where he became a wealthy entrepreneur, specializing in real estate. He became active in Jewish organizations in Germany in the 1960s. Unlike his predecessor, who kept a discreet distance from party politics, Bubis was an active member of the Free Democratic party in Hesse. Where Galinski identified himself as a “Jew in Germany,” Bubis called himself a “German citizen of the Jewish faith.” Although among Jews Bubis was often accused of being too friendly to German politicians, he was very popular with the non-Jewish public. A charismatic speaker, he was constantly invited to participate in public events and television talk shows.

Jerzy Kanal, the new president of the Berlin Jewish community, born in 1921, is a Polish Holocaust survivor. He came to Berlin in 1953 and had been a member of the community’s council of representatives for three decades.

In October the Berlin Jewish community opened a Jewish elementary school in the eastern part of the city, in a building which in the prewar period had housed a Jewish boys’ school. In December the cornerstone was laid for a new building for the Jewish elementary school that had opened in 1986 in West Berlin. The school was renamed the Heinz Galinski School. The Berlin Jewish community also announced plans to open a Jewish high school as soon as possible.

The Central Welfare Board of Jews in Germany (Zentralwohlfahrstelle der Juden in Deutschland) celebrated its 75th anniversary in 1992. Closed down by the Nazis, the board reopened in 1951 to provide for the needs of Holocaust survivors in Germany. As the Jews of the Federal Republic became stabilized and prosperous, the board eventually outlived its usefulness. In 1990, though, it was reactivated to integrate the thousands of Jews who began to arrive in Germany from the former USSR. By 1992 it had 50 permanent employees.

Members of the Dresden Jewish community—which doubled in size this year due to Soviet immigration—expressed resentment over the fact that all formerly Jewish properties in Dresden were being handed over to the Jewish Claims Conference. The community faced considerable financial difficulties, which rental income from some of these properties could alleviate.

The Halle Jewish community—with 25 members, the smallest Jewish community in Germany—marked its 300th anniversary in 1992. The celebrations, opened by Prime Minister of Saxony-Anhalt Werner Münch, included lectures, discussions, concerts, special theater performances, prayer services, and a parade through the city. A volume documenting the history of the Jews in Halle was issued for the occasion.

Two new Jewish communities were established in 1992. In May the city of Baden-Baden rededicated its newly renovated synagogue. The restoration work had been subsidized by the city administration, the German-Israeli Society, and the Council of Jews in Baden. The renovated building was to be used for prayer services and cultural events. Once the renovations were completed, a founding meeting was
held to establish a permanent Jewish community. In Oldenburg, a new Jewish community was organized with 40 founding members. There had been a postwar Jewish community in Oldenburg, but most of its members died and the community was dissolved in the 1960s. In recent years, the opening of a new university in Oldenburg and the immigration of Jews from the former Soviet Union brought a new population of Jews to the area. Oldenburg's city council promised the new Jewish community a synagogue, to be restored and ready for use in 1995.

In February a delegation of 60 leaders of the American Jewish Committee visited Germany for four days. In Bonn, the Americans met with Chancellor Helmut Kohl and expressed concern over increasing right-wing radicalism in Germany. In Berlin, in a meeting with Heinz Galinski, the delegation promised to help find rabbis and Hebrew teachers for the Jewish communities in the new states.

In February Chancellor Kohl spoke with Galinski regarding the situation of Jews in the former Soviet Union and promised food packages for the CIS Jewish communities. In March a delegation of the U.S. Conference of Presidents of Major Jewish Organizations visited Berlin as guests of the Konrad Adenauer Foundation. The presidents met with representatives of Germany's Foreign Ministry, with bankers, with Berlin mayor Eberhard Diepgen, with Berlin's immigration commissioner Barbara John, and with Galinski.

In April Galinski visited Poland as a guest of Polish president Lech Walesa, meeting with representatives of the government and with leaders of the Jewish community. He laid a wreath at the Warsaw Ghetto monument and visited Auschwitz, where he had been an inmate.

Community Relations

The tensions and contradictions—old and new—in the situation of Jews living in the postunification Federal Republic were highlighted by several incidents this year.

One involved a controversy over the building of a shopping center on the site of a former Jewish cemetery in the neighborhood of Ottensen in Hamburg. The cemetery, which dates from 1663, was in use until it was confiscated by the Nazis in 1934 and destroyed. After the war, the land, then unrecognizable as a cemetery, was returned to Hamburg's Jewish community. In 1950, the trustee agency Jewish Trust Corporation sold the land to a builder who resold the property in 1988. The current owner's plans to construct a large shopping center on the site angered some residents of Ottensen—a poor area with a large immigrant population. The shopping mall was publicly opposed by some members of the Greens on the grounds that it would drive up rents and benefit mostly real-estate speculators.

When it was discovered in the spring that the site had once been a Jewish cemetery, the Greens alerted Athra Kadisha, a Jerusalem-based Orthodox group that works to preserve holy places. Athra Kadisha, in turn, mobilized Orthodox Jews from several countries to protest at the site. By early May, hundreds of Orthodox Jews from England, Israel, Belgium, and Canada were protesting outside Chancellor Kohl's office in Bonn, as well. On May 21, Hamburg's police headquar-
ters advised local police stations to immediately report any information regarding the arrival or sojourn of Orthodox Jews in Hamburg. After weeks of demonstrations, confrontations, suggestions, and counter suggestions, at the end of May Chief Rabbi of Jerusalem Itzhak Kolitz came to Hamburg to inspect the site. He agreed to the construction, but “with a heavy heart.” He stipulated, however, that the bones in the earth not be removed to another cemetery: hence, no digging could proceed on a large part of the building site.

In Berlin, conflict continued regarding the legal status of the maverick, self-designated Orthodox Jewish community Adass Jisroel. This congregation, located in the eastern part of Berlin and represented by the Offenberg family, was recognized by the GDR government in 1989 as the successor to the Jewish community of the same name that was dissolved by the Nazis in 1939. This recognition brought Adass corporate status and five valuable pieces of real estate. However, Adass Jisroel was never recognized by the Central Council of Jews in Germany or by the Jewish Claims Conference, which also laid claim to the five properties. In October the Berlin Senate announced that it would not recognize Adass Jisroel as successor to the prewar Orthodox community and would revoke its corporate status, but would not try to recover the real estate. The Offenberg family contested this decision in administrative court. Fearful of a scandal, the court put off making any legal judgment. For the time being, the Senate promised Adass Jisroel DM 110,000 to modernize its heating system and provide a paid employee for its cemetery.

