



Report for the Bavarian Memorial Foundation from 2013 to 2019

STIFTUNG
BAYERISCHE GEDENKSTÄTTEN

BAVARIAN
MEMORIAL FOUNDATION

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Opening Words

Report for the Bavarian Memorial Foundation 2013–2019



Dear Ladies and Gentlemen,

The year 2020 marks the 75th anniversary of the liberation of the concentration camps by the Allied troops. The Bavarian Memorial Foundation, founded in the year 2003 by the Free State of Bavaria, has dedicated itself to remember: to remember what happened in the concentration camps and in our society in the 20th century, to remember the atrocities for the sake of the future. As the sponsor of the Dachau and Flossenbürg Concentration Camp Memorials, the Foundation was given the duty by the Bavarian Parliament to keep the memory of victims' suffering alive, while at the same time creating places of learning for future generations. In this way, society will continue to raise awareness for this issue and will protect this topic at a time when the next generation learns about the brutal effects of the totalitarian Nazi regimes mostly from history books.

The contemporary witnesses (*Zeitzeugen*) were of particular importance in the creation of the memorial work and commemoration. Together with many committed citizens, associations, municipalities, teachers, researchers and state institutions, they have made possible the legacy of the survivors to be passed on—even, and especially, when they are no longer with us.

Another major concern of the Foundation has been to bring the subcamps of the former Dachau and Flossenbürg concentration camps to the focus of public attention. In active cooperation with the concentration camp memorials and individual local associations, important projects have been accomplished in recent years, such as the establishment of the Hersbruck/Happurg Documentation Center that opened in January 2016, as well as the creation of two documentation sites in Mühldorf am Inn that opened in 2018. In addition to this were the creation of memorial and information panels—such as those at the concentration camp

memorial in Schupf, a district of the Middle Franconian community of Happurg—or those at the former subcamp of Siemens-Schuckertwerke in Nuremberg. Of course, there continue to be serious considerations for the establishment of other places of remembrance such as the so-called *Kräutergarten* (Herb Garden) in Dachau, the former Flossenbürg concentration camp quarry and the former concentration camp complex at Landsberg/Kaufering. On the basis of current developments, one can observe the increasing tendency to question the idea of Europe. For this reason, the Bavarian Memorial Foundation progressively sees itself as an institution in an international context, whose work aims to set an example for cooperation and reconciliation in Europe. Employees of the Foundation regularly meet contemporary witnesses (*Zeitzeugen*) and the next generations in Israel, Austria, Poland, the Czech Republic and other affected countries. In these places they also maintain contacts with foreign politicians and dignitaries. Only in this way was it possible, for example, that the Holocaust Act of Commemoration in 2017 could take place historically for the first time in the Czech Republic. Also, in 2020, the joint act of commemoration of the Foundation and the Bavarian State Parliament will bring people from Bavaria, the Czech Republic, and Austria together in commemoration of the victims of National Socialism.

Munich, November 2019

Karl Freller, MP
Honorary Director

Prof. Dr. Michael Piazzolo, MP
Chairman of the Foundation Council

In Memoriam

In Memory of the Contemporary Witnesses (*Zeitzeugen*) Who Passed Away

Up to now, contemporary witnesses (*Zeitzeugen*) have been significantly involved in the work of remembrance. Many of them speak about their unimaginable experiences in schools and at events. It will be our duty to carry on their legacy when they are no longer with us. Here, all the survivors and contemporary witnesses who have left us in the past years are commemorated:

Marko Feingold (1913–2019, Austria)

Clément Quentin (1920–2019, France)

Doris Grozdanovičová (1926–2019, Czech Republic)

George Brady-Metzl (1928–2019, Canada)

Magda Watts (1929–2019, Israel)

Pjotr Stepanowitsch Kudin (1924–2018, Ukraine)

Werner Kleeman (1919–2018, Germany)

Radomír Faltýnek (1926–2018, Czech Republic)

Bill Glied (1930–2018, Canada)

Miriam Rosenthal (1922–2018, Canada)

Heinz “Coco” Schumann (1924–2018, Germany)

Ede Zádor (1924–2018, Hungary)

Jerzy Kucharski (1929–2017, Poland)

David Arben (1927–2017, USA)

Boris Grigorewitsch Prjadschenko (1925–2017, Russia)

Paul Beschet (1920–2016, France)

Translators note: In German, *Zeitzeuge*—translated directly into English as “contemporary witness”—is commonly used in German to refer to someone who is a witness of a particular time period in a public historical context. While many English speakers may use the term “survivor” to refer to those who publicly speak about their experiences during the Holocaust, Germans often use the term “contemporary witness” because not all witnesses who speak about their experiences were survivors of the concentration camps or the Holocaust.

