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Fredrick Töben: Jewish Questions/Jews Question

Some four years ago Dr Claus Nordbruch began to grapple the nettle of current world issues by focusing on the Jewish problem, attempting to negotiate through this intellectual obstacle course without attracting the usual labels: hater, Holocaust denier, antisemite, racist, Nazi, xenophobe, even terrorist.

In order to understand that latest Nordbruch enterprise of writing a trilogy that bristles with legal dangers I sat down and reflected on the topic with the intention of clarifying things, especially in view of my maxim: Don't blame the Jews, blame those that bend to their pressure.

The recent global media frenzy concerning the push to establish a world carbon tax as part of the fight against climate change – previously sold as global warming, and before that the greenhouse effect – highlights an interesting development in Revisionism, namely that opponents of a universal carbon tax to combat climate change are labeled climate change deniers, thereby linking such dissident voices to those 'odious' Holocaust deniers!

Many scientists thus labeled now wonder what Holocaust deniers are all about. Some recall what happened to scientists who dared to disagree/dissent from the official conspiracy theory during the late 1980s and early 1990s as the HIV=AIDS hypothesis became enshrined as a dogma when the US Health Department declared HIV causes AIDS.

That many Climate Change Believers grew up under the Marxist-Feminist worldview, in effect giving them an atheistic world view, is no coincidence.

Such individuals exemplify the dilemma faced by materialists who cannot come to grips with the fact that human nature embraces a spiritual dimension, which if rejected will cause a deadening of the human spirit as was so evident in the Soviet Union and its sphere of influence where materialism stifled the creative spirit. For those individuals who sharpened their minds on Marxist dialectics, rather than on the life-giving Hegelian dialectic, the need for a new worldview became apparent and they fervently embraced the Holocaust as their new belief-system.

Through Revisionists' activity this worldview has crumbled, especially when those who refuse to believe in the Holocaust are imprisoned or fined – something that individuals whose moral and intellectual integrity is still in-tact find rather disturbing.

The Climate Change dogma is of such a general nature that we can all agree that climate does indeed change – just note the seasonal changes. Hence it was clever to move to climate change because global warming had already been discredited through empirical research data. On this climate change matter stay tuned for further developments, and bear in mind what is happening to official conspiracy theories such as 9/11 that claim a group of Muslim/Arab terrorists did the job.

In political terms what Dr Claus Nordbruch has presented here is a direct challenge to anyone who occupies a position from which an exercise of power flows. As befitting a man who has directly faced personal danger, Nordbruch fearlessly asks those difficult social, political and philosophical questions that need to be answered wherever a moribund system is about to implode. Add to that the additional danger of having to navigate through a legal framework that has been, with refined viciousness, designed to silence any dissenting voice, it is evident Nordbruch has superbly broken through this stifling barrier as upheld by politically correct determined social conventions and brute legal force that does not shy away from kidnappings and outright murder.

Even the non-historian senses it is clear that today's prevailing conditions in Germany, and in the wider world, seem to mirror the socio-political and economic times of the 1920s and 30s: today unemployment is again above 5 million; cultural diversity in the form of multiculturalism is breaking down core cultures; both public and private financial indebtedness, for example of the wealthy USA, is in the trillions of dollars – therefore effectively unrepayable; since 9:11 there is a US attempt to impose a global political policy for an indefinite and perpetual war on terrorism, which may be regarded as a new form of colonialism driven by predatory international capitalism. As Shakespeare said those many years ago – time is out of joint. Yet he cautioned us not to blame the stars but rather to look for the faults within human nature, especially within ourselves, thereby not needing a scapegoat to account for life's inevitable problems.

It is almost too obvious to grasp the nettle and point to billionaire philanthropist George Soros whose global financial machinations have caused economic disasters in a number of countries, for example in former Soviet Union countries as well as in South East Asia.¹ Many national economies were devastated by this financial attack with one marked exception – Muslim Malaysia. The then Prime Minister, Dr Mahathir Mohammed, stood firm against Soros' particular brand of international predatory capitalism. Much to the globalists' consternation their wild and frenzied predictions in support of the destructive Soros machinations did not eventuate. Malaysia's firm stand against the internationalists did not bring about a collapse of the world economy – though later the 9:11 tragedy would miraculously bring down the World Trade Centre towers in New York. And within those countries where Soros' predatory behaviour succeeded, it was unnecessarily tragic all around. For example, in Kaliningrad province, former German Königsberg, workers saw their life savings vanish overnight when in 1998 Russia devalued its currency.²