Another confrontation in Berlin involved the renaming of streets in the district of Wilmersdorf. The local SPD suggested restoring the pre-Nazi names of three streets named for resident Jewish families—Morgenroth, Friedenthal, and Duncker. Many local residents, however, opposed the renaming and engaged a lawyer to represent them. When historian Götz Aly defended the renaming at a neighborhood meeting, referring to the murder of European Jewry, a local resident shouted: “We should be able to discuss street signs without having Auschwitz rubbed under our noses!”

A sharp contrast in spirit was shown by an anonymous female politician on Berlin’s Alternative List (the Berlin equivalent of the Greens party) who turned over her inheritance—which was based on “Aryanized” Jewish property confiscated in the 1930s—to a new foundation helping Jewish women to study in Berlin.

In Frankfurt, at the Börneplatz, the Museum Judengasse (Jew Alley Museum) opened in November, as a branch of the Frankfurt Jewish Museum. Museum Judengasse comprises 500 square meters in the basement of the postmodern high-rise erected over the remains of what had been Frankfurt’s Jewish quarter in the Middle Ages. The new structure had been built despite vehement protest from Frankfurt’s Jews. (See AJYB 1989, pp. 344-45.) Worked into the concrete of the structure are reconstructions of the foundations of five of the Judengasse’s 19 houses. The museum’s first exhibit, “Stages of Forgetting,” included video clips of Jewish demonstrators being carried from the construction site by German police in 1987.

Another area of tension was the fate of former synagogues. In Ingolstadt, a former
A synagogue was destroyed without the permission of the local authorities when the building was converted first to a pinball casino and then to a café. After protests from the local Jewish community, the authorities fined those responsible DM 100,000 and promised the community that the original structure would be restored. In March the Central Council of Jews in Germany complained that in Hesse the CDU was opposing the restoration of former synagogues, even in cases where agreement to renovate already existed. Further, it accused the CDU of giving the impression that the restoration of synagogues competed with other public projects.

In December the Central Council of Jews in Germany protested the demolition of a former synagogue in Malchow (Mecklenburg-Vorpommern). The owner of the building had been given permission to demolish the structure, which he described as a “storage shed,” though it covered an area of 300 square meters. When the local authorities claimed they had no idea that the building was a former synagogue, the Central Council countered that it had filed papers to reclaim the structure in 1991.

**Jewish-Christian Relations**

The Lutheran Church’s network of Societies for Christian-Jewish Cooperation continued its work, but at a low level of activity. The proliferation of new Jewish cultural organizations—many of them quite dynamic—had led to a situation where some communities now had several groups organizing conferences, exhibits, lectures, and the like, with Jewish content, though not necessarily in a religious framework.

In January the Rhine state synod of the Lutheran Church released a declaration acknowledging that, during the Nazi years, Lutherans had not assisted Jews and had not stood by Christians of Jewish descent. Also in January, the Lutheran Academy at Arnoldshain held a conference on “Awareness of the Holocaust in Postwar Germany.” In February the Siegen Society for Christian-Jewish Cooperation organized a seminar on “The Arab-Israeli Conflict After the Gulf War,” with Kalmon Yaron and Mahmoud Abu-Bahr (an editor with Israeli national television), both of the Martin Buber Institute of Israel, as guest speakers.

Authorities in the Bavarian town of Deggendorf announced in May that the annual pilgrimage to Gnad, a church built in 1360, would be abolished. The history of the pilgrimage goes back to a supposed desecration of the host and other alleged sacrilegious acts by Deggendorf Jews in the 14th century. The vice-general of Regensburg, Wilhelm Gegenfurter, said this was “the only consequence possible” after recent research revealed that the Jews of Deggendorf were not guilty of any of the crimes of which they were accused, including ritual murders of children. The pilgrimage would be replaced by a “Week of Faith,” and a memorial stone would be erected for the murdered Jews.

The Düsseldorf Society for Christian-Jewish Cooperation helped with settling in Soviet Jewish immigrants. It organized a weekly meeting and a German-language course for 30 adults (of whom only one had a job). In September the Rhine-Neckar
Society for Christian-Jewish Cooperation organized a pilgrimage to Gurs, to commemorate the deportation of Jews from Baden-Palatinate to France. In December, against the background of increasing anti-Semitism and violence against foreigners in Germany, the Cologne Society for Christian-Jewish Cooperation held a conference—"Abraham Unites, Abraham Divides"—about relations between Christians, Muslims, and Jews. And the synod of the Lutheran Church of Brandenburg-Berlin condemned the "re-emerging hatred of Jews" and called on Christians to stand by their Jewish fellow citizens and help them build their community. For the first time, an effort was made to insert a reference to the "ongoing chosenness of Jews" as God's people into the synod's new (postunification) constitution.

Culture

As in previous years, a staggering number of cultural events with Jewish themes took place in Germany in 1992; many of these events were organized by and/or for non-Jewish Germans. Germany's three largest Jewish communities—Berlin, Frankfurt, and Munich—all held major Jewish cultural festivals. In addition, cities, towns, and communities throughout the Federal Republic organized exhibits, concerts, conferences, and lectures on Jewish themes. A festival of Yiddish song and klezmer music took place in Fürth in March. In August, a klezmer group, the Klezmorim, was founded in Quedlinburg, a small community in the Harz Mountains with no Jewish inhabitants.

In November, after years of struggle to secure financing from the Berlin senate, the cornerstone was laid for a new Jewish museum in Berlin. The estimated cost was DM 120 million. Construction was to begin in 1993 and be completed in 1996; the museum is scheduled to open in 1998.

In January the Moses Mendelssohn Center for European Jewish Studies opened at the University of Potsdam, with Julius Schoeps as director. The center seeks to promote interdisciplinary work among scholars of religion, literature, the social sciences, and history. In May a Research Office for German Jewish Contemporary History was established, to be located at the German Army University in Neubiberg. Headed by Michael Wolffsohn, it will focus on German Jewish history after 1945.