Translators note: In German, *Nachkommen*—translated directly into English as “descendants”—is used throughout the document to refer to “the next generations.” While contemporary witnesses are vital to remembrance culture, as the witnesses pass away it is important to also emphasize the second, third, fourth and following generations. These next generations—comprising both individuals who are descendants of survivors and individuals whose family members did not survive the Holocaust or National Socialism—continue to keep the memory of the victims alive and therefore build bridges between generations through their remembrance work.

Mirjam Ohringer (1924–2016, The Netherlands)*

Zbigeniew Kolakowski (1925–2016, Poland)

Martin Kieselstein (1925–2015, Israel)

Aleksander Henryk Laks (1927–2015, Brazil)

Alexander H. Ebstein (1926–2015, Germany)

Pim Reijntjes (1919–2014, The Netherlands)

Bogdan Borčić (1926–2014, Slovenia)

Paul Kerstenne (1921–2013, Belgium)

David Tennenbaum (1927–2013, Poland)

Hermann Scheipers (1913–2016, Germany)

Pavlo Voznyuk (1923–2016, Ukraine)

Hugo Höllenreiner (1933–2015, Germany)

Samuel Brückner (1925–2015, Israel)

Ljubisa Letic (1925–2014, Serbia)

Hans Landauer (1921–2014, Austria)

Walentin Lytkin (1924–2014, Russia)

Max Edelman (1922–2013, USA)

Roman Debinski (1929–2013, Poland)

* Engagement in the communist resistance by hiding a Dutch family of bakers who were to be deported to a concentration camp; after the war, she was co-founder of the Dutch Mauthausen Committee and regularly involved with the International Youth Meeting at Dachau.



Michal Salomonovic (1933–2019, Czech Republic)



Marija Fedirivna Fomina (1926–2019, Ukraine)



Venanzio Gibilini (1924–2019, Italy)



Majda Miklič-Dašič (1923–2019, Slovenia)



Tibor Sands (1925–2019, USA)



Bernard Marks (1932–2018, USA)



Henry Greenbaum (1928–2018, USA)



Ruth Kogut (1928–2017, USA)



Shlomo Lavi (1924–2017, Israel)



Eva Stichová (1927–2017, Czech Republic)



Istvan Hajdu (1929–2017, Hungary)



Max Mannheimer (1920–2016, Germany)



Marcel Durnez (1928–2016, Belgium)



Uri Chanoch (1928–2015, Israel)



Galina Kastrizkaja (1928–2014, Belarus)



Marie-Thérèse Fainstein (1921–2013, France)



Irena Hausner (1927–2013, Poland)



Frantisek Wretzl (1919–2013, Czech Republic)

Photos: Rolf Poss/Image Archive of the Bavarian State Parliament/Dachau Concentration Camp Memorial Site/Flossenbürg Concentration Camp Memorial

Cross-Border “Remembering for the Future”— Act of Remembrance in 2020 at the Tri-Border Region

In the 75th year after the end of the war and the liberation of the concentration camps, the Bavarian Memorial Foundation and the Bavarian State Parliament held the annual Day of Remembrance for the Victims of National Socialism in Passau. After a cross-border act of commemoration between Bavaria and the Czech Republic took place in 2017—for the first time, on January 24th—the memorial service was trinational with the participation of Austria and the Czech Republic.

With attendance by the Bavarian State Parliament President Ilse Aigner, the President of the Parliament of Upper Austria Viktor Sigl and the Speaker of the Chamber of Deputies for the Czech Republic Radek Vondráček, representatives from home and abroad began by commemorating the war—which divided the world in the 20th century and cost the lives of millions—with a wreath-laying ceremony at the River Inn promenade and then at the Audimax of the University of Passau. It was there that Foundation Director Karl Freller welcomed the guests. There followed a focussed discussion, led by Dr. Erika Tesar, with contemporary witnesses (*Zeitzeugen*) Anna Hackl (Upper Austria) and Bohumila

Havránková (Czech Republic). The mixed Bavarian-Czech choir, a choir from the University of Passau, the Dietrich Bonhoeffer School from Markt Schönberg, and the Diocesan Brass Ensemble Passau collaborated in the making of the act of commemoration. The aim of this cross-border event was to set an example for the future and to contribute to a common European culture of remembrance.

The culture of remembrance involves actively working with the past, in schools, in universities, and throughout society. The scope of work also includes the commemoration day for the victims of National Socialism which is firmly anchored in the task of remembrance.

Places of memory and authentic sites of events are no less important than silent reminders, places of commemoration and places of learning. There are also such markers of the past in the border region of Lower Bavaria, the Czech Republic/South Bohemia, and Upper Austria.



Left to right: Bohumila Havránková, Dr. Erika Tesar and Anna Hackl.