Ironically, Soros also has a philanthropic foundation that then re-enters the plundered and financially devastated nations, offering help to re-build its structures, much as the US and its coalition of the willing in Iraq attempts to re-build that which they have destroyed. For example, at the State University of Kaliningrad the Soros Foundation is busy supporting cultural endeavours, naturally with a price attached, as worked out by Soros' Open Society Institute. The most recent direct interference in the internal political affairs of a country was made public – thanks to the Internet's still free flow of information – when Ukraine had its 'orange revolution' that was directly financed by the Soros Foundation. In Berlin some have already observed the orange colour appearing during street marches and demonstrations!³

The fact that George Soros is a Jew needs to be mentioned here, not because this may fuel some innate anti-Jewish fetish but rather because, according to Professor Kevin MacDonald's extensive analysis of the Jewish Question, it sheds light on the mental structures that accompany anything Soros acts out.⁴ In other words, an objective analysis of the human condition requires one to state quite openly that physical behaviour – detrimental or beneficial – has its wellspring in a mind whose value system is accessible to another mind, but only if open communications exist. Soros claims his Open Society Institute is propagating philosopher Sir Karl Popper's political thoughts, something I would dispute because Popper did distance himself from Zionism and moral relativism.⁵

Ideally, the act of self-reflection illuminates vexing problems, thereby eliminating the temptation bluntly to scapegoat and instead attempting to understand as objectively as possible the world around us. Dr Nordbruch's extensive analysis of the Jewish question as presented in this volume is a result of such self-reflection. With acuteness and tact he has illuminated a universal taboo topic that has been embedded, if not hidden outright – and lied about – within countless intellectual cul-de-sacs from which no resolutions emerged. In fact, the usual somewhat libelous/defamatory discussion stiflers – '**hater**', '**Holocaust denier**', '**antisemite**', '**racist**', '**neo-Nazi**', '**xenophobe**', etc. accompanied Nordbruch's research at every step of the way. Fortunately for Nordbruch, he does not have a sense for 'guilt by association' as a form of self-censorship.⁶

He will speak with friend and foe alike, something that disturbs those who wish to silence and imprison his mind within the conceptual prison made up of the above words.

In this sense Dr Nordbruch gives the 1880s German freedom song a new lease of life: *Die Gedanken sind frei*.

The fact that Claus Nordbruch has succeeded in walking the tightrope of German legal constraints is evidence of his superb intellectual capacity to present a balanced view of things, of delving deeply into areas from which other

¹ During the 1997 Asian financial crisis Malaysian Prime Minister, Dr Mahathir bin Mohamad, rejected the IMF recovery package and successfully steered his country's economy through the storm, which the IMF and World Bank later acknowledged as having been correct - http://en.wikipedia.org/wiki/Mahathir_bin_Mohamad

² Personal discussion with individuals at Kaliningrad University 2003.

³ Jonathan Mowatt: 'Zur Orangen Revolution', p. 5-6; in: *Stimme des Gewissens*, Collegium Humanum, Akademie für Umwelt und Lebensschutz, Nr 3, Mai/Juni 2005, Vlotho; a Google search on George Soros' activities in former Yugoslavia, Georgia, Poland, former Czechoslovakia and Hungary, indicates how he has engineered the "civil society" revolutions.

⁴ Kevin MacDonald: 'Understanding Jewish Influence: A Study in Ethnic Activism', in: *The Occidental Quarterly, A Journal of Western Thought and Opinion*, Monograph #1, 2004, Washington Summit Publishers, PO Box 3514, Augusta, GA 30914. <http://WSPublishers.com>; see also the trilogy: *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, 2002, 1st Books Library; *A People That Shall Dwell Alone. Judaism as a Group Evolutionary Strategy, with Diaspora Peoples*, 2002, Writers Club Books; *Separation And Its Discontents. Towards an Evolutionary Theory of Anti-Semitism*, 2004, 1st Books.

⁵ *The Philosophy of Karl Popper*, ed. P A Schilpp, 1974, Vol 14, I & II, The Open Court Publishing Co, La Salle, IL USA, and personal conversation with Sir Karl, 1974.; see also: Stoddard, Lothrop: *Into The Darkness. An uncensored report from inside the Third Reich at war*, who presents a critical objective view of war-time Germany from an Anglo-ophile view. A more sympathetic view is found in Waln, Nora: *Reaching For The Star*, 1942, Penguin Books, Harmondsworth, England,

⁶ SBS Radio interview, 3 January 2005, <http://www9.sbs.com.au/radio/language.php?happening=1183>

critical minds would shy away, for whatever reason. Nordbruch faces a critical issue without fear or favour, then emerges therefrom with a synthesis of the subject matter that sheds new light on our current problems, locally, nationally and globally. I hasten to add that one of the most critical and basic taboo topics excised by the current politically correct dialectic process is the national factor, as expressed in the saying: think globally, act locally! A national home for the mind is not to be had, and it is often falsely pointed out it was essentially nationalism that gave rise to World War II, something the multicultural financial internationalists believe to be true. The concept of autarky, self-sufficiency, still engenders fear among the internationalists.⁷