Dresden acquired two new institutions of Jewish interest. The Hannah Arendt Institute for the Study of Totalitarianism opened in November, its purpose to study the social and political structure of Nazi Germany and the GDR and their influence on the Federal Republic. And Hatikva, a place of learning and meeting, offered Dresdeners their first opportunity to participate in cultural and educational events on Jewish themes outside the framework of religious institutions. In August a European Center for Jewish Music was founded in Hannover. It will be financed by the state of Lower Saxony and linked to Hannover's College of Music and Theater.

A major controversy erupted in January when the commission that selects the
German film to be an Oscar nominee decided not to nominate *Europa, Europa* (German title: *Hitlerjunge Salomon*). *Europa, Europa* was voted the best foreign film of 1991 by the U.S. National Board of Review, and it won the Hollywood Foreign Press Association’s Golden Globe Award. The film tells the story of a Jewish youth adrift in Europe during World War II, who is enrolled at an elite school for Hitler Youth and falls in love with a blond German girl. Several prominent German filmmakers and actors—including Volker Schlöndorff, Michael Verhoeven, Margarethe von Trotta, Werner Herzog, Hanna Schygulla, and Armin Mueller-Stahl—signed an open letter supporting the film, but clearly many Germans were made uncomfortable by it.

Of the hundreds of exhibits with Jewish content shown in Germany this year, the following were among the most noteworthy. “Patterns of Jewish Life,” which opened in Berlin in January, was several years in preparation and cost DM 10 million ($6.3 million). Encompassing 2,000 objects, it documented the everyday life, work, and beliefs of Jews from antiquity to the present. Among many events offered in connection with the exhibit were a conference on German Jewish women in the 19th and 20th centuries; several film series, including Yiddish films, Israeli films about Holocaust survivors and their children, documentary films about the Holocaust, and pre-World War II films from the Soviet Union; and readings by contemporary German Jewish writers Jurek Becker and Irene Dische. Altogether, 350,000 people saw the exhibit, and 115,000 attended the related programs.

Another particularly interesting exhibit, at the Berlin Academy of Art, documented the history of the Jüdische Kulturbund, the cultural organization that Jewish artists in Berlin were forced to form by the Nazis. The exhibit was prepared by Henryk Broder and Eike Geisel. “Degenerate Art: The Fate of the Avant-garde in Nazi Germany,” an exhibit mounted by the Los Angeles County Museum of Art, was shown in Berlin in March. And “Jewish Life in Eastern Europe,” an exhibit of photos by Edward Serotta, opened at America House in December.

A major conference on anti-Semitism in Europe was organized in Berlin in September by the Center for the Study of Anti-Semitism (an institute of Berlin’s Technical University), in cooperation with the Jerusalem Center for the Study of Anti-Semitism and the London Institute of Jewish Affairs. Three hundred people participated.

**Holocaust Commemoration**

Many individuals and institutions throughout Germany took part in remembering the Jewish victims of Nazism, and considerable public resources were committed to these commemorations. In November the Bonn government announced that it would contribute DM 10 million ($6 million) in the years 1992–96 toward restoration work at Auschwitz (the total cost of the project is DM 70 million). The first 2.5 million marks would be paid in 1993. The Norddeutsche Rundfunk (NDR, North German Broadcasting Company) collected DM 400,000 for the Auschwitz
project through a radio campaign. Employees at NDR were shocked, however, by the angry reactions of many listeners. Three out of four telephone calls responding to the campaign were negative, and the announcers received several threatening calls and letters.

In January a Holocaust “learning and memorial center” was opened at the Wannsee Villa, the house in the suburbs of Berlin where the decision to carry out the Final Solution was made in January 1942. The center is supported by the Ministry of the Interior, the city of Berlin, and the Central Council of Jews in Germany. The opening ceremony was attended by Chancellor Kohl, President of the German Parliament Süssmuth, and Simon Wiesenthal.

Controversy surrounded the erection of new Holocaust monuments and the reorganization of existing memorials in former East Germany, because they raised questions about the identities and relative importance of the perpetrators and victims of recent German history. For example, the concentration camps Buchenwald and Sachsenhausen were the sites of mass liquidations by the Nazis in the years 1937–45. But from 1945 to 1950 they were used by the Soviet occupation forces as internment camps for opponents of Stalinism, including many former Nazis. (56,000 people perished in Buchenwald from 1937 to 1945, and another 10,000 from 1945 to 1950; in Sachsenhausen, 100,000 were murdered during the Nazi years and another 13,000–30,000 died during internment by the Soviets.) The question as to whether the two groups of “victims” should be remembered together or separately aroused considerable public debate.

In the case of Buchenwald, a committee of experts decided in favor of two separate memorials. The committee also announced that a plaque would be placed at the exhibit on the camp’s Nazi history to commemorate Buchenwald’s Jewish victims. (Until 1992 there was only a plaque to remember those Jews brought to Buchenwald in November 1938, in the aftermath of Kristallnacht.) In May, on the 47th anniversary of the liberation of the Ravensbrück concentration camp, a room was dedicated to the Jewish women who perished there. In the GDR years, rooms had been dedicated to the Czech and Polish victims, but, since the Jews were not recognized as a nationality, no room had been dedicated to them.

Another variant of the public debate about memorials was the conflict over the planned Berlin monument to the Jewish victims of Nazism. In 1988 a Berlin citizens’ initiative, sparked by television personality Lea Rosh, proposed this monument, to be erected in the center of the city, near Hitler’s bunker. The Central Council of Sinti and Roma (Gypsies) then demanded that, as victims of Nazi racism, they also should be included in the monument. This demand was opposed by the citizens’ initiative and by the Berlin Jewish community. After much wrangling at the local level, the issue was resolved in Bonn. In July the federal government announced that the Berlin monument would commemorate only the Jewish victims, and that a separate memorial would be put up for the Gypsies.

November 9 (Kristallnacht) was widely observed throughout Germany, but this year the commemoration took a new turn. Evidently because of the great success
of November 9 rallies in previous years—especially 1991 in Berlin, Cologne, and other large cities—some top politicians decided to put themselves at the helm of a similar demonstration in 1992. This rally, dubbed the Grossdemonstration, was under the patronage of President von Weizsäcker; announcements of the event appealed to citizens to individually oppose hatred and violence on the anniversary of “the night in which what began with burning synagogues ended with extermination camps and a world war.”

