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NO JUSTICE FOR VICTIMS

Poorian Staff Sergeant Ahmad Kasnoff declared not criminally responsible for tragic attack on Movanian village

✎ Linn-Sophie Löber

On Wednesday 5 April, the Model International Criminal Court (MICC) located in Krzyżowa found that the Poorian Staff Sergeant Ahmad Kasnoff is not criminally responsible for the charges put forward by the Prosecution. It seems that his victims will need to continue to wait for justice.

Mr. Kasnoff was charged with various war crimes in an international armed conflict,

inter alia, willfully killing and intentionally directing attacks against the civilian population, according to Article 8 sections 2(a) and 2(b) of the Rome Statute.

In the course of the persistent conflict between the state of Pooria and its Movanian minority, in November 2015, Ahmad Kasnoff was directly ordered by his superior Berad Samson to launch a rocket attack on

the village of Redota, located in the neighboring country of Richia. One of his rockets hit the central square of the village, killing 48, among them 28 women and 8 children. In the hearing on 4 April, it became obvious that Prosecution and Defense had extremely divergent opinions on the case. The Prosecution charged Kasnoff with war crimes in an international armed conflict, as the Poorian rockets crossed the border, » [tbc on page 2](#)



© Prosecution: Maria Alvarez-Tolcheff Alarco, Stanislav Ratych, Roi Stauber. Photo: Robert Moore

targeted a Richian village, and killed Richian civilians. However, the Defense insisted that the conflict was not of an international character, because Pooria fought against the upheaval of its Movanian minority, which does not constitute a legally recognized state.

Prosecutor Roi Stauber made it quite clear that he and his colleagues were convinced

Kasnoff killed the civilians with intent and knowledge, since as a Staff Sergeant of the artillery, he must have known that the very imprecise weapons he used could have killed civilians at any time, and that the village he was to target had no military installations. Samson also told Kasnoff that the action “might waste a few of those dirty Movanian pigs,” which was considered a clear indication for Kasnoff’s

knowledge of potential civilian victims by the Prosecution.

On the other side, the Defense stressed the fact that Kasnoff was required to follow the orders of his military superior, who was known for his particularly cruel penalties for refusing orders. He was said to have threatened Kasnoff, saying, “obey it, or we will put you against the wall,” which could constitute grounds for excluding criminal responsibility, according to Article 31 section 1(d) of the Rome Statute. The Defense additionally argued that Kasnoff did not act with intent and knowledge, since Samson had told him that the target was of military importance and he was not precisely informed about it.

In its final word, the Prosecution intensely argued why a conviction of the Defendant Kasnoff would be the right outcome, arguing on the basis of the Nuremberg Tribunals that making the claim that Kasnoff was “just following orders” did not constitute a legitimate defense. The Prosecution also noted that a conviction would bring justice to the victims and pose a strong warning to potential future perpetrators.

The Judges came to the conclusion that Kasnoff was not innocent concerning the alleged charges and followed the argument of the Prosecution that the situation does constitute an international armed conflict. However, regarding criminal responsibility, the Judges stated duress as grounds for excluding Kasnoff’s criminal responsibility due to the threat exercised by his superior.

According to the Judges, Kasnoff could not have been expected to give his life for the Movanian civilians who would have probably been killed anyway, because another Staff Sergeant would have fired the rockets in his place if Kasnoff had denied the order.

The verdict leaves the victims of Kasnoff’s deed desperate. The MICC’s judgment did not achieve justice for them. Presiding Judge Jana Hermann, when asked how the victims might feel when confronted with the verdict, explained that the Court is always following the law and could not find a legal obligation to make Kasnoff the 49th victim of the tragic attack on Redota.

However, a glimmer of hope remains: after passing the judgment, Prosecutor Maria Alvarez-Tolcheff Alarco told *The Krzyżowa Observer* that she and her team now intend to prosecute Berad Samson, Kasnoff’s superior, in order to bring those responsible for the death of men, women, and children to justice.



© Defence: Shiran Avigzer, Ivan Yavnych, Karolina Kiejnich. Photo: Robert Moore



Prosecution: Destiny Faye Ibarra, Omri Shalev, Anna Mysyshyn. Photo: Robert Moore

TRUMBO CONVICTED OF WAR CRIMES

Movanian elder receives seven years for broadcasting activities that induced violence

 Meg Tobin

Prominent Movanian elder council member Silva Trumbo was convicted guilty of war crimes in the Model International Criminal Court (MICC) on 5 April 2017. Trumbo was arrested on 20 March 2017 in Richia and turned over to the custody of the MICC, where she was tried under the auspices of the Rome Statute for war crimes and crimes against humanity.

“The prosecution had a really tough job in this case, and they exceeded our expectations. It was a tough decision, a long night.”

Andrea Brekalo, Judge

The charges arose as a result of Trumbo’s widely broadcasted speeches. Trumbo is a well known public figure in Movania on both the Richian and Poorian sides of the border. She has become vocal symbol of resistance against oppression for Movanians and regularly appears in media broadcasts and uses social media to advocate for Movanian independence. She is especially known for her slogan “Whatever it takes.” On several occasions, anti-Poorian violence has noticeably increased following her appearances.

Trumbo has been residing as a refugee in the Richian city of Redota since a 2015 warrant for her arrest was issued in Pooria. On 11 November 2015, the Poorian Army bombed Redota. The following day, Trumbo gave an especially impassioned speech in which she accused the Poorian government of attempting to exterminate the Movanians and called for Movanians to do “whatever it takes” to stand up to activity by the Poorian government directed at oppressing the Movanian population.

On 12 November, an armed group of Independent Movania Force (IMF) fighters attacked thirty unarmed Poorian policemen as they patrolled peaceful protesters on the streets of Bedom. The IMF fighters cornered the Poorian policemen and opened fire without warning, killing all thirty while chanting “Whatever it takes”.

As a result of this attack in the immediate aftermath of her speech, the Prosecution accused Trumbo of inducing violence amounting to war crimes and crimes against humanity. Trumbo was found criminally responsible for inducing the commission of violence under Article 8, section 2(c)(i) of the Rome Statute. The Judges considered Trumbo as playing “a key role in the attack directed against civilians” through her public broadcasts directing Movanians to stand against oppression and take up the fight against the Poorian Army.

“I think it was a difficult case. Jurisdiction was a tough issue. Once jurisdiction was accepted, that was a big win. We expected crimes against humanity not to be accepted, we just wanted to give another option.”

Omri Shalev, Prosecution

Trumbo was accused of inducing the crime of murder under the crimes against humanity provision of the Rome Statute and of directing attacks against civilians under the war crimes provision. She was found not guilty on both counts, but was found guilty under the war crimes provision of inducing the commission of violence. According

to the judgement, Trumbo’s speeches were considered not free speech but inciting hatred against the Poorian government, prohibited under the International Covenant on Civil and Political Rights (ICCPR).

“Silva’s speeches were general enough that they were not an actual call to violence. I think if leaders of minority groups are charged with attempting to incite protest when they are rather making general declarations, this limits them, limits their ability to protest.”

Lee Ilan, Defense

The Judges argued that as an important public figure in the Movanian community, in the context of the escalation in violence which has followed her appearances in the past, Trumbo could have anticipated the effects of her strident call to action. Speaking with *The Krzyżowa Observer*, Judge Krittika Singh discussed the difficulty of sentencing. “We negated crimes against humanity, but what she has done - hate speech - is an inchoate crime, which can be the first stage of genocide. We did not think she deserved the highest or the lowest sentence.”

After the verdict, Defense lawyer Lee Ilan took issue with the ruling. “I think her speeches were general enough that there was not a direct link with what actually happened. It is too fluid. If general speech is limited, this limits others’ rights to protest. I thought it was too broad of a definition causing violence.”



● Judges: Henrik Jasper Freiherr von Richthofen, Nataliia Aliluyko, Sofia Kosashvili, Magdalena Poręba. Photo: Robert Moore

NEITHER INNOCENT NOR GUILTY PER ROME STATUTE

MICC acquits Miller from case related to murder of 36 Poorian civilians, citing insufficient grounds for prosecution under the Rome Statute  Kartikeya Batra

A four-member bench of the Model International Criminal Court (MICC) headed by Sofia Kosashvili, on Wednesday, pronounced John Miller, CEO of the Richia-based Automated Defense Systems (ADS) as not guilty under the Rome Statute. The case concerned the killing of 36 Poorian civilians trying to cross into Richia. They were killed on the Poorian side of the Richia-Pooria border on the evening of 6 February 2016 by BETA, a faulty automated defense system manufactured by ADS.