That Dr Nordbruch does not shy away from personally embracing a mild form of German patriotism is something that those who feel threatened by his enquiries would dearly love to turn into a negative. Sadly, there are a few such individuals who cannot even be civilized about displaying their hatred for anything German.⁸ In this respect Dr Nordbruch is a man swimming against the tide that is gripping Europe and most of the developed world where a concerted effort is made to break up Germany as a nation state. Yet Nordbruch refuses to regard Germany as just another suburb of Europe – because Germany is more than just a suburb. However, this adopted position does not mean that Dr Nordbruch is against the adoption of a pan-European mindset because he respects multi-ethnic diversity too much.

His opponents attempt to smear him with any one, or all, of the above-listed concepts so that they do not have to answer his many intellectual challenges which he raises in this book. Such critics then have to resort to outright libel and defamation tactics, if not legal sanctions, to silence him. Nordbruch can speak from experience here because the German political-criminal justice system has attempted to label him so that he can legally be silenced and possibly imprisoned.⁹

It is instructive briefly to review the contents of his books wherein Nordbruch illuminates the global power political role played by Jews/Israel. The fact that he equates Jews with Israel is an essential requirement if we wish to find solutions to those many pressing global, national and local problem facing us today. That this direct focus on the Jewish question is deemed to be a direct offence is a natural reaction of those who have perfected a group strategy of ethnic survival within a hostile environment. The method successfully adopted consists of playing a major role in world affairs, but then publicly denying – and making it a taboo topic – that such a role exists at all. One of the above concepts, or shut-up words, **antisemite**, is effectively used both legally and socially to silence anyone who dares focus on the Jewish role in any matter. Of recent times the classic example of this process in full view of the world press occurred when film star Marlon Brando made a comment about the Jewish influence in Hollywood. He was publicly howled down in the media, and only when he retracted and apologized did the noise die down.¹⁰

But such perceived offence is also an immature attitude. Anyone who recalls their own personal maturation process will realize that such an offence is perceived to be offensive only because a justification for one's own behaviour is required – for the simple reason that such behaviour impacts on others. This classic battle-of-the-wills can only be resolved in a civilized way, then only if dialogue occurs as unimpeded as possible. Dialogue cannot freely occur if there is a constraint in the form of a direct legal threat hanging over anyone initiating deliberations that attempt to solve problems/disagreements. Dialogue cannot develop where one individual refuses to debate an issue on account of claiming that the topic is not up for debate!¹¹

⁷ Any number of mainstream World War Two historians cling to the simplistic divide that nationalism causes war.

⁸ That the German 'Holocaust' believers are mentally unbalanced and also display self-hatred is a phenomenon displayed on a daily basis in Germany, and elsewhere, especially when it comes to a celebration of Holocaust matters.

⁹ But Nordbruch refuses to limit his thought-structure by Totschlagworte, and so he vigorously rejects adopting a politically correct - PC - conceptual framework that has swept through the western democracies. By adopting a rigorous scientific approach he produces results that other researchers can confirm or refute, much in the Peircean fallibilism tradition that states quite simply that all our knowledge grows and scientific results are never absolute; see: Töben, GF: *Die Fallibilismusthese von Ch S Peirce und die Falsifikationsthese von K R Popper*, 1977, Diss. Uni Stuttgart. For a specific PC focus on educational problems, see: Töben, Fredrick: *Political Correctness In Our Schools*, 1995, Peace Books, Norwood.

¹⁰ *Los Angeles Times*, 8 April 1996. Interestingly, when in 1988 Neal Gabler wrote *An Empire of Their Own: How the Jews Invented Hollywood*, a book about the Jewish influence in Hollywood, it became a best seller. It appears that Jews are free critically to illuminate their own behaviour, but that this activity does not extend to anyone else. A strange situation has arisen between Prof Norman Finkelstein and Prof Alan Dershowitz who are at each other's throats, the latter recently attempted to stop the publication of the former's latest book, *BEYOND CHUTZPAH: On the Misuse of Anti-Semitism and the Abuse of History*, 2005.

¹¹ Professor Deborah Lipstadt, currently the world's most prominent 'Holocaust' enforcer stated on Australia's ABC TV during her first visit here in 1994 that she does not debate the 'Holocaust' because 'it happened', a position she continued to hold during her second visit in July 2005.