Unlike previous years, in which commemorative events often included a march to a Holocaust site, this year’s demonstration in Berlin began in West Berlin at the Wittenbergplatz and Gedächtniskirche (Memorial Church) and in East Berlin at the Gethsemanekirche (Gethsemane Church, the principal center of the East German dissident movement in the late 1980s). The marchers from these German and Christian sites met at the Lustgarten Square in the historic center of Berlin.

The CDU, SPD, and FDP politicians involved clearly hoped that the mere act of appearing prominently in a mass rally of this sort, with over 300,000 participants, would serve to advertise to the international community—and also to the German right—official German concern about Rostock. A substantial number of participants, however, regarded this as insincere political propaganda and resented the usurpation of the event by mainstream politicians. Speakers were loudly denounced as “hypocrites,” and about 100 young radicals engaged in violence and egg throwing. Ignatz Bubis, president of the Central Council of Jews in Germany, was present at the demonstration but was not an official speaker. He addressed the rally, however, after it had been disrupted and was officially declared to have ended, saying: “I am ashamed for what happened here; we are not in the year 1938, but in 1992.”

Beside the citywide commemorations, several Berlin districts put up plaques and monuments to former Jewish inhabitants. The Berlin Museum for Transportation and Technology organized an exhibit on the role of the railroad in the Final Solution, and an exhibit was mounted in honor of Raoul Wallenberg.

As in former years, several German school groups visited Poland—including the concentration camps and former Jewish ghettos. In some cases, German and Israeli school groups visited Poland together. Many German cities and communities invited their former Jewish inhabitants currently living abroad to return for a visit, free of charge. And throughout Germany, communities continued to erect Holocaust monuments, put up plaques, and organize vigils and silent marches to remember their former Jewish “fellow citizens.”

Publications

As in previous years, over 150 books on Jewish subjects were published in Germany in 1992. At least half were written by non-Jews. The major genres included biographies of noteworthy German Jews; histories and documentations of destroyed Jewish communities in Germany—photo essays about Jewish cemeteries were a favorite; books about anti-Semitism and the Holocaust, including autobiographies
and interviews with Holocaust survivors; religious teachings; novels about Jews (often translated from other languages); histories of Jews in Germany; and studies of Jewish identity.

Among the most important new publications of Jewish interest were *Neues Lexikon des Judentums* (New Encyclopedia of Judaism), edited by Julius H. Schoeps; *Juden in Westdeutschland. Selbstbild und Fremdbild einer Minorität* (Jews in West Germany: The Self-Image and Alien Image of a Minority) by Alphons Silbermann and Herbert Sallen; *Zwischentöne: Jüdische Frauenstimmen aus Israel* (Nuances: Voices of Jewish Women from Israel) by Silke Mertins; and three important testimonials of Jewish Holocaust survivors: *Ich war Hitlerjunge Salomon* (I Was Hitler Youth Solomon) by Sally Perel; *Im Haus des Henkers* (In the Hangman's House), interviews with Holocaust survivors in East and West Germany, by Susan Heenen-Wolff; and *Unbequem . . . Mein Leben nach dem Überleben* (Uncomfortable . . . My Life After Survival) by Inge Deutschkron. Three significant contributions to the literature on émigré Jewish intellectuals were: *Über Juden in Deutschland* (About Jews in Germany) by Gert Mattenklott; *Einige werden bleiben. Und mit ihnen das Vermächtnis* (Some Will Remain, and with Them, the Heritage), edited by Ortwin Breisbart and Ulf Abraham; and *Der Teufel in Frankreich. Erlebnisse. Tagebuch 1940. Briefe* (The Devil in France: Experiences; Diary 1940; Letters) by Lion Feuchtwanger. Also, a photo essay, *Jüdisches Leben im Osten Europas nach dem Holocaust* (Jewish Life in Eastern Europe After the Holocaust) by Edward Serotta (U.S. title: *Out of the Shadows: A Photographic Portrait of Jewish Life in Central Europe Since the Holocaust*).

Among new works of fiction were *Engel sind schwarz und weiss* (Angels Are Black and White) by Ulla Berkewicz; *Gebürtig* (Born) by Robert Schindel; *Der Tod des Akrobaten. Erzählungen* (The Death of the Acrobat. Short Stories) by Hans Sahl; *Glatte Bauchlandung* (Smooth Bellyflop) by Zwika Lipowitz; *Nicht von jetzt, nicht von hier. Roman* (Not from Now, Not from Here) by Yehuda Amichai (translated from the Hebrew by Ruth Achlama); *Der Dritte Zustand. Roman* (The Third State of Being) by Amos Oz (translated by Ruth Achlama); and *Die Frau im Kaftan. Lebensbericht einer Schauspielerin* (The Woman in the Caftan: A Report on the Life of an Actress), an autobiographical novel by Ruth Klinger (edited and with an introduction by Ludger Heid). An interesting volume of Israeli poetry, translated from the Hebrew, was *Arbeiten auf Papier: Gedichte* (Works on Paper: Poetry) by Ascher Reich. Also of note was *Literatur aus dem jüdischen Osteuropa heute* (Literature from Jewish Eastern Europe Today), a special issue of the German literary journal *Sirene, Zeitschrift für Literatur*, edited by Peter Ambros.

Significant works on the history of Jews in Germany included *Bild und Selbstbild der Berliner Juden zwischen Aufklärung und Romantik* (The Image and Self-Image of Berlin Jews Between the Enlightenment and Romanticism), edited by Marianne Awerbuch and Steffi Jersch-Wenzel; *300 Jahre Juden in Halle. Leben. Leistung. Leiden. Lohn* (300 Years of Jews in Halle: Life, Accomplishments, Suffering, Reward) by the Jewish Community of Halle; *Unternehmen Bernard* (Enterprise Ber-
nard) by Adolf Burger; *Aufbau nach dem Untergang* (Reconstruction After the Downfall), a festschrift for Heinz Galinski, edited by Andreas Nachama and Julius H. Schoeps; *Erinnerungen deutsch-jüdischer Frauen 1900–1990* (Memories of German Jewish Women 1900–1990), edited by Andreas Lixl-Purcell; *Ravensbrücker Ballade oder Faschismus Bewältigung in der DDR* (Ravensbrück Ballads, or Working Through Fascism in the GDR), edited by Klaus Jarmatz; *Haus Deutschland oder die Geschichte eines ungesühnten Mordes* (House Germany, or the History of an Unatoned-for Murder) by Peter Finkelgruen; and *Nachtedanken über Deutschland* (Night Thoughts About Germany) by Chaim Noll.