Ruling that the case fell under the Court's jurisdiction, the Judges explained that Miller had had the opportunity to shut down the system between 28 January, when he was first informed of technical glitches, and 6 February, when the event occurred. The Judges also concluded that BETA was not installed to target civilians, and that the case was totally incidental, thus ruling out any charges pertaining to crimes against humanity as described in the Rome Statute.

The Court did note that Miller was responsible for wilful killing, which constitutes a war crime under Article 8 of the Statute. The Court concluded that the situation did amount to an international armed conflict, and that the refugees were protected under provisions of the Geneva Convention. Furthermore, the Court observed that Miller was aware of the potential damage that BETA could cause, and was a party to the conflict in his role as the provider of defense systems to the Richian government. Noting, however, that Article 28 pertaining to superior's responsibility in case of a crime committed by a subordinate did not apply to this case - primarily because BETA does not qualify as a subordinate that could have intended to commit a

crime of such nature - the Court decided that while Miller was not innocent, he was not guilty under provisions of the Rome Statute.

The verdict came a day after the Prosecution and the Defense left no stone unturned in pursuing their respective cases. The Prosecution explained the reasons behind implicating Miller as a war criminal as per Article 8 of the Rome Statute. Citing violations of Article 28 of the Rome Statute alongside provisions of the Geneva Conventions and their additional protocols, the Prosecution suggested that Miller was aware of the potential harmful effects of BETA as an automatic weapon. In addition, the Prosecution argued that Miller had sufficient time to rectify the glitches once they had been brought to his notice and that at the least, beginning at the point when he was first informed about BETA's glitches, he should have suspended its operation, and replaced it with alternate arrangements.

Notably, the Prosecution called on the judges to adapt the provisions of the Rome Statute to evolving technological circumstances surrounding armed conflicts, and to treat automatic weapons, such as BETA, as subordinates working under the command of individuals like Miller. The Prosecution also pressed to charge Miller of crimes against humanity under Article 7. Pleading for justice under the principles of proportionality, the Prosecution demanded that Miller be imprisoned for 20 years.

The Defense, on the other hand, methodically rebutted each of these arguments. They argued that Article 7 could not be applied in this case, as there was no reason to believe that the incident was part of a widespread or sys-

temic attack. The Defense instead attributed the incident to a technical error in BETA which could not be placed in either of the two categories. In addition, the Defense suggested that the situation did not amount to an international armed conflict, and was instead related to internal disturbance, within which Miller had no affiliation to either of the warring parties.

The Defense argued that Miller had no intent to cause harm, and that if at all, the role of the Richian Defense Forces should be scrutinized, for they purchased this technology for use along the Richian border. The Defense also contested the applicability of Article 28, arguing that the extrapolation of existing provisions of the Rome Statute to cover automated defense systems under the category of subordinates will undermine international law-making. They stated that Miller did know of the technical glitch, but that did not amount to knowledge of crime. Explaining that Miller was not a high party contracted to the Geneva Conventions, and that he did all he could in his control to fix the technical glitch, the Defense also stated that a judgment implicating Miller would create a dangerous precedent by innovative interpretation of the Rome Statute. The Defense claimed that Miller was not guilty of any of the charges, while also suggesting that any further extrapolation of the Rome Statute should be avoided, and if at all, proper international legal channels should be followed to amend the treaty or renegotiate it for such inclusions.

The Court, in its final verdict, agreed with the Defense's argument that Article 28 cannot be applied, which ultimately became a pivotal reason behind the acquittal.

TRANSFORMING TRANSITIONAL JUSTICE

A Debate For Today and Tomorrow

 Kartikeya Batra

As conventional ideas related to transitional justice systems became established international practices, they are bound to attract criticism for their limitations alongside calls for the exploration of their full potential in rebuilding societies and reforming institutions.

Inextricably linked to the latter is the concept of transformative justice, which is now being raised by scholars and experts on the subject. The *Krzyżowa Observer* caught up with Friederike Mieth, a social and cultural anthropologist whose research focuses on the past, conflict transformation, and human rights- in order to understand her perspective on this rapidly evolving domain.

The *Krzyżowa Observer*: What is transformative justice, and how does it tie into transitional justice?

Friederike Mieth: Transitional justice includes mechanisms that societies resort to in order to deal with the past. These could be in the form of courts, amnesty schemes, truth commissions, etc. Transformative justice, on the other hand, deals with root causes responsible for the unpleasant past that societies are forced to come to terms with. These causes could be related to economic structures, societal hierarchies, political machineries or other such fundamental factors. Over the last decade or so, approximately since 2005, there has been a growing demand among experts to make transforma-

tive justice a part of the overall transitional justice process.

And what, according to you, are the reasons behind this demand?

Well, transitional justice mechanisms, as they stand today, have now reached a point where they have become internationally established practices under relevant situations. As a result, their efficacy is now being scrutinized with greater intensity. For instance, does a court/amnesty scheme/truth commission deliver on its objectives? How effective are these mechanisms after all? One aspect of this scrutiny is that critical analysis of cases reveals that transitional justice does not really touch upon the root causes of the conflicts in question. Transformative justice may bolster the acceptability of transitional justice by adding this dimension.

So the concepts of transitional and transformative justice are not mutually exclusive, right?

Yes, they are not. Transformative justice cannot replace transitional justice. Whether a society demands transformative justice or not totally depends on the context. For instance, after the reunification of Germany, the Truth and Reconciliation Commission only had to collect facts and establish records. There was no need for transformative justice. In other situations, however, if transitional justice mechanisms can also deliver

on issues of social transformation, their impact will be much greater. In other instances, like South Africa, social transformation may take a long time after transitional justice mechanisms have done their job.

Is it safe to say that transitional justice mechanisms are not the only way of delivering transformative justice? If so, what could be other such means?

Yes, correct. Transitional justice is only one such mechanism. Transformative justice is a much broader term, and it entails sowing seeds of institutional, social, political and economic transformation. Other ways, for instance, could be “bottom-up” grassroots initiatives from within the society that call for peaceful co-existence.

Is there then a template for delivering transformative justice through mechanisms that have traditionally been linked to transitional justice? Have any specific instances in history dominated the discourse?

No, not really. This is a debate, and one cannot identify specific case studies that may have laid out a template for delivering transformative justice through transitional justice systems. The current transformative-transitional justice debate is aimed at setting a new agenda for the internationally established practices related to transitional justice. Transformative justice demands that transitional justice be forward-looking, apart from resolving issues from the past. The time spent in delivering transitional justice should be used not only for fact-finding from the past but also making efforts aimed at a better future.

What is the one big challenge that you see going forward that may impede transitional justice systems from delivering transformative justice?

Sierra Leone - a country I have studied in detail - provides a good example of how delivery of transformative justice may hit roadblocks. The post-Civil War phase witnessed a lot of knowledge-gathering and fact-finding. This information is pretty rich and could have helped in sowing seeds for a much better future. Yet, no action was taken. Recommendations were made and heard but not acted upon. This, in my opinion, is one of the biggest impediments.



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ETHICS AND AUTONOMOUS WEAPONS

The village of Krzyżowa, located in the South-West of Poland, only has about 250 inhabitants and does not seem a particularly exciting place to be at first sight. But with its 767 years of history, it holds a lot of interesting stories

✎ Matan Samovsky

In the last century, movies such as *The Matrix*, *Terminator*, and *X-Men* have dealt with the scenario of a dystopian world where machines replace humans. This day is yet to come, but with the speed of technological advancement and the development of artificial intelligence and autonomous systems, should we be afraid?

In the cases discussed before the Model International Criminal Court (MICC) this year, as well as in social dialogue more broadly, we have seen an increasingly heated discussion about the future of weapons in the traditional military arena. Weapons who are activated by humans are being replaced by autonomous systems, almost regardless the existence of a human operator. This change affects both the international legal system and the ethical dimension of modern warfare.

Autonomous weapon systems are capable of tracking, sharing information with other machines, targets acquisition, and providing a defensive or offensive response almost without any need for human operator. They can be divided into three main categories: semi-autonomous weapons, which after each step require a human to intervene in order to move on to the next stage. The second category is supervised autonomic operation, which a human operator can stop the process or perform corrective actions. In this category, if the operator does not intervene, the process will continue as planned. Thirdly, fully autonomous operation, where the human operator cannot stop the process or make any corrective changes – this category is more futuristic.