The most recent world event that cries out for explanations because the official version of events is obviously contradicted by the physical evidence is the 9:11 tragedy. Among one of many contentious explanations that simply does not accord with the physical evidence is the fact that in world history no high-rise building has ever been brought down by fire alone. Thus the orthodox version of events – the official conspiracy theory that a group of Arabic-speaking terrorists did the job as propagated by the Bush administration – of necessity opens itself for public scrutiny.¹²

Further, the world witnessed brutal legal and political deception when the USA and its 'coalition of the willing' attacked Iraq in March 2003, on the pretext of hunting down Saddam Hussein's non-existent weapons of mass destruction.¹³

The London bombings of 7/7 may easily be regarded as a direct continuation of the 9:11 tragedy, which itself is a continuation of the 1996 Oklahoma bombing, Pearl Harbor, etc.¹⁴

The consequences of such deception has had a direct global effect upon millions of individuals, not least of all upon the Americans themselves whose classic freedom of expression, as guaranteed by the First Amendment has been seriously limited. The fear-factor, one of the essential ingredients used by a number of different political systems in order to justify their policies, is now writ large around the world.

For those within the US who seek to curtail and even abolish the First Amendment that guarantees free expression, the 9:11 tragedy has been a welcomed vehicle with which to further tighten and restrict civil liberties.¹⁵ The perpetual 'war on terrorism' for the sake of defending 'freedom and democracy' is reminiscent of the sloganeering of the Allies that preceded the outbreak of World War Two.

Further, it is beyond doubt that the use of the 'Holocaust' has now become a blatant weapon in world politics. Supporters of Israel, especially, use it to maximum effect in order to deflect any harsh criticism that may come Israel's way from those who oppose its treatment of the Palestinians.¹⁶

Where individuals are restrained mentally and physically, for whatever reason, their mental development, their life-quality, is reduced. 'Holocaust' propaganda, especially in this year of the 60th anniversary of the 'liberation of Auschwitz', has relentlessly saturated the world, and this is having a distorting effect on traditional historical perspectives, especially within Germany.¹⁷

Martin Walser in 1998 clearly stated that he would no longer accept being brow-beaten with the 'Holocaust cudgel', a comment for which Germany's Jewish groups have not forgiven him.¹⁸

¹² There is an abundance of 9:11 Internet websites that seriously questions the official version of events; see Gerhoch Reisegger's book: *Wir werden schamlos Irre geführt* for the best German perspective on the matter.

¹³ Iraq war websites ...

¹⁴ Again, there is an abundance of material on the Internet that suggests so-called 'insider jobs' events serve as a pretext to start a war.

¹⁵ One of the telling incidents just four days before 9:11 occurred at the UN Durban conference on 'Racism, Xenophobia and related matters' where Israel had been roundly condemned for being a Zionist-racist-terrorist state. An Australian NGO – Non Government Organisation – speaker failed to present his paper about the dangers of 'hate' on the Internet that would have advocated more censorship in order to curtail a perception on an ever-growing rise in antisemitism, considered to be a form of racism. After 9:11 the Muslim world became the target for George W Bush's 'war on terrorism and for freedom and democracy', and a new world dialectic was set whose force to this day continues to set world political agendas.

¹⁶ Recently a group 'Jews against Zionism', allegedly supporting the Palestinian cause, exposed its true sympathies when it attempted to stop Gilad Atzmon, a Jew, - www.counterpunch.org/atzmon06172005.html - from speaking to Socialist Workers Party. Atzmon is in favour of a one-state solution to Palestine www.adelaideinstitute.org/Dissenters1/Zundel1/Holocaust_Denial.htm - and for that he is called an 'antisemite' and a 'Holocaust denier'!

¹⁷ The most recent controversy involves historian Joachim Fest and literary critic Marcel Reich-Ranicki. The latter is fabricating stories - outright lying - about Fest because Fest was involved in the latest film about Hitler: *Speer und Er*, something that Reich-Ranicki (Scheusal!), the so-called literary 'Holocaust' enforcer in Germany, cannot accept without inferring baser motives on Fest's part. The fact that Fest helped write Albert Speer's book, and that Speer's claim that he did not know anything about the gassings/'Holocaust', is for Reich-Ranicki a lie, which serves to hide Fest's true intentions - of wishing to whitewash Hitler and the National Socialists. The issue is explored in *Der Spiegel*, www.spiegel.de No 25, 20 June 2005, and it is instructive here to read the full article because it clearly illustrates that the current argument on the 'Holocaust' rests on the assumption/premise that "it did happen". This point indicates how shaky the foundations of the 'Holocaust' story are, and why it is imperative that Revisionists be silenced. When I visited Albert Speer in his Heidelberg home during the 1970s, he said the same thing to me - then added that he still accepted the guilt that flowed from an acceptance of the extermination story. It looks as if Fest will stand firm against the Scheusal!