**Personalia**

The Bundesverdienstkreuz (the Federal Cross of Merit) was awarded to four German Jews in 1992: Ignatz Bubis, president of the Frankfurt Jewish Community and of the Central Council of Jews in Germany; Alisa Fuss, president of the International League of Human Rights, Berlin; Maria Brauner, of the Council of Representatives of the Berlin Jewish community; and Anna Pultuskier, president of the Women’s Zionist Organization of Munich. The Warburg Prize of the Atlantic Bridge for German-American Understanding went to former U.S. secretary of state Henry Kissinger; Simon Wiesenthal won the Otto Hahn Peace Medal of the state of Berlin United Nations Association; and Rabbi Henry G. Brandt, state rabbi of Lower Saxony, received the Hedwig Burgheim Medal of the city of Giessen for his work in promoting understanding between Christians and Jews.

Various Jewish writers and artists won German prizes in 1992. Tel Aviv film-maker Gil Alkabetz was awarded the German short film prize for his production *Swamp-Sumpf*, which he made while studying at the Art Academy of Stuttgart. Poet Hilde Domin won the Friedrich Hölderlin Literature Prize of the city of Bad Homburg. Two eastern German novelists won prizes: Stefan Heym received the Chemnitzer Ernst Art and Culture Prize of the city of Chemnitz, for his artistic work and his courageous bearing; and Barbara Honigmann (now living in France) was awarded the Stefan-Andres Prize of the city of Schweich on the Mosel. On November 8 (the eve of Kristallnacht), the French filmmaker Marcel Ophuls won the Peter Weiss Prize of the city of Bochum, for his ability “to bring to life the torments of yesterday and the imponderables of today.” Ophuls also won the Culture Prize of the state of Hesse. The Peace Prize of the German Book Trade Association went to Israeli writer Amos Oz. George Tabori received the Büchner Prize, and Günther Anders won the Sigmund Freud Prize of the German Academy of Language and Literature in Darmstadt. Joshua (Yehoshua) Sobol was awarded the Bremen Nobel Prize for his Bremen production of *Ghetto*.

The Jewish community of Düsseldorf awarded its Josef-Neuberger Medal to Herbert Schnoor, minister of the interior of North Rhine-Westphalia, for his efforts on behalf of Jewish immigrants from the former Soviet Union. The Leo Baeck Prize of the Central Council of Jews in Germany went to the Norddeutscher Rundfunk
(North German Radio) for its broadcast *Auschwitz verfällt* (*Auschwitz Is Decaying*) and its connected fund-raising campaign, which collected DM 400,000 for repairs. In Munich, the Geschwister Scholl Prize was awarded for the volume *Dachauer Hefte, Studien und Dokumente zur Geschichte der nazialsozialistischen Konzentrationslager* (**Dachau Volumes: Studies and Documents Concerning the History of the National Socialist Concentration Camps**), which was commissioned by the International Dachau Committee and published by Barbara Distel and Wolfgang Benz. The DM 20,000 award was donated to Holocaust survivors. Charlotte Schiffler won the Moses Mendelssohn Prize of the city of Berlin for her role in the establishment of Neve Shalom, the cooperative village of Jews and Palestinians in Israel.

The death of Heinz Galinski, president of the Berlin Jewish community and of the Central Council of Jews in Germany, at age 79, represented a major loss for German Jewry (see above). Three other important figures in Jewish life in Germany died in 1992. Kurt May, the restitution expert, died at age 95. Director of the legal aid department of the Jewish Restitution Successor Organization (JRSO), in 1955 he took over the direction of the United Restitution Organization with its headquarters in Frankfurt. Jürgen Landeck, publicist, translator, and for many years director of the library of the Berlin Jewish community, died in Berlin at age 69. And Helmut Eschwege, the expert on Jewish history in the territory of the former East Germany, died in Dresden at age 79. Eschwege wrote and, after years of struggle, succeeded in publishing *Kennzeichen J* (**Identification J**) in 1966, one of the first documentations of Nazi crimes against the Jews to appear in the GDR. His other major works include *Die Synagoge in der deutschen Geschichte* (**The Synagogue in German History**) and *Selbstbehauptung und Widerstand. Deutsche Juden im Kampf um Existenz und Menschenwürde* (**Self-Assertion and Resistance: German Jews in Their Struggle for Survival and Human Dignity**), with Konrad Kwiet, published in Hamburg (West Germany) in 1984.

Robin Ostow
Austria

National Affairs

The presidential election dominated Austrian politics in 1992. Much to the relief of most Austrians, President Kurt Waldheim announced that he would not seek a second term. Waldheim's candidacy in 1986 became embroiled in controversy following revelations about his Nazi past, as a result of which he could not fully discharge the largely ceremonial functions of his office. One such function, that of carrying out state visits, was largely denied him by European governments which refused to invite him. The United States placed him on a "watch list," thereby barring him from the country.

In the first-round election for president, the candidate of the Socialist party, Rudolf Streicher, won 40.7 percent of the vote; his conservative People's party opponent, Thomas Klestil, received 37.2 percent; and the candidate of the far-right Freedom party, Mrs. Heide Schmidt, garnered 17 percent. In the runoff, Klestil emerged victorious, with 56.8 percent of the vote to 42.2 percent for Streicher. What proved decisive for Klestil was the decision of the leader of the Freedom party, Jorg Haider, to signal support for him. During the election campaign, Klestil made Waldheim's international isolation into an issue. And while distancing himself from right-wing extremists, the People's party candidate was careful not to criticize them.

The election of Klestil, a career diplomat, removed the cloud that hung over the presidency. The new Austrian president was now welcomed in European capitals, and the strained relations that had developed between Vienna and Jerusalem following Waldheim's election were normalized.

The Freedom party gained in a number of local and provincial elections. The party, a nesting ground for many old-time Nazis and their sympathizers, sought to stir up latent xenophobic tendencies by railing against foreigners and calling for severe restrictions against them. Apologists for Nazis were also in evidence in the People's party. Two of its leaders accepted invitations to speak to a group of veterans of Hitler's SS, known as "Kameradschaft IV," which was under government investigation for violating laws against Nazi revivalism.