Some of these systems are already in use in defensive contexts, including the U.S. Patriot and Israel's "Iron Dome" antimissile system. Much more lies ahead as those robots and lethal machines we see on movies will soon not be science-fiction any longer, but reality. The military market in many countries has begun adopting autonomous weapon systems, as their advantages are obvious: autonomous weapon systems provide effectiveness and accuracy, and reduce response time as well as the cost of manpower and most importantly the potential for harm to human life.

This change is not only a military one, but also a technological change that will soon affect our daily life in many aspects, from self-driving cars to autonomous financial markets. So, if this change is inevitable, what are the ethical challenges that arise with it, and how can the legal systems adjust to those?

In order to simplify, Gabi Siboni and Yoni Ashfer from the Israeli Institute for National Security Studies (INSS) divide the main positions about the debate on autonomous weapons systems into three prominent approaches. The first approach is called emergency brake, and it is favored by Human Rights Watch (HRW), who are calling for an immediate stop to the development, sale, and use of these types of weapons systems.

UN special researcher Christoph Haines came to a similar conclusion, that weapons

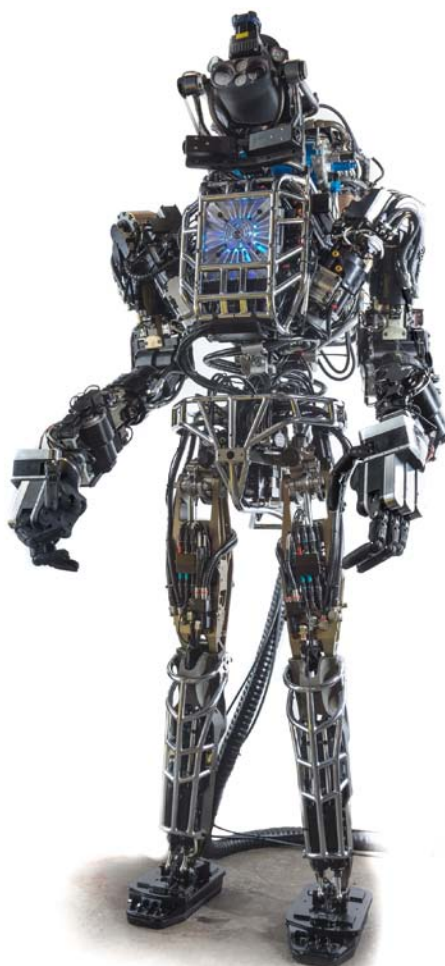
development should be frozen worldwide unless an international legal and ethical framework is formulated regarding autonomous weapon systems. The ethical argument supporting this approach is that there is an inherently moral flow granting legitimacy to the machine to decide whether a person will live or die, and a machine will never be able to analyze compassion or other human instincts.

The second approach is to wait and see. Proponents of this approach claim that argument at this stage is pointless, as autonomous offensive weapons systems are still a distant vision, and any attempt to create ethical norms or legal tools can do more harm than good. People supporting it claim the emergency break approach has a moral flow in prohibiting the development of autonomy in weapons, possibly saving time for the development of other weapons systems that can actually save lives and cause less damage to civilians.

The third approach is somewhere in between the two other positions, called controlled breaking. This approach acknowledges the dangerous potential of autonomous weapons, but also their militarily and morally positive potential. This approach understands that banning the development of this technology is an exaggerated and hopeless move, but also fear that one day it could be too late to add restrictions. Recently, the Red Cross expressed a similar opinion about this subject.

In this approach, the argument is that this technological change will affect almost every aspect of our lives, and so our focus should be on developing control and monitoring tools for these military systems while developing them.

The world as we know it is changing, and autonomous machines have a huge potential in this process - for the best and for the worst. Soon, it will not be so easy to draw the line between automation and autonomy, and apparently, world leaders and countries are going to be facing a big gap in the international law systems. Either we will adjust our ethical beliefs to the technology, or we will adjust technology to our ethics. Only time will tell.



© Source: www.extremetech.com



© Friederike Mieth giving a lecture about transitional justice in Krzyżowa. Photo: Jens Henning Fischer

WHEN SIMULATION TURNS REAL

Despite Hurdles, MICC 2017 Rocks... and Rolls

✍️ Kartikeya Batra

On April 1, 2017 44 students, lawyers, pressmen and human rights experts from 8 countries and 3 continents arrived in the tiny village of Krzyżowa, located in the Swidnica County in southwestern Poland, to participate in the 2017 University edition of the Model International Criminal Court (MICC) - an annual simulation of the ICC that the Kreisau Initiative has organized since 2006.

The beautiful estate and its wonderful staff who have been hosting the participants of this event since its inception were prepared to play the perfect host yet again. However, events that followed were far from what a simulation might have constituted, and gave MICC's participants a real taste of obstacles faced by a vast majority of the world's population residing across developing and least-developed countries.

Out of a sudden, the power supply to the whole facility was disrupted on the morning of April 2. The initial prognosis of the situation was not too gloomy, with expectations of normalcy by late afternoon, but that deadline was missed. Yet, power and internet-starved participants continued to work on their cases. Submissions for two of three cases were made to the judges under these inconvenient circumstances, while the press team continued to dig for facts and information. The press team's guided tour around the estate went on as planned, even though supper had to be preponed to 5pm, since there was no electricity to cook in the dark.

An evening lecture focused on transitional justice, for which social and cultural anthropologist Friederike Mieth had been specially invited from Germany, was in jeopardy. Nevertheless, the organizing team salvaged the situation. An open am-

phitheater within the premises of the estate was used as the venue for the lecture, which was converted from a conventional "PowerPoint+Talk" session into an open-air interaction, wherein Friederike discussed critical issues with the attendees.

With no signs of power restoration in sight as night enveloped the estate, the organizing team became inventive again, and organized a bonfire by the riverside behind the mansion. It was a night marked by conversations, laughter, and fun over drinks and sausages. In the moment, none of the participants felt that what they were enjoying was a distraction from an uncontrollable challenge. This day 1 of the electricity-free MICC 2017 ended, with the hope that the Electricity Gods would smile upon the village the next day.

All hopes and prayers were, however, betrayed. In addition, the rain gods intervened, adding to the already somber mood of the situation. The program, however, continued. Undeterred and unflustered, charges for the third issue were also presented, even as the guided tour of the estate for the remaining participants was organized as per plan.

The organizers were now faced with a Hobson's choice - whether to stay at the estate hoping for restoration to normalcy, which was becoming more and more difficult as several deadlines provided by the

local staff had been missed, or to take a radical decision of moving the program out of Krzyżowa.

They bit the bullet and the afternoon of April 2 was spent in organizing an alternate venue in the neighboring town of Świdnica, where the participants were transported by bus. There, a local cultural center housed them, and MICC 2017 was on its way again. With fully functional power and internet infrastructure along with shots of black coffee, participants and trainers worked towards meeting their targets. At around 9pm, news of restoration of power arrived from Krzyżowa. MICC 2017 had been salvaged; despite the circumstances, participants and the organizing team had made the most of the situation.



© photo: Or Malki

THE ROAD TO RECON

CILIATION

German - Polish relations in the 20th century And the role Krzyżowa /Kreisau has played in them

 Robert Moore

Behind the Kreisau Foundation in Krzyżowa, Poland stands a labyrinth of rusted steel, known globally as an outdoor exhibition called "Courage and Reconciliation". Marking the 25th anniversary of the 1989 Mass of Reconciliation, the monument walks visitors through the equally troubling and inspiring history of Polish-German relations throughout the mid-to-late 1900s.

The road to reconciliation began with the founding of the Kreisau Circle in 1942. A mix of faiths and ideologies, the otherwise disparate set of individuals found their glue in a common resistance to the Nazi regime. They established a base of operations at the von Moltke estate in then, Kreisau, Silesia, Germany.

Central to their beliefs was a German society rebuilt on Christian values and a democratic system restoring individual freedoms and social responsibilities. Much of the group met frequently with outside resistance groups, so those broader, and the broader set of values and plans the group established were a reflection of the collective resistance movement throughout the whole of Europe.