President of the Bavarian State Parliament Ilse Aigner when laying the wreath.

**In Passau/Lower Bavaria: Monument at the Inn River,
Stolpersteine of the Burian Family, Memorial Stone
 at the Former Passau I Subcamp of the Mauthausen
 Concentration Camp**

The monument, created by the Austrian sculptor Wolfgang Kirchmayer, on the banks of the River Inn, memorializes the victims of National Socialism and was inaugurated in 1996 by the city of Passau. The city itself describes the memorial as an



A small memorial at Salzweg an der Oberilzmühle remembers the subcamp of the Mauthausen Concentration Camp, “Passau I,” where prisoners from Dachau, then later Mauthausen, were forced to do labor for an underwater power plant. Among other



important component of memorial culture and hosts an annual commemorative service there.

Thanks to a school initiative in Passau, there are memorial stones—so-called *Stolpersteine** (stumbling blocks)—in several locations, such as for the Burian Family who ran a department store in downtown Passau. The parents Emil and Anna Kathinka were deported and murdered in Kaunas. The three children managed to escape to the United States.



countries, the prisoners came from Poland, Spain, the former Czechoslovakia, the Soviet Union, as well as from Germany and Austria. A river power plant operates there today.



* *Stolpersteine*, translated as “stumbling blocks,” are 10 cm² brass plates inscribed with the names and life dates of victims of Nazi extermination or persecution. Where possible, they are set into the paving in front of the last known address or workplace of the person. Some bear details of the arrest, internment and murder of the victim. The ongoing project was initiated by the German artist Gunter Demnig in the early 1990s. As of December 2019, there are over 75,000 *Stolpersteine* installed throughout Europe and beyond.



In the Czech Republic: Cemetery in Volary and the Terezín Memorial (Theresienstadt)

On March 4th, 1945, the Death March from the Helmbrechts concentration camp in Upper Franconia—a subcamp of the Flossenbürg concentration camp—arrived in Volary (Wallern) in southern Bohemia, close to the border with Bavaria and Austria. Of the 1,300 women, only 300 were to survive. The cemetery in Volary (about 100 kilometers from Passau) is where over eighty of the mostly Jewish women who died on the several hundred-kilometer march were buried. Some of the tombstones only have the word “*neznámá*” (unknown) instead of a name. A monument erected here also memorializes the agony and deaths of hundreds of other victims of the Death March. In 1940, a Gestapo police prison was initially set up in a little fortress in Terezín (Theresienstadt) where around 32,000 resistance fighters,



political prisoners, and Jews were imprisoned. 2,600 prisoners—including those who were executed under the so-called “special treatment” (*Sonderbehandlung*)—died here and another 5,500 died after being deported to other prisons and concentration camps. From 1943 onwards, the conditions in the prison increasingly resembled a concentration camp. In 1941, a ghetto was built in the city itself, which was part of the “Final Solution to the Jewish Question” (*Endlösung der Judenfrage*). The ghetto served as collection point and transit camp. About 140,000 Jews from the Protectorate of Bohemia and Moravia, the German Reich, and other countries were gradually deported here. About 33,000 people died in Terezín, with over 84,000 murdered after deportation to sites of mass extermination, especially to the Auschwitz-Birkenau concentration camp.



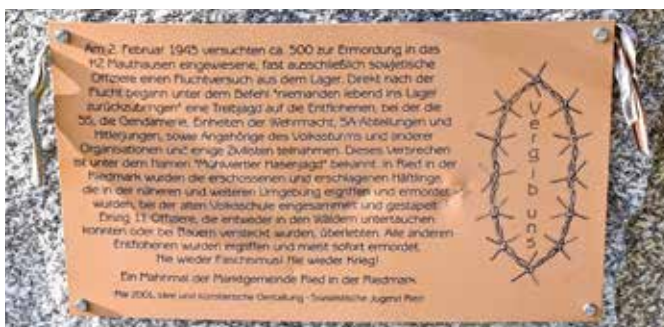
Mauthausen/Gusen Concentration Camp, Memorial Stone in Ried for the So-Called “Mühlviertler Rabbit Hunt”
(Mühlviertler Hasenjagd)

Shortly after the “annexation” (*Anschluss*) of Austria to the German Reich in March 1938, Mauthausen, near Linz—one of the five “Führer cities” (*Führerstädte*)—was selected as the location for a concentration camp. The first transport of 300 prisoners in August 1938 came from the Dachau concentration camp. The almost exclusively German and Austrian prisoners in this phase were forced to build the camp and do labor in the stone quarry. Already during the planning phase of the Mauthausen concentration camp, the SS had bought land in Gusen, three kilometers away. At the end of 1939, a second large concentration camp was built there as a branch camp of Mauthausen. In 1943, more than forty subcamps were set up at various locations throughout Austria, primarily for the production of armaments. Between 1938–1945, around 190,000 people from around



forty nations were imprisoned in the Mauthausen and Gusen concentration camps and their subcamps. At least 90,000 people died under appalling conditions.