While not a few Austrians attributed the rise of intolerance to Jorg Haider's politics and actions, they noted that these also had the effect of provoking more public discussion about the country's Nazi past. Significant in this regard was the statement made by Chancellor Franz Vranitzky before Parliament in July 1991, which acknowledged for the first time that while many Austrians were victims of Nazi crimes during World War II, just as many were perpetrators of evil deeds. "We must not forget," he stated, "that there were not a few Austrians who in the name
of this regime brought suffering to others, who took part in the persecutions and crimes. We own up to all facts of our history and to the deeds of all parts of our people. As we take credit for the good, we must apologize for the evil.” The chancellor pledged restitution for suffering to those whose claims had not been met. However, no meaningful action was taken by the government to redeem this pledge.

In the economic sphere, Austria, a member of the six-nation European Free Trade Association (EFTA), continued negotiations with the European Community to win entry into that group. It was generally acknowledged that Austria would be among the first of the several applicants to gain admission.

For most of the year, Austria’s economy was the envy of other European countries, defying the entrenched or deepening recessionary trends elsewhere. Starting in September, the economy began to experience serious difficulties, largely due to the slumping German economy, which accounted for nearly 40 percent of Austrian exports. As the economy contracted, unemployment reached 7 percent, a level not seen since the 1950s.

The disintegration of neighboring Yugoslavia had direct and immediate consequences for Austria. Following Germany’s lead, Austria initially gave strong support to Slovenian independence, which the European Community reluctantly acquiesced in. Austria’s move led to a strain in relations with the United States, which feared that this would encourage separatism and the breakup of Yugoslavia. The Slovenian issue also turned into a thinly veiled confrontation between the two government coalition partners, the Socialist party and its junior partner, the conservative People’s party. Members of the latter, led by Foreign Minister Alois Mock, competed with one another in expressions of enthusiasm for the secessionist province that was once part of the Habsburg Empire. Socialist chancellor Franz Vranitzky was more circumspect about recognizing Slovenia, fearful that the disintegration of Yugoslavia could bring about unforeseen dangers. As the conflict in Bosnia intensified, and the unspeakable acts of “ethnic cleansing” carried out by the Bosnian Serb militias against the Muslims spread, a refugee problem of enormous proportions was created.

**Immigration**

Following the collapse of the Soviet Union and the outbreak of war in the former Yugoslavia, Austria absorbed large numbers of immigrants and refugees. From the fall of 1991 until the end of 1992 it received approximately 100,000 immigrants, some 60,000 from Bosnia alone. There was, in addition, an influx of about 70,000 Croats fleeing the war with the breakaway nationalist Serbs in the region of Krajina. The influx of large numbers of immigrants from Eastern Europe and of refugees fleeing the war in Bosnia did not, as was feared, lead to an upsurge of xenophobia such as happened in Germany. Still, there was concern that the growing number of refugees from the Balkans, coupled with the worsening economic situation, could intensify growing xenophobic trends.
The extreme right-wing Freedom party attempted to capitalize on latent antiforeigner sentiment for political purposes, following the example of right-wing parties in Germany, France, Belgium, and other European countries, which had made impressive electoral gains by using this tactic. Party leader Jorg Haider launched an inflammatory petition campaign aimed at curbing immigration and immigrants’ rights, but it was met in the fall with a massive countercampaign by the other political parties, the church, Jewish organizations, and most of the media. This demonstrated the determination of many Austrians to block Haider’s use of the potentially explosive immigrant issue for political purposes.

Despite the lack of popular backing for the petition, Haider’s message did not go altogether unheeded. Strong support had developed for imposing restrictions on immigration from Eastern Europe. Most Austrians believed that the country had taken in as many refugees as it could absorb and that the government should clamp down on further immigration. In May the interior minister proposed an immigration law that would for the first time set quotas on the number of people allowed to settle in the country. The law would still allow some 25,000 to 30,000 foreigners to settle permanently in Austria annually, the same number that had been arriving in recent years. In June an amended asylum law went into effect, the most restrictive in Europe. The same month, Austrian soldiers began to be deployed along the country’s 204-mile-long border with Hungary, to prevent illegal immigrants from entering the country.

Anti-Semitism, Neo-Nazism

Anti-Semitic attitudes, according to a poll by the Gallup Institute of Austria, remained widespread. The poll, which was conducted in 1991 on behalf of the American Jewish Committee, found “substantial portions of the Austrian population expressing strong negative attitudes toward Jews.” Sympathy for Israel and Zionism, moreover, was weak among most Austrians. A majority of Austrians subscribed to the idea that it was “time to put the memory of the Holocaust behind us.” More positive attitudes toward Jews, Israel, and remembrance of the Holocaust were found among younger people, the better educated, and those living in Vienna.

While these sentiments appeared deep-rooted among a large segment of the population, they did not come to the surface in a threatening way. Where anti-Semitic incidents occurred, the government resolutely condemned them. The most serious anti-Semitic incident was the desecration in October at the new Jewish cemetery in Eisenstadt. In this apparently well-organized incident, more than a hundred tombstones were defaced with Nazi slogans and swastikas. Chancellor Vranitzky and other leading political and religious leaders journeyed to Eisenstadt to demonstrate solidarity with the Jewish community and expressed profound regret for what had happened.

Equally disturbing to the Jewish community were expressions of Holocaust denial, especially articles in the press claiming that the mass murder of Jews in World War II never occurred. The columnist Richard Nimmerrichter, writing in the right-wing, mass-circulation daily Neue Kronen Zeitung under the pseudonym “Staberl,” claimed that few Jews died in concentration camps from gassing but rather were the victims of hunger, disease, exhaustion, and maltreatment. The Israelitische Kultusgemeinde, the representative body of Austrian Jewry, initiated action to have the writer prosecuted for distorting the true nature of the Holocaust. After considering the matter for seven months, the state prosecutor decided not to bring charges.

By contrast, in a trial conducted in April against the editor of the extreme right-wing newspaper Halt, a court in Vienna found its publisher, Gerd Honsik, guilty of publishing stories denying that Jews were killed in Auschwitz. The judge sentenced the publisher to a year and a half in prison and ordered him to pay 2.3 million schillings ($230,000) for damages and court costs. Honsik was found guilty on the strength of evidence presented by the Austrian historian Gerhard Jakschitz, of the Vienna Institute of Contemporary History. Jakschitz testified that, based on historical evidence, National Socialist ideology was anti-Semitic to the core, and that Nazi Germany had engaged in the mass murder of Jews.