Though the Kreisau circle only met on three occasions, the group thus symbolized a vehicle for the ideological future of Germany, and the

way in which it could eventually find fit in Europe. This road was short-lived however, following the January 1944 arrest of the group's leader Helmuth James Graf von Moltke.

This sparked the arrest and execution of almost all the members of the Kreisau Circle and undoubtedly signaled the movement's fall. Kreisau became a part of Poland and was renamed Krzyżowa after WWII, and the von Moltke estate and surrounding village fell into decay and poverty.

Amidst hopelessness yet shone light, with the birth of widespread reconciliation efforts throughout the mid-1900s built on the principles and progressive spirit of the Kreisau Circle. Three of the foremost efforts were the German Bensberger Circle, the Action Reconciliation Service for Peace, and Polish the Catholic Intellectuals' Circle.

The adjoining foundation across the three groups was a Christian approach to reconciliation - most importantly, they served to open dialogue and begin normalizing relations between Poland, Germany, and the larger European continent.

The period surrounding the end of the Cold War is defined by the progression of these

initiatives, ultimately sparking movement to reestablish Krzyżowa/Kreisau as the central location for European mutual understanding. The year 1970, for instance, marks the first postwar visit by West German Chancellor Willy Brandt to Poland, where he signed an agreement normalizing relations between the two countries.

Treaty aside, what remains stamped in history is Brandt kneeling in front of the Monument to the Ghetto Heroes. Though forecasting incredible controversy throughout Europe, his gesture remains a public acknowledgment of German guilt for WWII and precludes a number of similarly important reconciliation initiatives throughout the 1970s.

One particularly interesting example was the 1972 establishment of the Polish-German Textbook Commission under UNESCO, which created new guidelines for history and geography textbooks in Europe. This was a critical step in beginning to reframe the narrative surrounding the Holocaust and World Wars, and had a considerable impact on the future of European sentiments and perspectives.

A second key element was the Workers' Defence Committee (KOR), an anti-communist

 Meg Tobin and Karikeya Batra standing next to the Berlin Wall in Krzyżowa. Photo: Michał Zak

and oppositional organization established to support the working-class population in Poland. The group's efforts focused on providing financial and legal support and publishing newspapers to break the state monopoly on information provision.

This marked an important piece of history because it was the first joining of Polish intellectuals in support of Polish workers. Further, the group opened dialogue and contact with other East European countries, helping promote the trans-European reconciliation effort. It served as an incredible psychological support as well, driving inspiration for East Germany and other European states to continue the fight for their individual rights and more equitable political systems.

The final stretch of this road to reconciliation merits consideration of Solidarity and German support throughout the 1980s. In 1981, the People's Republic of Poland instituted martial law as a means to crush political opposition and secure its authoritarian position throughout the nation; *Solidarność* (Solidarity) rose as a counter, a Polish labor union founded the year previously.

Though advocating non-violence, the union was crucial in organizing strikes and inserting itself in the Polish political scene to advance the causes of workers' rights and social change. Amidst their efforts was the German recognition and assistance of their struggle, marking a monumental breakthrough for Polish-German relations.

Warsaw resident Maria Jarmoszuk may remember these moments best, describing her Christmas of 1981 in an article in German DW magazine. Her father abroad and mother jailed, 15-year-old Maria was left to guide the upbringing of her two sisters. Her interview surfaces the pain of the family subsisting without its bank funds; her childhood similarly absent, Maria em-

bodied the economic and social negligence that ravaged the Polish people under martial law.

And then: a knock. At her door was a package, one brimming with nuts and oranges larger than she had ever seen. If ever a Christmas miracle, this was its exemplar.

Yet Maria and her family were far from alone – research estimates that upwards of 30 million packages were sent from Germany to Poland while the nation was under martial law. These “Packages of Solidarity” arrived from other European nations, the U.S., and even Japan, signaling an international support for Polish-German and European reconciliation efforts. The spontaneous aid of the Germans served an invaluable role in supporting the ongoing efforts of Solidarity. Martial law in Poland ended in 1983, and Solidarity drove the nation to semi-free elections in 1989.

Of equal commemoration is the 1989 fall of the Berlin Wall, having stood throughout the Cold War as a physical and philosophical divide between the fascist West and socialist East of Germany. Its fall is thus in many respects the symbolic end of the path to reconciliation between Poland and Germany – indeed that same year, Poland Prime Minister Tadeusz Mazowiecki and German

Chancellor Helmut Kohl exchanged peace gestures at the Mass of Reconciliation held in Krzyżowa.

Remembering the Kreisau Circle that had met at that same location years earlier, the governments of Poland and Germany moved decidedly to welcome Krzyżowa as the home for the cultivation of their future relations.

Alongside a new breath of Polish-German relations and a newfound interest in reviving the area, Krzyżowa once more became Kreisau. In the 1990s and early 2000s, European and international support flowed generously to revive the village: the von Moltke estate was refurbished, an international youth meeting site rebuilt, and in 1998, the doors of the Kreisau estate opened officially to the public.

Kreisau now serves as the embodiment of Polish-German relations, helping chronicle where the nations have been and providing a platform for discourse and thought regarding their future. Or as Helmut James Graf von Moltke's widow Freya put it:

“If in the winter of 1940, on the roll-call square in Auschwitz, somebody had told me that within the course of my own lifetime I would witness the transformation of most Germans into a humanitarian society living in a law-abiding European society living in a law-abiding European state with a parliamentary democracy, I would probably have considered this the optimistic dream of a utopian.”



● Kniefall von Warschau (German for “Warsaw Genuflection”) refers to a gesture of humility and penance by German Chancellor Willy Brandt towards the victims of the Warsaw Ghetto Uprising. Source: rarehistoricalphotos.com



Wallpainting in Krzyżowa Palace: Enter of Napoleon's troops to Lübeck on 6 November 1806.
Source: S. Lipinsky, 1900 © Museum in Grudziądz

HELMUTH JAMES GRAF VON MOLTKE AND THE KREISAU CIRCLE

Post-World War II reconciliation efforts continue at the home of one of Krzyżowa's most widely known residents, organizer of a nonviolent resistance movement against the Nazi regime

 Meg Tobin

The mansion on Krzyżowa estate is spacious, beautiful, and cold. Built by renowned military strategist Helmuth Karl Bernhard von Moltke for his family's residence, the mansion is complete with high ceilings and two wall-sized pieces of excellent early 20th century historical propaganda: von Moltke as a child watching Napoleon's army besiege the city of Lübeck, now in Germany; and von Moltke, this time as a much older man, directing Prussian troops as they overtake Paris below the Arc de Triomphe.



© Helmuth Karl Bernhard Graf von Moltke

These two pieces of nationalist myth tell today's visitors about what the von Moltke family hoped to convey about their place in history. After Helmuth Karl Bernhard's death, the estate passed to the family of his nephew. They lived in the mansion until the cold weather got the better of them, and despite its lack of wall-sized propaganda posters, they moved to the appropriately named "House on the Hill," smaller and more cozily appointed.

Today the House on the Hill can be reached by an avenue lined with trees, evenly planted by someone who envisioned their descendants inhabiting the place for centuries. Walking into the sparse parlor room off the front entrance, the most immediately noticeable aspect is a circle burished into the worn wooden floor, and the quarter-circular tables which have been pushed one into each of the four corners of the room. When the tables are arranged atop the circle in the center of the room, they make a three-dimensional representation of the symbol for the Kreisau Circle: a circle divided by a cross.

The tables are like the members of the Circle themselves - always more far flung and rarely in the same physical location, but working collectively for the same larger purpose. The Circle was co-founded by the great grand-nephew of von Moltke, Helmuth James. The group was comprised of individuals of varying status across German society who were committed to non-violent resistance to Nazi rule.

Many members, including von Moltke, were motivated in their resistance by their religious beliefs, feeling that Nazism was



© Peter Graf Yorck von Wartenburg. Source: Bundesarchiv 151-02-12



Wallpainting in Krzyżowa Palace: Enter of Prussian troops to Paris on 1 March 1871.
Source: W. von Looz-Corswarem © Museum in Grudziądz

un-Christian. The Circle were united in planning for the eventuality of the collapse of the Nazi regime. They envisioned a Europe which resembled the European Union which exists today: a collection of democratic republics.

They applied their shared values to planning details for life in post-Nazi Europe, from improving educational institutions to prosecuting the Nazi leadership for war crimes. Though they shared this sweeping vision, members of the Circle felt it was not right to assassinate Hitler, and did not plot violence against the regime.