¹⁸ On 11 October 1998 German author Martin Walser gave his acceptance speech for the Peace Prize in the Paulskirche, Frankfurt.

That the 'Holocaust' has become Israel's major propaganda weapon is now self-evident, and clearly illustrated by the fact that so-called 'Holocaust denial' is a criminal matter in Israel itself.¹⁹

Although not yet legally enshrined in US law, the beginning are there. Much is made of 'hate speech' that involves any criticism of Israel's behaviour towards the Palestinians, something the traditional left-Marxists do vociferously. That these critics of Israel are then called 'antisemites' and 'racists' is vehemently opposed by the left because it means that their intellectual deliberations on the Israel-Palestine conflict will be brushed off as an expression of mere 'antisemitism' – and in the USA this form of behaviour has come under public surveillance in the form of the Antisemitism Incidents Act...²⁰

The "Holocaust' is used as a political weapon by the Israelis to justify their state's existence.²¹ It is also used to justify a biblical belief: the creation of 'Eretz Israel' – Greater Israel – which is to extend from the Nile to the Euphrates. Such a view also then makes sense of the March 2003 US attack on Iraq because it augments the somewhat flimsy oil-resources argument used by those who refuse to acknowledge that the Iraq invasion is a proxy war fought by the US and its 'coalition of the willing' on behalf of Israel.

Also, the whole Palestinian tragedy centres around this goal of re-establishing Biblical Israel, which is intimately linked to the re-building of King Solomon's third temple at the site where the Muslim's Al Aqsa Mosque on the Temple Mount now stands in Jerusalem, or Al Quds, as the Muslims call this city. It is not public knowledge that during their monthly meetings Freemasons around the world salute their worshipful master with a Hitler-like salute and pledge that their goal is to help re-build King Solomon's Temple!²²

It is at this point of my reflections that T E Lawrence's *Seven Pillars Of Wisdom*²³ comes to mind. A brief re-reading of this two-volume work published in 1935 indicates what complex political situation faced the Europeans at the beginning of World War One – and unknown to the ordinary European citizens – as they proxied a war for the international Zionists, whose goal was realized after World War Two with the creation of the State of Israel in 1948. The aims of the **Balfour Declaration** had been realized – but at what expense!²⁴

Lawrence's four-year attempt to unite the Arabs and liberate them from Ottoman rule gave him an insight into Middle East politics. He had foreseen the emergence of Israel as a Jewish state within a Muslim world and felt that he and the Arabs had been betrayed by Britain. His motorbike accident on 13 May 1935 is rumoured to have been a successful assassination. It was also felt that before his death Lawrence was becoming sympathetic towards the Germans, as indicated by his corresponding with Hitler's private secretary.²⁵

It is interesting to recall that in October 1945 German-friendly General George Patton complained of the Allies' policy towards defeated Germany – he also had a fatal accident. Six weeks after he had been relieved of his post a US army truck crashed head-on into his jeep. Both Lawrence and Patton opposed the Jews.

Such matters as the above, together with the knowledge that crucial documents in a number of national archives around the world remain sealed from public view, give rise for concern. However, without overstretching that proverbial bow of conspiratorial reflections, and by asking that somewhat easily formulated question – cui bono? – Nordbruch in his book develops a detailed overarching mental framework with which he perceptively and sensitively illuminates and resolves many an historical puzzle.²⁶

¹⁹ A law pursues 'Holocaust deniers' and imprisons them up to five years; extradition procedures for individuals labeled thus apply from anywhere in the world.

²⁰ *The Global Antisemitism Awareness Act* of 11 October 2004 requires a US bureaucracy to monitor world-wide so-called antisemitic incidents. That criticism of Israel is now considered to be 'antisemitic' disturbs especially those on the traditional left of the political spectrum because they reject outright the existence of the Zionist state of Israel.

²¹ It is now widely recognized that the Holocaust is used to justify Israel's extermination of the Palestinians.

²² In 2003 an archaeological find produced the first evidence that the Bible was correct in referencing Jesus and King Solomon. Unfortunately upon further analysis, the physical evidence did not stand up to scrutiny. This fraud indicates how obsessive and real the biblical prophecies are to Jews and non-Jews alike. www.bbc.co.uk/sn/tvradio/programmes/horizon/solomon_trans.shtml

²³ Lawrence, TE: *Seven Pillars of Wisdom*, 1939, The Reprint Society, London, UK.

²⁴ Interestingly, the Balfour Declaration was written by a Jew, Leopold Amery. See also: Sternhell, Zeev: *The Founding Myths of Israel*, 1997, Princeton University, USA. The author critically evaluates problems unresolved in current Israel that had their wellspring in the 19th century Zionist-inspired forms of socialism and nationalism.