A provincial court convicted Walter Ochensberger for neo-Nazi activities and sentenced him to three years' imprisonment. Publisher of a newsletter called Sieg (Victory), he ran articles claiming that the Holocaust was a fabrication and that gas chambers never existed. Ochensberger, who was twice before acquitted on similar charges, was found guilty this time because the prosecutor was willing to accept a reduced penalty.

The trial renewed debate in the country over existing laws dealing with neo-Nazi activities. The conservative People’s party wanted to reduce the penalties for such crimes, arguing that stiff jail terms only deterred juries from bringing in a conviction. A contrary view was held by the Socialist party, which feared that such a change would convey the message that neo-Nazi activities were regarded as little more than misdemeanors. The Jewish community favored the former approach, believing that less severe punishment would result in more convictions of those charged with neo-Nazi activities.

**Israel and the Middle East**

Relations between Austria and Israel, which had been strained as a result of the Waldheim affair, showed signs of warming in 1992, after President Kurt Waldheim announced that he would not be a candidate for reelection. (Following Waldheim’s election as federal president in 1986, Israel refused to name a new ambassador to Vienna and was represented by a “chargé d’affaires ad interim.” Although trade relations and most bilateral contacts continued on an even keel, high-level diplomatic exchanges came to a virtual halt. In protest over Israel’s action, the Austrian government downgraded the level of its diplomatic representation in Tel Aviv.)
The improvement in relations accelerated with the election in May of Thomas Klestil, the candidate of the Austrian People's party, as Austria's new president. Actually, the groundwork for this was laid during an official visit to Israel at the end of 1991 by Klestil, the then director-general of the Austrian Foreign Ministry. Barely a week after President Waldheim stepped down from office, Israel's envoy to Vienna, Peter Aran, presented his credentials to President Klestil. In a parallel move, the Austrian envoy to Israel, Kurt Hengl, presented his credentials as ambassador to President Chaim Herzog. This signaled the full normalization of relations between Vienna and Jerusalem.

A spate of official visits by high government officials soon followed. Prof. Dr. Helmut Zilk, mayor of Vienna, made an official visit to Jerusalem, which was reciprocated by his host, Mayor Teddy Kollek. Federal Minister of Education Dr. Rudolf Scholten also visited Israel and pledged funds to rehabilitate a high school in Jerusalem's Rehavia neighborhood. These goodwill visits were topped off by the visit in December of Israeli foreign minister Shimon Peres to Vienna, where he was officially received by Foreign Minister Alois Mock. In a gesture to the Palestine Liberation Organization, with which Austria had maintained semi-official ties, Mock met the following day with Farouk Kaddoumi, the organization's leading foreign-affairs official.

Relations between the two countries remained amicable in areas of special concern to Israel and the Jewish community. Vienna continued its liberal policy of allowing Jewish organizations to provide transit facilities to Iranian Jewish immigrants. Overall, most of the articles or reports about Israel that appeared in the Austrian media were balanced and not unfriendly.

In the more conventional areas of trade, tourism, and scientific and cultural exchanges, good to excellent ties were maintained. The combined trade in both directions amounted to about $100 million annually. This figure was expected to rise now that Israel had become an associate member of the European Free Trade Association (EFTA). Austria did much to smooth Israel's request for associate-member status in that body.

There was also a much improved tone in relations on political issues between the two countries. The Austrian government strongly supported the Arab-Israeli peace process that got under way in Madrid in the fall of 1991. And while it continued to back Palestinian self-determination, Vienna adopted a lower profile on the issue.

During the Gulf War, Austria, as a nonpermanent member of the United Nations Security Council, strongly supported the resolutions aimed at curbing Iraqi aggression against Kuwait. The press, especially the state-run radio and television, and the public in general, were sympathetic to Israel following the Scud missile attacks against Israeli cities. During the fighting, a parliamentary delegation made up of members of the three main political parties went to Israel to demonstrate support. The government contributed $2.5 million for the repair of housing and schools damaged by Iraqi missile attacks.

Tourism between the two countries remained strong, with an estimated 30,000
Austrians visiting Israel and almost twice that number of Israelis traveling to Austria. The national carriers, Austrian Airlines (AUA) and El Al, maintained regular service to meet the growing tourist travel between the two countries. The Jewish Welcome Service, a branch of the Austrian Tourist Office, assisted tourists from abroad to become acquainted with Jewish life in Vienna and arranged individual and group travel from Austria to Israel. Its director, Dr. Leon Zelman, a prominent personality in the Jewish community and a survivor of the Mauthausen concentration camp, frequently addressed students on the Holocaust and Austria's treatment of Jews during the Nazi period.

The long-standing cooperation between Austria and Israel in the scientific and educational fields continued to develop. Under the direction of Vice-Chancellor Erhard Busek, who also served as the federal minister of science and research, a great deal of attention was given in 1992 to revamping and strengthening these ties. Related to this was the network of friendship societies that maintained fund-raising activities on behalf of Tel Aviv University, the Weizmann Institute, the Haifa Technion, and the Hebrew University.

Plans were under way for Austria to have a central place in the 1993 Israel Festival. As part of this undertaking, certain of Austria's foremost cultural institutions were to perform in Israel—the Vienna Philharmonic Orchestra, the Staatsoper, and the Burg Theater. Plans also called for an official visit to Israel by Chancellor Vranitzky, the first ever by an Austrian chancellor, during the festival.

JEWISH COMMUNITY

Demography

The Jewish population of Austria was undergoing significant change in terms of its size, age, and composition. It was getting larger, younger, and becoming more varied. There were 8,000 Jews registered with the Israelitische Kultusgemeinde, the official Jewish communal body, but knowledgeable observers claimed that the actual number was twice that figure. The overwhelming majority of Jews were concentrated in Vienna, with approximately 300 to 400 making their homes in the large provincial cities of Salzburg, Innsbruck, Baden, and Linz.