Back in the parlor of the house on the hill, the members of the Circle are memorialized in individual framed portraits. Smiling out from the glass cabinet is Peter Yorck von Wartenburg, who originally co-founded the Circle with Helmuth James von Moltke, and Freya von Moltke, James' wife.

Helmuth James Graf von Moltke was the great grand-nephew of renowned military strategist Helmuth Karl Bernhard von Moltke. Born in 1907 to Helmuth Karl Bernhard's great nephew and his wife from South Africa, Dorothy Rose Innes,



Helmuth James Graf von Moltke. Source: Bundesarchiv, 151-08-38

Helmuth James was raised to question the values and social structures around him.

Helmuth James' South African grandfather was a judge in South Africa who advocated strongly against apartheid. Raised to idolize his far-off grandfather, it's no surprise that Helmuth James became an early advocate for victims of persecution by the Nazis.

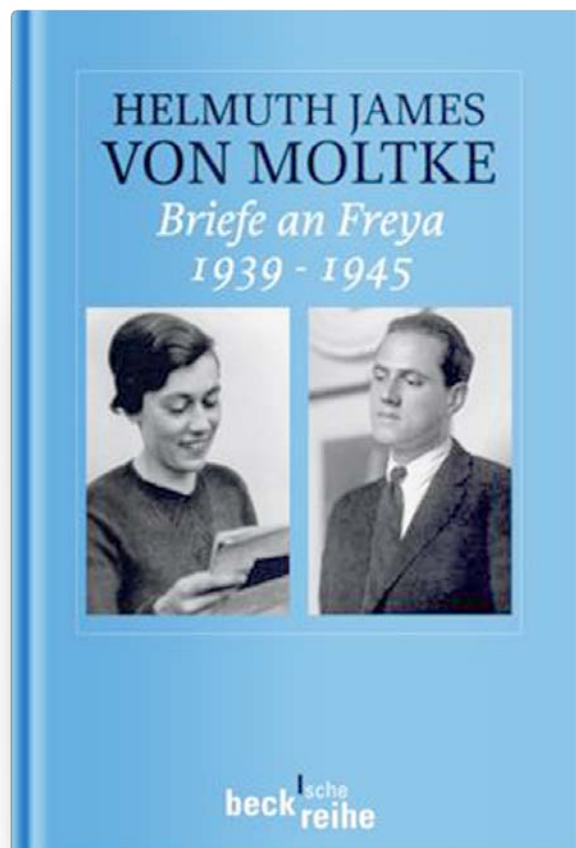
Thought his lifelong ambition had been to become a judge like his grandfather, after the Nazis came to power in 1933 Helmuth James realized it would be impossible to do so without joining the party that he felt so ideologically opposed to. He decided to become a lawyer instead, to better assist those suffering under the human rights violations of the Nazi regime.

Once several members of the Kreisau Circle were noticed for their assistance to a more active resistance group, Helmuth James von Moltke and other members of the circle were arrested for resisting the regime. James and Freya von Moltke wrote each other letters daily for the first six months James was in prison.

These letters reveal that von Moltke drew strength from his convictions and values even when facing almost certain death. In one letter to his two sons, James wrote, "since National Socialism came to power, I have striven to make its consequences milder for its victims

and to prepare the way for a change. In that, my conscience drove me -- and in the end, that is a man's duty."

Helmuth James von Moltke was executed for treason on 23 January 1945 in Berlin. Freya lived for another sixty five years, dedicated to spreading the message of the work of the Circle and the events that occurred in Krzyżowa. She was integral in founding the center in Krzyżowa which is dedicated to international peace and reconciliation.



Beate Ruhm von Oppen: "Helmuth James von Moltke Briefe an Freya 1939 - 1945 ("Letters to Freya 1939 - 1945")



FREYA VON MOLTKE

– AN IMPRESSIVE WOMAN

✎ Linn-Sophie Löber

© Source: www.welt.de/politik/article5725288/Freya-von-Moltke-Witwe-des-Widerstands.html#cs-moltke-07-portraet-DW-Vermischtes-Berlin-jpg

“At that time, it was a step of faith, and surely also an act of self-preservation. At this point, we agreed that we wanted to carry out the mission together.”

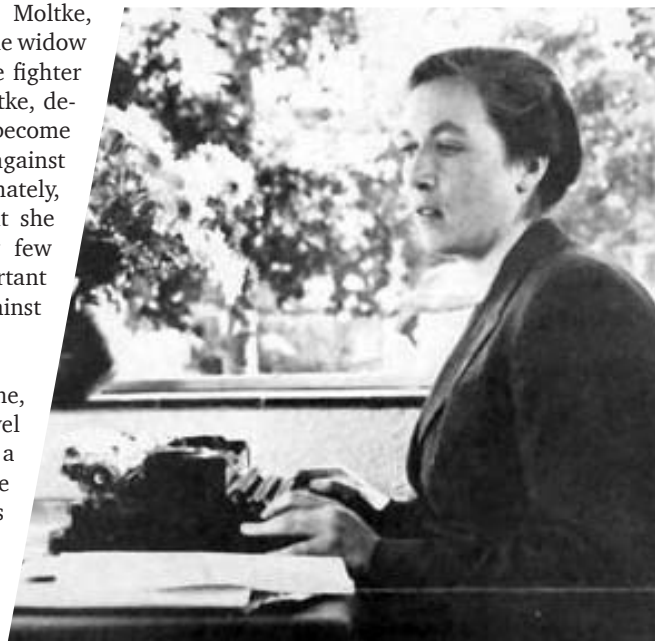
That is how Freya von Moltke, who became famous as the widow of the German resistance fighter Helmuth James von Moltke, described their decision to become active in the resistance against the NS-regime. Unfortunately, it is often forgotten that she herself, as one of only few women, played an important role in the resistance against the NS-regime, as well.

Born in 1911 in Cologne, she enjoyed a high level of education and held a PhD in law. In 1931, she married Helmuth James von Moltke and lived with him and their two sons on their estate in the village of Krzyżowa. Together, they founded the

Kreisau Circle, an important resistance group, in 1940 and Freya was one of its driving forces.

Freya was the one organized the three meetings of the group in the house on the hill in Krzyżowa, which took place in 1942 and 1943. After the execution of her husband and the end of World War II, she left Krzyżowa and moved to South Africa with her children, where her grandparents in law lived. In 1960, she finally moved to the US, where she spent the rest of her long and stirring life.

She was strongly involved in the creation of a meeting



© Freya von Moltke in 1949, working at her typewriter
Source: nieregularnik-nieperiodyczny.blogspot.de/2010_01_01_archive.html

place in her former home, the estate in Krzyżowa, where reconciliation between Poland and Germany is happening ever since 1989. Not only did she come up with ideas how to organize the estate, it was her will that in the house on the hill, where she once lived with her family, families should find a home again. She also was honorary chairwoman of the International Meeting Place Kreisau.

In 2010, Freya von Moltke died in Norwich (Vermont), where she found her final resting place. But a memorial stone on the family's graveyard in Krzyżowa still calls to mind her important role for the Kreisau Circle, as well as for the more recent history of the place where she used to live with her family.



© Freya von Moltke in 1932 on her porch of the house on the hill in Krzyżowa.
Source: www.fvms.de/de/der-kreisauer-kreis-und-das-neue-kreisau

A SMALL VILLAGE WITH A TURBULENT HISTORY

The village of Krzyżowa, located in the South-West of Poland, only has about 250 inhabitants and does not seem a particularly exciting place to be at first sight. But with its 767 years of history, it holds a lot of interesting stories

 Linn-Sophie Löber

Krzyżowa, a village situated in the nowadays Polish region of Lower Silesia, was first mentioned in 1250. The place originally called Creisau and later Kreisau has been part of the region's turbulent history from the very beginning. Since 1335, Silesia was part of the Bohemian Crown, but in 1526, it became part of the Austrian Habsburg Empire. This lasted for the next 200 years – until in 1740, Silesia, and with it Krzyżowa, was invaded by Prussia and had to endure several wars between Prussia and Austria.

In 1745, Silesia was taken over by Prussia and remained under its control until the end of World War I, when the Treaty of Versailles provided for a plebiscite in the area. As a result, in 1922 Silesia was divided into Lower Silesia - which became part of Germany - and Upper Silesia, which became part of Poland.