²⁵ 'At last, the movie: Lawrence of Arabia', Alan Attwood, in: *The Age*, 28 January 1984.

²⁶ There is no space in his books for Nordbruch to mention the tragic life experienced by the Templar communities in Palestine as they were exiled in 1948 from their homeland to make way for the Jewish state of Israel. An interestingly positive attitude is reflected in a comment made by one notable Templar, Georg Ludwig Wagner, before he died in 1940: "The war of 1870-71 was an unforgettable experience when I was thirteen and fourteen years old. The proud consciousness of being German, which I probably

Nordbruch ranges far and wide but resists the temptation of drawing specific profiles of things Jewish.²⁷ He develops a theoretical framework with which historical problems can effectively be explained, then engages anyone who cares to comment on the matter. It is an approach fraught with some danger of being misunderstood. Opponents who lack the moral and intellectual integrity to engage with him for whatever reason, often because their personal PC mindset²⁸ prevents them from opening themselves to new impulses, then readily grasp at the same wearisome discussion stopper concepts, as mentioned above. This open-minded approach approximates the closest to what is still known as the objective scientific approach where an enquiring individual relegates his own personal subjectivity into the background, thereby letting a matter emerge as unhindered as possible. Werner Heisenberg praised this approach as a dialogue method that he personally adopted during his scientific deliberations.²⁹

As mentioned earlier, Nordbruch does not shy away from engaging anyone, even those who perceive themselves to be his enemy, in a dialogue in order to clarify a contentious issue, using reason and understanding as his guiding principles. His aim is to consider and then to convey to his readers pleasant and unpleasant facts, in the Orwellian sense, as simply and direct as possible. Uppermost, of course, what drives Nordbruch to quest and search out contentious issues is the love of tradition and the love of truth, as Konrad Lorenz would have put it.³⁰

The most recent example of Nordbruch applying this method of enquiry is found in his book *Der Hereroaufstand*, where he objectifies the rather contentious allegation that Germans committed genocide against the Herero peoples, something he clearly disproves.³¹ It is sad that Germany does not permit anyone investigating the 'Holocaust' allegations without attracting criminal sanctions. Dr Nordbruch would make an ideal researcher into this contentious field.³²

Dr Nordbruch does not shy away from illuminating unpalatable truths, as is evident in the elucidations in his books. Hence he would also not shy away from publishing any material that may contradict the basic premise on which his thesis rests. In other words, as new knowledge becomes available Nordbruch subjects his mind to a constant state of revising his stock of knowledge. This is what the scientific method is all about, and anything else would resemble the closed-minded approach reminiscent of the PC, at worst, an ideological mindset we saw crumble in the former Soviet Union in 1989 – [and in those countries where 'freedom and democracy' is held together by the international financial system that seriously began to break down in October 2008, and continuing – added December 2009].

shared with millions at the time, has not left me all my life, in spite of many a disappointment.” In: *Memories of Palestine: Narratives about life in the Templer communities 1869-1948*, p. 14, Temple Society of Australia, 2005.

²⁷ I don't think Nordbruch would care to reproduce a comment made by Siegfried Wagner, son of Richard Wagner, a comment that today would surely be considered antisemitic, thereby eliminating the content of what it states about a person's state of mind: “– Der unglückliche Rubinstein, mit der Anfertigung des Parsifalklavierauszuges beschäftigt, gehört weniger zu den anziehenden Erscheinungen des Freundeskreises. Er zeigte meiner Mutter und Kindern deutlich, daß er nur um unseres Vaters willen anwesend und daß die Familie eigentlich eine unnötige lästige Beigabe sei, Meine Mutter ertrug dies ruhig ... uns Kindern dagegen wurde er so antipathisch, daß er der weisen mütterlichen Mahnungen bedurfte, uns von lauten Missfallsbezeichnungen zurückzuhalten. Ich nannte ihn „unglücklich“. Er bekannte meinem Vater öfters, daß er unter seiner Rasse leide: ein Kundrynaturell, das sich nach Erlösung sehnt. Dieser Glaube er durch meinen Vater und seine Kunst zu finden. Bald nach dem 13. Februar 1883, des helfenden Beschützers beraubt, an sich selbst verzweifelnd, nahm er sich das Leben. „In: Wagner, Siegfried: *Erinnerungen*, p. 18, 1922, Engelhornverlag Adolf Spemann, Stuttgart.