Whereas in the past, the main source of population growth had been immigration from the former Soviet republics, this had slowed to a trickle, and growth was now the result of increased fertility, mainly among Sephardi and Orthodox Jews. The turning point in the demographic trend was 1991, when for the first time since the prewar era, the number of births exceeded the number of deaths. It was widely accepted that the Sephardi community, which accounted for roughly a quarter of the registered community membership, would outstrip the Ashkenazi community in size in the not too distant future. This was bound to have profound ramifications in terms of the leadership of the community and its religious and social agenda. The
gradual transformation in the community’s ethnic composition was not unlike what happened in the years following World War II, when Jews from Central and Eastern Europe immigrated to Austria and became more numerous than the pre-1938 Jewish population. It was these migratory streams that gave renewed vitality and life to the Austrian—particularly the Viennese—Jewish community.

Communal Affairs

The Austrian Jewish community was led by an elected Board of Deputies, made up of 24 members, which selected its president. The post was held by Hofrat (Counsellor) Paul Grosz, the acknowledged spokesman for the entire Jewish community. Two groups, the Alternative List and Young Generation, which merged in 1992, held half the seats on the board, with the remainder held by the Bund (3), Mizrachi (2), Bukharim (2), Religious Group (2), Tikkun (2), and Kol Israel (1). Community elections for a new board were to be held in 1993, following which the board would proceed to elect a president. Grosz, who was awarded with the honorary title of Hofrat by the president of the Austrian Republic in 1992, was a candidate to succeed himself.

The Kultusgemeinde joined with the Jewish communities in Zurich, Munich, Prague, Bratislava, Ljubljana, Venice, and Milan to promote cooperation in matters of common concern. They formed an organization, known as the Eight Communities Seven Countries, which issued a periodic newsletter called Faxlink that provided information on cultural, political, and social matters.

As a sign of its growing presence in the Jewish community, on October 18 the Sephardi community inaugurated its own quarters for prayer and social activities. Dedication of the Sephardi Center, the first new synagogue built in Vienna on a new site since 1928, took place amid great ceremony. Located in the second district, the center is home to two synagogues, one for Vienna's Bukharan Jews and the other for Georgian Jews. The inauguration of the center was attended by the Austrian federal president, Dr. Thomas Klestil; the mayor of Vienna, Prof. Dr. Helmut Zilk; the federal minister of education, Dr. Rudolf Scholten; Rabbi Paul Chaim Eisenberg, chief rabbi of the Jewish community of Vienna; Paul Grosz, president of the Jewish community of Vienna; and other prominent personages. The cost of the building, 14 million schillings ($1.2 million), was paid by the federal government and the city of Vienna, the Jewish community, and private sources.

In supporting the construction of the center, the Kultusgemeinde made a tangible commitment to promoting a pluralistic Jewish community. Such a center, it was believed, would do much to help Sephardi Jews maintain and observe their traditions. Before 1938, the observance of Sephardi traditions and customs had been a pronounced feature of Austrian Jewish life.

A new congregation affiliated with the World Union of Progressive Judaism was established in Vienna. Under the leadership of Rabbi Michael Konig, the Or Hadash Synagogue opened for services in 1990. The house of worship, located in Vienna's second district, had a small but growing membership numbering 50 families. Ser-
vices were conducted Friday evenings and Saturday mornings, as well as on holidays. The services and religious practices were comparable to those of left-wing American Conservative Judaism.

Culture and Education

To the accompaniment of an eight-hour musical marathon, the Jewish Culture Week opened on May 17 on Vienna's famed Seitenstettengasse, on which are located the Stadttempel and the offices of the Jewish community. The festival featured Jewish music, exhibitions of works by Austrian Jewish artists, public concerts, cantorial singing, and a book fair. This major cultural event, which formed a part of the Vienna Festwoche, was intended to signal the rebirth of Austrian-Jewish culture.

As part of Jewish Culture Week, and in commemoration of the 500th anniversary of the expulsion of the Jews from Spain, the Jewish Museum of the City of Vienna opened an exhibition, "The Sephardic Diaspora," organized by Dr. Felicitas Heimann-Jelinek. At the same time, there opened at the Austrian Jewish Museum in Eisenstadt an exhibition on "The Jews of Spain Before 1492."

The City of Vienna and the Kulturgemeinde agreed to relocate the Jewish Museum of the City of Vienna from its temporary quarters in the community building to a permanent site, an old palace located on Dorotheumgasse in the first district. The community's decision to accept the city's offer of the building prompted the museum's curator, Dr. Daniela Luxembourg, to resign, warning that the new facility was not adequate for the future needs of the museum. Named to succeed her was Dr. Hans Julius Schoeps, whose work in staging the exhibition "Judische Lebens Welte" (Patterns of Jewish Life) in Berlin in the spring of 1992 won international acclaim. The museum, whose collection of artifacts and documents had been enriched largely through the generosity of private individuals, was scheduled to open its doors to the public in the fall of 1993.

A Jewish museum opened in 1991 in Hohenem, a city located in the province of Voralberg, dedicated to promoting a greater understanding of the history and life of the Jews of the city. The event was noteworthy on two counts: little is known, even in Jewish circles, of the city's Jewish past, and few Jews inhabit the city at present.

In spite of the community's small numbers, it supported a growing network of day schools, part-time talmud torahs, and a yeshivah. The leading day school was the Zvi Peretz Chayes School, with an enrollment of 350 boys and girls, offering classes from kindergarten to 12th grade. The Chabad-Lubavitch school, which had a kindergarten and grades five through eight, had approximately 125 pupils. A third day school, known as the Orthodox school, also served the community. It had an enrollment of 150 pupils in kindergarten to eighth grade. The recently organized Or Hadash Synagogue ran its own afternoon Hebrew school, in which some 20 children were enrolled.
Personalia

Simon Wiesenthal, whose efforts in tracking down Nazi war criminals have brought him international renown, was the recipient of the Erasmus Prize, named in honor of the great humanist of Rotterdam. Crown Prince Bernhard of the Netherlands awarded the prize to Wiesenthal at a ceremony in the Netherlands, citing his contribution to the promotion of a more humane and open society in Europe.

Robert Schindel's novel Geburtig (which can be translated either as "Born of" or "Native to") became a best-seller in Austria. The Austrian-Jewish writer's novel, published by Suhrkamp in Germany, deals with the relationships among two generations of Viennese Jews, survivors of the Holocaust, their children, and their Gentile Austrian friends.

Murray Gordon