Soon after, war returned and with the German invasion of Poland in 1939 and the beginning of World War II, Upper Silesia was taken over by Germany and many of the Polish population was deported. But not for long.

After the End of the Second World War, Germany lost nearly all of its Silesian territory to Poland - and this time, the German population was deported. That is why no German inhabitants remain in the village of Krzyżowa today and the village was renamed from the German Kreisau to the Polish Krzyżowa.

Krzyżowa first gained importance, when the famous Prussian Field Marshal Count Helmuth Karl Bernhard von Moltke bought the estate, the center piece of the village of Creisau, in 1867 and moved there with his wife. The estate itself had several owners before and its manor was already built between 1712 and 1726, presumably by its former owner Sigismund von Zedlitz und Leipe.

The Field Marshal lived in the castle until his death in 1891. Then, his nephew Wilhelm

Adolph Joseph von Moltke inherited the estate, which became a touristic sight for fans of the Field Marshal. For their entertainment, and to preserve the memory of the original owner, the family had two enormous pictures painted in the staircase of the castle which are supposed to show two important scenes from the life of the Field Marshal.

But beware: although the paintings are beautiful pieces of art, they are historically incorrect: The painting called "The Shame" shows Helmuth Karl Bernhard von Moltke as a witness of the occupation of the North German city of Lübeck by Napoleon's army. In the other, called "The revenge", Moltke is riding in a military parade in Paris when in 1871 the

aged to save the meanwhile heavily indebted estate and lived there with his wife Freya von Moltke and their two sons.

Krzyżowa became particularly famous because Helmuth James and Freya, together with another married couple, founded the Kreisau Circle in 1940, an important resistance-group during the NS regime. The group organized three meetings in Krzyżowa in the years 1942 and 1943 which took place in the house on the hill, where the family lived from 1928 onwards and which can still be visited today.

The village profited a lot from the presence of the famous Prussian aristocratic family. When in 1890 the German Emperor Wilhelm I visited

his Field Marshal, a train station was built in Krzyżowa, which is still in operation today. The elder von Moltke built a school for the children of Krzyżowa so they would not have such a long way to school, and founded a kind of kindergarden, where mothers could leave their kids when they had to work in the fields.

The estate permanently employed about 60 people and even more during harvest time. The village, as well as the estate, basically lived from farming. Potatoes, sugar beets, peas, rape, flax, and grain were cultivated and cows, pigs, sheep, and horses were kept.

Helmuth James von Moltke, who grew up in Krzyżowa, had very positive memories of his childhood on the estate: He described how much he enjoyed helping on the fields as a boy – a job for which kids were given some pocket money.

Still today, the estate is characterized by its agricultural history. For example, all buildings still carry the name of farm buildings, such as the "barn", where nowadays visitors can spend the night in a cozy hotel. Krzyżowa with its exciting history is worth a visit for sure – even if it might not seem so at first sight.



© Bird's eye view of Krzyżowa. Source: media-cdn.tripadvisor.com

future German troops under Prussian leadership defeated France.

The truth is that the Field Marshal was not present at any of these occasions. But since the newly founded German state needed a historical narrative and the family to honor the Field Marshal, they decided to cheat a little bit.

The estate in Kreisau remained in the possession of the von Moltke family until the next famous von Moltke, Helmuth James, who was a great-grandnephew of the Field Marshal, took over its administration. He man-

It's Mine, No it's Mine, No it's Mine...!

Austrian, Prussian, German,
Polish, Czech - the back and
forth struggles for Silesia

✍️ Valerie Hout-Parrish



1299: First record of the settlement in Silesia, ruled by Polish Piast dynasty.



1335: Silesia becomes part of the Bohemia Crown.



1526: Bohemia becomes part of the Austrian Habsburg Empire.



1740: Prussian King Frederick the Great invades Silesia at the beginning of his war against Austria.



1742: First Silesian War, Prussians claim most of Silesia except for Teschen and present Czech Silesia.



1744-1745: Second Silesian War, Prussia claims and takes over of Silesia (treaty of Dresden).



to  **Late 18th century to 19th century:** Industrial Revolution in Silesia leads to bad working conditions, coal mining is controlled by the private industry, workers are often mistreated, land is held by large estate owners, the majority of upper and middle class is German while a large percent of mistreated workers are Polish. This situation leads to tensions between Silesian ethnicities.



1756-1763: Seven Years War, Prussia remains in control of Silesia.

1918/19: Revolution in Germany leads to the first German republic.



1919: At the end of the World War I, the treaty of Versailles creates a plebiscite to determine if Upper Silesia would remain in now democratic Germany or merge into the freshly founded Republic of Poland.



& **1920:** City of Teschen/Cieszyn/Český Těšín is divided between Poland and Czechoslovakia; the division is done so haphazardly that the boundary ran straight through some mines forcing miners to work in one country and live in the another.



1921: The result of the plebiscite favours Germany with the exception of the upper-east part of Silesia where majority of the population is Polish.



1922: As a result of Polish uprising the territory is divided and the larger industrial area goes to Poland.



& **1938:** Munich Pact divides most of Czech Silesia between Nazi-Germany and Poland.



1939: After the invasion of Poland, Polish Silesia becomes part of Nazi-Germany; Polish Silesians get expelled from the area as a result.



1945: End of the World War II dissolves all boundaries and restores the status quo pre-dating 1938 the exception is Prussian Silesia East of Lusatian Neisse which is under the Polish administration; German population is expelled from the area (does it sound familiar to anyone?).

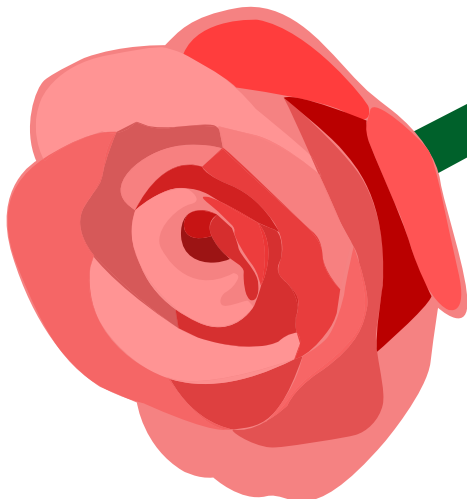
1972: Democratic West Germany has no longer any claims to the area as result of the Nonaggression Pact between Germany and Poland.



1949: As the only Silesian district, Görlitz remains in Communist East-Germany (DDR).



Since 1989/90: Silesia is located mainly in Poland with smaller parts in Czech Republic and Germany.



It's Mine!

AFTER THE WAR

Many regions of the world know the sights and smells of the battlefield and the ruins of war. What were once vibrant neighborhoods, roads, and houses – now silent. Will the future of Krzyżowa tell a different story?

 Avishag Avinoam

“Who can start over when memories never leave you?”

Holocaust survivor Ruth Mendenberg in Carol Matas’ novel After the War

The end of World War II did not bring freedom and sovereignty to all of Europe’s countries. In 1945 nearly half of the continent, including Poland and East Germany, came under control of the Soviet Union. The Cold War between the Communist Bloc and the democratic West postponed dialogue about the past and future relationship between Poland and Germany.

Under the border changes promulgated at the Potsdam Conference in 1945, Kreisau became, along with most of Silesia, part of Poland. The German population in the area either fled or were deported from what the Communists called “Poland’s regained territories”.

The Polish Communist regime repopulated the area with Poles. These settlers had been expelled from what was eastern Poland and became part the Soviet Republic of Ukraine in 1945. As well, many Poles who had been deported during the war to Germany or Siberia under the Nazi regime or Stalin’s Soviet Union, now returned to Poland – and ended up in its formerly German parts.

This is the type of forced election which happened in Krzyżowa. In addition to the “ethnic cleansing” of the area, many houses surrounding the village were destroyed during the war. Wars involve not only loss of life, but also material and cultural losses: pieces of art stolen and monuments destroyed.

In the mid-1960s, the first initiative for Polish-German reconciliation appeared. The efforts of the reconciliation movement, largely motivated by religious organizations were the main road for rebuilding the connection between the two states. After the Berlin Wall fell together with Communism in 1989, the reconciliation process on a state level became possible.

Following the events of 1989, a new generation emerged which brought fresh perspectives on social change. Thanks to the efforts of various social organizations and religious leaders from a variety of backgrounds, new diplomatic connections were made.