²⁸ PC thinking is nothing but the expression of a fundamentalist opinion, or simply to have manners when socially interacting. Interestingly, PC of the dogmatic kind was also sweeping the world during the 1930s-40s, where it attempted to eliminate the theory of evolution from the teaching curriculum in many countries, such as the USA and Spain. How relevant the theory of evolutionary knowledge – Evolutionäre Erkenntnistheorie – is for the 21st century, can be gleaned from Julian Huxley's 1940 published book *Evolution. The Modern Synthesis*, 3rd edition, 1974, Allen and Unwin, London.

²⁹ Although fraught with possibly creating contradictory statements within a theoretical framework, Heisenberg claims this is how actual theoretical physics progresses. He quotes Niels Bohr's comment: >>Das Gegenteil einer richtigen Behauptung ist eine falsche Behauptung. Aber das Gegenteil einer tiefen Wahrheit kann wieder eine tiefe Wahrheit sein.<<, Heisenberg, Werner: *Der Teil Und Das Ganze. Gespräche im Umkreis der Atomphysik*. 1969, R Piper & Co, München, Germany.

³⁰ Contrary to current conventional views of scientific enquiry, Lorenz claims that a scientific view of humanity – Menschenbild – includes ethical considerations. See Lorenz, Konrad: *Die Rückseite des Spiegels. Versuch einer Naturgeschichte menschlichen Erkennens*, p180ff. 1973, R Piper, München.

³¹ Nordbruch, Claus: *Der Hereroaufstand*, 2002.

<http://www.pricecheck.co.za/offers/8732445/DER+HEREROAUFSTAND,+1904,+NORDBRUCH,+Claus+H.+R./>

³² Nordbruch's conceptual framework is much like that developed by Pitirim Sorokin, in his *Social & Cultural Dynamics: A Study of Change in Major Systems of Art, Truth, Ethics, Law and Social Relationships*, 1970, extending horizon books, Boston, USA.

The Holocaust and Technology

Posted on December 5, 2009



By [Lynn Zimmerman](#)
Editor, Teacher Education

I recently attended the [Ethel LeFrak Holocaust Education Conference](#) which is sponsored by the [National Catholic Center for Holocaust Education](#) at [Seton Hill University](#) in Greensburgh, PA. This conference is geared for educators who teach about the Holocaust and genocide. You may be thinking, what is the relevance to this conference and ETC?

There were three ways in which technology and technology issues were relevant. First of all, as is pretty much the norm in today's world, email and the Internet were used for the logistics of the conference. The call for proposals was posted online, and it was also emailed to attendees and presenters of previous conferences. The conference was advertised using online technology. Communication with presenters and attendees was online.

Secondly, most of the presentations used a wide range of computer technology, from PowerPoint presentations to DVDs to linking to web sites. For example, my own presentation combined all three. Some of the PowerPoint presentations were fairly straightforward. However, one presenter used an interactive PowerPoint presentation which was quite sophisticated. Again, this type of technology use is not new. It is a rare presentation today that does not use some form of computer technology.



However, the third way in which technology was used and discussed at the conference is what actually prompted me to write this essay. World War II ended 64 years ago. That means that Holocaust survivors are an aging and, frankly, dying population. One of the key questions and concerns at the conference this year was: what do we do when there are no more survivors? Survivor testimony is undoubtedly one of the most powerful tools for teaching about the Holocaust. Pictures of the atrocities shock, dismay and disgust, but they are inanimate, as are films, documentaries, and even books. None of them bring the horror of what Hannah Arendt referred to as the [banality of evil](#) that was perpetuated as clearly as hearing and talking to a living person who experienced these horrific events. According to Holocaust educators, teaching about the Holocaust should be more

than teaching about facts and figures. It should have an emotional impact so that its lessons will not be easily forgotten. The goal of Holocaust education is not merely to inform, but to bring an end to the violence and hatred that bring about genocide and mass killings.



Ephraim Kaye of [Yad Vashem](#) in Jerusalem focused his session, titled "Using New Technologies to Study and Teach the Holocaust," on the various ways that technology can help accomplish these ends (see the bottom of the [webpage](#) for a summary of his remarks). Yad Vashem has a range of materials available online. Besides the traditional videos, lessons, and Internet links, they also incorporate [YouTube](#) to present material in English, Arabic, and Farsi. Kaye also pointed out that as a result of computerizing survivor names there have been family reunions after decades of separation.

However, Kaye also pointed out technology has a serious downside that can be a challenge for educators. With the advent of the Internet, the proliferation of hate sites and Holocaust denial sites has increased. He states: "This challenge makes it imperative that educators teach students to be savvy and discriminating about the information they access online." (There are a number of good sites which address information literacy skills, such as this one from [Rosemount High School](#) in Rosemount, MN.