In Krzyżowa today, the 18th century mansion and surrounding grounds which were formerly the residence of the von Moltke family are used as a facility to bring together young people from all over the world. These young people are participate in programs designed to raise awareness about reconciliation, international criminal law, and human rights in the international environment. There are annual seminars promoting international tolerance, peace, understanding, and cooperation.

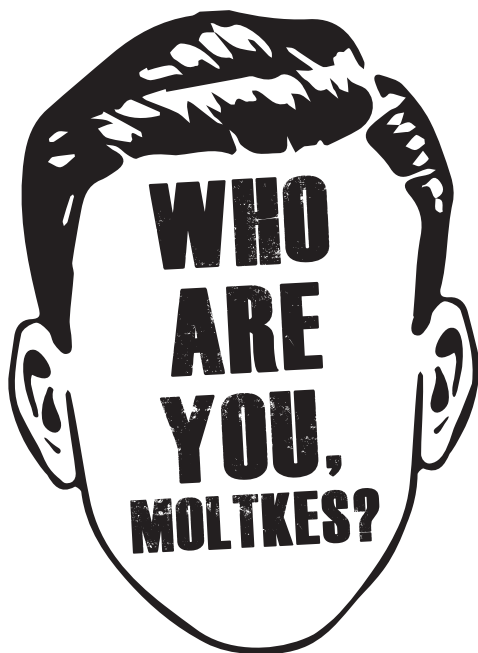
The estate belongs to the Krzyżowa Foundation for European Understanding, an independent German-Polish organization dedicated to the memory of the Kreisau Circle, a nonviolent resistance group to the Nazi regime led by Helmuth James Graf von Moltke.

Freya von Moltke, Helmuth James’ widow, played a critical role in establishing the Foundation. She transformed the former von Moltke estate into a place promoting German-Polish as well as international understanding based on her husband’s values.

Her own foundation, the Freya von Moltke Foundation for the New Kreisau, was established in 2004 and supports the youth workshop efforts with the Krzyżowa Foundation. The renewal of the von Moltke estate in Krzyżowa and supporting the activities conducted within it were undertaken in the belief that we must give young people the tools and inspiration to improve society.

“The devil is in the details. To bring it [European integration] about is a very difficult thing. All the old differences between the European units are still there, and this makes Europe so attractive, but it also makes it hard for the Europeans to get together.”

Freya von Moltke in an interview in 2002



The manor house complex where we are staying makes you feel like you are back in 19th century Prussia. The yellow walls, decorated with shapes, and red bricks can almost make you forget that this terrace holds a piece of history - and not always a peaceful one.

Indeed, the mansion was bought by Helmuth Karl Bernhard von Moltke, one of the most influential generals of modern warfare, who lived in the 18th century. He was born October 26, 1800 in Prachim, situated in today's German Federal state of Mecklenburg, then a part of Prussia. In 1805 - Helmuth was 5 years old, his father emigrated to Holstein, then a possession of the King of Denmark.

Consequently, the boy from Mecklenburg completed his education in the Danish Royal Cadet Corps in Copenhagen, and joined a Danish Infantry regiment. However, in 1821 after a visit to Berlin, Helmuth decided to transfer to the Prussian army. Important to note, those were different times where nationalism was not yet a strong ideology, and your loyalty could change easily.

After years of serving in different positions, Moltke was selected as chief of the Prussian General Staff in 1857. This appointment began the era of the great Prussian triumvirate (A word taken from ancient Rome that means a regime of three persons): Otto von Bismarck as chancellor, Moltke as General Field Marshal and therefore the head of the military, and Albrecht von Roon as Minister of War from 1859. These three men within a decade, shook 19th century Europe, and produced the unification of the German nations.

Bismarck and Moltke both believed that the purpose of war is to get a diplomatic peace as

War heroes or humanists? Anti-Semites or anti-Nazism activists? The shifting of a generation in the Moltke Family, and how it all connects to the Kreisau Circle of interesting stories!  Matan Samovsky

soon as possible. One of his famous quotes was:

“Eternal peace is a dream – and not even a beautiful one”

A bit different than today's politicians and generals, right? But we are not here to discuss military tactics or glory victories among the European powers of the 19th century.

One of the most fascinating questions is what kind of person was this war hero that so many people admire? This question is debatable for a lot of reasons. All who met him described intelligence as one of his virtues, but also described him as a reserve person: “silent in seven languages”.

But what really caught my eye, was this quote related to him:

“The Jews form a state, and, obeying their own laws, they evade those of their host country. The Jews always considered an oath regarding a Christian not binding. During the Campaign of 1812, the Jews were spies, they were paid by both sides, they betrayed both sides. It is seldom that the police investigate a robbery in which a Jew is not found either to be an accomplice or a receiver.”

This quote is not so surprising for historians shows us that Anti-Semitism was rooted in European culture long before the National-Socialists and Hitler even appeared on the scene after WWI. Anti-Semitism and other forms of racism were not only common among ordinary people, but were also a cultural common conception among politicians, aristocrats, philosophers and of course also generals and military personnel.

In his last years, General Field Marshal Helmuth von Moltke retired to Kreisau, the estate he bought for his family. His dream was to live in south Germany, because he hated the cold, but could not afford to buy one there. Fast forwarding two generations will bring us

to Helmuth's great-grandnephew – Helmuth James von Moltke, who was born in 1907.

Helmuth James' mother was a South African of British descent, and his grandfather was a lawyer and a judge who opposed the South African Apartheid regime. Helmuth's James grew up with liberal and humanist values, and his grandfather had a huge influence on him and his decision to become a servant of law.

During WWII, Helmuth James created the “Kreisau Circle”, a group of German Conservatives and Aristocrats who shared his criticism of the totalitarian Hitler-regime.

The group was not militant and did not actively act against the regime, but developed a political and jurisprudential vision for post-Nazi Germany. The Kreisau circle wanted a better Germany: a democratic state of law.

As historians or activists of human rights, we can learn a lot even from one family story. We can learn about the history, the ideology and culture of past times - but most importantly about the spirit of mankind.

The shifting of ideology within the Moltke family shows that sometimes in order to make a change you need to stand for your values - even against your family and friends - and sometimes be willing to pay a price for that. Some of the people in the “Kreisau Circle” also took part in different resistance groups, and lots of them paid the price with their lives. May we find this “better world” that Helmuth James was talking about, and may we all ask ourselves, what I did today to leave this planet a better place.

SMALL COUNTRY, BIG IDEAS

Five things you did not know invented in Israel



© todaysmedicaldevelopments.com

The smallest camera in the world for endoscopes surgeons. **Medigus** is specializing in developing minimally invasive endosurgical tools and highly innovative imaging solutions across medical and industrial applications. The camera helps this specific technique to be far less dangerous by giving the surgeon wide range of sight inside patient organ and by doing so minimizes the chances of dangerous complications.



© jolife.info

The Cherry Tomato – The sweet, small and popular tomato was genetically developed in the Agriculture research center of the Hebrew University by dr. Haim Rabinovitch and dr. Nahum Keidar. The Tomato was developed out of the need to durable species of tomato that can grow in the Israeli climate.

markable solution for recycling sea water. Zarhim method is based on freezing sea water in a way that it separates the salt from the water. His method imitated the same natural process happens in the north pole. Not only Israel benefit from it, also various African countries who suffer as well from a lack of water resources.



© haaretz.com

Zarhin development, is a sea water desalination company developed by Professor Alexander Zarhin from the Weizmann Institute. As a state located in a desert climate with a short amount of water resources, Israel invented a re-



© exoskeletonreport.com

ReWalk - a bionic walking assistance system enable paraplegics to stand upright, walk and even climb stairs. Dr. Amit Goffer who had an accident that paralyzed both of his legs decided that his life will be as normal as possible and so he developed a robot which now allows disabled people to stand and walk without using any assistance or a wheel chair.



© wpengine.netdna-cdn.com

Mobileye – An Israeli technology company that developed vision-based advanced driver assistance systems which warns drivers from collisions and able to operate and drive cars automatically. Their technology based on the use of optical vision systems with motion detection algorithms covering 180 degrees, and can tremendously prevent accidents accruing out of different distractions.