However, to return to the original question of what do we do when there are no more survivors, let's look at what is being done. The [US Shoah Institute](#) at the University of Southern California has documented "nearly 52,000 video testimonies of Holocaust survivors and other witnesses in 32 languages and from 56 countries." The [US Holocaust Museum](#) in Washington, DC, and many other Holocaust museums around the country have archives of taped survivor testimony. Many Holocaust education websites for teachers, such as [The Tennessee Holocaust Commission](#), have access to survivor testimony.

However, Yad Vashem developed the idea of combining survivor testimony using a documentary style. Rather than merely being the "talking heads" accounts that are

the norm, Yad Vashem has attempted to create documentaries with more depth. Survivors are taken back to places, such as their hometowns in Poland, Germany, or the Ukraine, and/or back to the concentration camps where they were incarcerated, and filmed as they walk around and talk about their lives, and how they changed forever during the Holocaust.



For many of these survivors, this is the first time they have returned to these places, and hearing them reminisce about their lives and talk about the changes creates a more emotional impact than just hearing someone talk about their life while seated in their living room.

The viewer is reminded that this is about a specific human life, not just some person who has no past or no future. One of the critical components of this format is that it "closes the circle" so that the viewer can gain an understanding of the survivor's whole life experience.

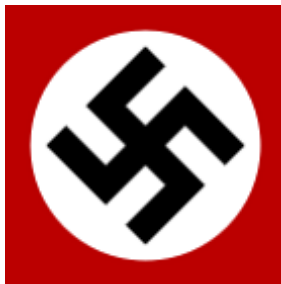
For Holocaust educators, modern computer technology provides ways that can give depth and breadth to this difficult topic.

Not only can we access archives and documents of historical and current events related to the Holocaust, modern technology provides educators and students ways to connect with others that were unthought of just a few years ago.

For example, the [Maine Holocaust Education Network](#) maintains a Ning that has a link to the [US Holocaust Museum Twitter Feed](#).

<http://etcjournal.wordpress.com/2009/12/05/3021/>

'Stop with Holocaust Comparisons'



One horrific detail at a time, North Carolina Biblical Recorder Editor [Norman Jameson](#) shows that Southern Baptist Convention ethics chief [Richard Land](#) was wrong to apply [holocaust metaphors](#) to the health care debate. For example, Jameson [writes](#):

I refer to the [holocaust](#), the one in which German Nazis created and documented the stone cold slaughter of 11 million to 17 million people, including six million Jews. Inured to their victims' pain or their own emotions they experimented on people, including [children](#) and [especially twins](#) as if they were lab rats. They tested the rate of death under an assortment of circumstances; the ability to survive poisonous chemicals smeared into wounds; whether it was possible to change eye color with injections into the eyeball.

...
It was explained to me in the somber halls of [Yad Vashem](#), the premier memorial in the world to the [Shoah](#), that "holocaust" is too broadly and casually utilized to any longer reflect the singular horror of the Nazi actions.

After Richard Land, president of the Southern Baptist Convention's Ethics and Religious Liberty Commission, compared aspects of nascent health care reform bills to the holocaust, other religious leaders said, "enough."

Land's disingenuous failure to acknowledge real error in his apology is overlooked. Similarly, Jameson is focused on [Land's abuse of the facts and Nazi imagery](#) in

a Sept. 26 speech to the Christian Coalition in Florida, and overlooks the [October](#) barrage of [counterfactual claims](#) which attended Land's Louisiana references to Nazi practices.

Fair to a fault, Jameson gives Land credit for having said health care reform is needed, and for supporting the state of Israel before concluding that "the holocaust are so unimaginably horrible, it is not appropriate to compare them with anything since." And for that he draws immediate dissent a pro-life commenters who suggests that it is appropriate to compare abortion to the Nazi industrialized program of eradication of entire cultures.

Land and his peers are resistant to logical/historical persuasion such as [Jameson offers](#), possibility because their goals are not logical. They may seek to reignite the [culture-war hysteria](#) whose fade toward calm has drained away much of their political power.

Possibly related posts: (automatically generated)

- [Greater than the Holocaust](#)
- [GAZA WAR AND SUPPORT FOR HAMAS SHOWED ANTISEMITISM IN ACTION](#)

1 Comment

Norman Jameson, in his usual intelligent analysis, hits the nail on the head. It is interesting to see the comment stream flowing from this article and I encourage readers of this blog to go to the Biblical Recorder article, itself.

My first comment was that I nominate Richard Land for the 2009 "foot in mouth award." We have just begun to recover from the "God doesn't hear the prayers of Jews" fiasco, but Land continues the monkey climb in the tree so more people can see our Baptist tails!

The simple saying of my grandfather was: "The higher the monkey climbs the tree, the more you see his tail."

Comment by Gene Scarborough | December 5, 2009 |