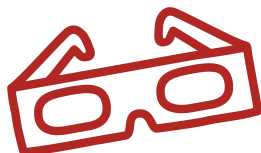


© Source: www.operationworld.org

Capital: Jerusalem
 Official languages: Hebrew, Arabic
 Population: 8,670,670
 Government: Unitary parliamentary constitutional republic
 Currency: New shekel

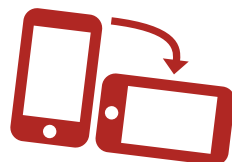






2017 MICC

Model International Criminal Court



¡HOLA!

María Alvarez-Toldheff Alarco (30) The Fletcher School, United States

"Being at MICC has made me realize how difficult it is to make international criminal law decisions. There are always two sides to the argument. My favorite thing about being at MICC is the diverse backgrounds of everyone here from so many different nationalities. It is a really interesting place to have conversations. Everyone has a story to tell."

VITAYU!

Natalia Aliluyko (21) National University "Odessa Law Academy", Ukraine

"My favorite experience at MICC was working on matters of international criminal law with my team. I gained a lot from discussing with people who have different backgrounds concerning their domestic legal systems. Further, I feel that I have developed a deeper understanding of the provisions of the Rome Statute of the International Criminal Court thanks to my participation in MICC."

SHALOM!

Avishag Avinoam (29) Open University/IMUNA, Israel

"I am generally interested in international relations, which is what I studied. Further, I am working for an Israeli news channel and that is why I decided to be part of the MICC press-team. I feel that international media is sometimes biased when it comes to Israel, which is why I am fighting for more reliable international journalism. I really enjoyed my work with the press team and learned some important tools for my journalistic work."

NAMASTE!

Kartikaya Batra (26) The Fletcher School, United States

"I had a great time at MICC; it is such a melting pot of diverse perspectives. Yet, despite coming from such diverse countries and systems, it is fascinating how we are able to achieve unanimity on some issues. As an example, there is such a difference between the U.S. and the European system, pragmatism versus positivism. This time around, the energy and dynamism are really present. The tenacity with which we persevered through the power outage really stands out as an experience."

BAREV!

Anoush Baghdassarian (21) Claremont McKenna College, United States

"I joined MICC because I want to become a human rights lawyer. At the moment, I am studying Human Rights Law at Claremont McKenna College in California, and will go on to Law School in the coming year. My very personal motivation derives from me being Armenian. Thus, I want to secure justice for victims of grave international crimes, which was not granted to my people. Since I am studying in the U.S. – not a member-state of the Rome Statute – I am keen to bring back the unique perspective on international criminal law I gained at MICC to my college and to report on the advantages and possibilities of international criminal law and the ICC."

HALLO!

Jana Hermann (24) Philipps-Universität Marburg, Germany

"I decided to take part in this year's MICC because I am very interested in international criminal law and see it as a great opportunity to work on this topic in international teams. I particularly enjoy the considerate and friendly atmosphere among all the participants, which in my opinion is a good way to discuss issues of international criminal law compared to rather competitive Court Simulations."

CZEŚĆ!

Arkadiusz Tomasz Habiera (22) A. Mickiewicza w Poznaniu, Poland

"We have had really good discussions at MICC. We do not always agree on everything, so it is great to solve problem together. This is my first model court. We are from different legal systems. One of my team members comes from a common law system, and I come from a civil law system. It has opened my mind to different styles of judgement."

VITAYU!

Anna Mysyshyn (22) Ivan Franko L'viv National University, Ukraine

"This is my first model international court competition. Even with the power outage, I feel that our team has worked well together and been quite successful!"

ZDRAVO!

Andrea Brekalo (23) University Rijeka, Croatia

"I decided to take part in MICC because I am trying to figure out my personal position in the world of law. My curriculum at University does not cover international criminal law, which is why I learned a lot at MICC. Also, I am from Bosnia and Herzegovina, a country which just recently experienced genocide, from which my family suffered too. That is why I am particularly interested in international criminal law. My role at MICC was of a judge, which was a very intense experience. I realized that it is really tough and challenging to stay neutral and come to an unbiased decision on the case."

VITAYU!

Aliaksandra Sedzich (19) International University MITSU, Belarus

"It is a great experience being at MICC, a chance to meet new people from all around the world. We have different national politics and domestic law, but the international criminal court involves everyone. It is great to work with people from other countries because justice exists in every country."

SHALOM!

Omri Shalev (26) Hebrew University, Israel

"The best part of the experience of being at MICC is meeting all of the people, working together and learning from each other. It is really fun meeting smart people from different cultures, hearing different languages and learning different perspectives."

VITAYU!

Olena Kandya (21) Ukrainian Catholic University, Ukraine

"I took part in this year's MICC because I study Human Rights. In my opinion, most cases applicable to international criminal law consider human rights violations. That is why bringing together human rights issues and international criminal law seems very important to me. I have participated in other court simulations before, but at MICC, I took the role of a judge for the first time. I realized that being a judge is not quite my thing, because I prefer taking up one side, either prosecution or defense, and developing an argument for one of the two sides."



Avishag Avinoam

This 29 year-old entrepreneur is a student at The Open University in Israel, and works in archives at I24 News. Apparently, she has evolved to not need sleep: she participates in Debate Club, UN Model, runs a cosmetic products company, and creates and sells original artwork. In the 17 minutes of her day she has free, she enjoys kicking back to enjoy a veggie omelet. We were curious to learn more about her – her unfortunate response to our last interview prompt: “worst question ever”.



Robert Moore

Rob is a 21 year-old native of Atlanta, GA, and studies Philosophy, Politics, and Economics at Claremont McKenna College. His travels to MICC required six flight changes and cost him three days without his luggage, now known infamously in MICC-history as the “The Flight Fiasco”. One of the weirdest things he has done is eaten a bird on a stick in China, and he once went four days without eating in Argentina. As eccentric as his travel history are the things he enjoys: he has seen the Lord of the Rings at least six times, and loves saying the word “pssshhh” (pronounced: peshaisa).



Linn-Sophie Lober

Linn is an ever-smiling 24 year-old from Marburg, Germany. A student of Philipps-University pursuing a Masters in Peace and Conflict Studies, she has been spotted more times than may be normal enjoying her favorite food: *au-flauf*. One of the most exciting things she has done is journeyed Great Britain by Interrail – she notes a similar excitement for her favorite word, but it is too long for anyone to actually spell (*Hochachtungsvoll*).



Kartikeya Batra

A returning participant of MICC, this 26 year-old hails from New Delhi, India. Though a Project Lead at the Evidence for Policy Design India at the Harvard Kennedy School, KK is a wannabe German speaker and a “wannabe, wannabe” Spanish speaker. When not dreaming of languages he wishes he could speak, he can also be found not eating meat or drinking alcohol. The life of the party, he has a habit of killing senseless conversations.



Meaghan Tobin

Meg, a 28 year-old native of Southeast Massachusetts, is a graduate student at The Fletcher School studying Public International Law. Perhaps most interesting is that she has visited 29 countries – in one of them, Saigon, she ate snail soup from a sidewalk vendor that had, and she quotes, “catastrophic effects”. Her biggest dreams are to travel the Silk Road and to be able to fly. She leaves future MICCers her favorite phrase: “dou keyi”.



Matan Samovsky

A well-bearded 27 year-old from Jerusalem, Matan is a student of The Hebrew University studying History and Communications. A quite shameless individual, he confesses to a love for Lord of the Rings, Star Wars, and all things “nerdy” – he even once purchased a Gandalf pipe from eBay. Legend has it that he once stared down a grizzly bear at Yellowstone Park in Wyoming (and the bear walked away from him!).



Rüdiger Rossig

Rüdiger is the “still 49” Editor-in-Chief of the *Krzyżowa Observer* – outside of MICC he is a journalist, and craftsman journalist, who studied and writes frequently on Balkan and Southeast European history. His favorite pastime is being a father (crowd goes: *awww!*), and he has enjoyed an abundantly fruitful life leaving him nothing more on his bucket list. A wise and humorous native of Mannheim, Germany, he parts MICC 2017 with his favorite quote: “try to be *mensch*”.



Michal Žak

Michal (pronounced: Mee-how) is a philosopher and artist from “the Earth”, and is allegedly 33 years old. At the age of 8, he dreamed of becoming the Pope – perhaps having set the bar a bit high, he now recounts the most impressive thing he has done as having trained a pet desert turtle. If he could have any superpower, he would be a woman. His advice to aspiring artists: “myself”.

D O N O R S