Soviet prisoners of war were among the many who died as a result of arbitrary torture and execution. About 500 of them managed to escape from the Mauthausen Concentration Camp on the night of February 2nd, 1945. The SS set out to pursue them, which has gone down in history as the so-called “Mühlviertler Rabbit Hunt” (*Mühlviertler Hasenjagd*). In addition to the camp SS, people in the gendarmerie, Wehrmacht, Volkssturm, and Hitler Youth also took part in this hunt. Moreover, numerous local civilians participated in this “final stage crime” (*Endphaseverbrechen*). Fewer than ten people survived this escape attempt, with those surviving only thanks to the human kindness and courage of forced laborers and the farming families from Mühlviertel who helped them.



Photos: The Bavarian Memorial Foundation, Image Archive of the Bavarian State Parliament/Rolf Poss



2019 2018 2017 2016 2015 2014 2013

Album

BAVARIAN
MEMORIAL FOUNDATION

2019

November



Name Reading by the Jewish Community of Munich and Upper Bavaria

At the memorial stone of the former main synagogue on Herzog-Max-Straße, the reading of short biographies commemorated Jewish citizens who—before and during the Nazi era—stood for democratic values and resistance in areas such as politics, justice, the press and social services. The event was a joint effort between the Bavarian Memorial Foundation and the *Arbeitsgemeinschaft "November 9th"* (The November 9th Committee) of the Jewish community, taking place against the backdrop of the so-called "Night of Broken Glass" (*Reichskristallnacht*) eighty-one years ago, in which innumerable synagogues and Jewish institutions were set on fire and people of Jewish faith were killed, driven to suicide or taken to concentration camps. (Photos: Marina Maisel)



Campaign Week in Passau on the Anniversary of the Pogrom Night in Germany

As part of the week of commemoration for November 9th, there was a discussion held at the Passau Fort with students from local vocational and high schools and the contemporary witness (*Zeitzeuge*) and survivor Natan Grossman. The organizer was the association *Runder Tisch gegen Rechts Passau* (the Passau Round Table Against the Right-Wing), supported by the active cooperation of the Bavarian Memorial Foundation, the nationwide project "*Zeugen der Zeit*" (Witnesses of Time), the City of Passau, the *Stadtjugendring Passau*, the *BDKJ Stadt Passau*, and the *DGB-Jugend Niederbayern*. (Photos: The Bavarian Memorial Foundation)

2019

October



School Project at Flossenbürg

"Konzentrationslager Flossenbürg—74 Jahre nach der Befreiung. Was war? Was bleibt? Was hat das mit mir zu tun?" (Flossenbürg Concentration Camp—74 Years after Liberation. What was? What remains? What does this have to do with me?) was a project that was part of the school exercise *"Schule ohne Rassismus—Schule mit Courage"* (Schools without Racism—Schools with Courage), held at the Weiden Business School, in which students discuss the history of the former concentration camp. (Photos: Flossenbürg Concentration Camp Memorial)

September

A Delegation from Luxembourg visits Dachau

As part of a trip to Bavaria, the Luxembourg CSV Party visited the Dachau Concentration Camp Memorial Site. After a greeting at the visitor center with Director of the Bavarian Memorial Foundation and First Vice President of the Bavarian State Parliament Karl Freller, Dr. Stefanie Pilzweiger-Steiner—research advisor to the Dachau Concentration Camp Memorial Site—led a tour for the group of twenty people across the grounds.

(Photo: Dachau Concentration Camp Memorial Site)



Remembering the British Agents at Dachau

Two events took place on September 13th to mark the 75th anniversary of the murder of four British Special Operations Executive (SOE) agents. In the morning, a delegation of officers from the Royal Air Force commemorated the four women; then, in the early afternoon, a few Munich citizens commemorated these and other women in the service of the British troops, who lost their lives fighting the Nazi regime. The Dachau Concentration Camp Memorial Site supported both initiatives in terms of organization to help ensure an honorable ceremony. (Photo: Dachau Concentration Camp Memorial Site)



July



Exhibition on the Subcamps of Flossenbürg

Within the former administration building of the German Earth and Stone Works (DESt—*Deutsche Erd- und Steinwerke*), on the site of the former concentration camp quarry, a space was made available to the public for the first time by the Flossenbürg Concentration Camp Memorial to show the exhibition, “*Strukturen der Vernichtung: Die Außenlager des KZ Flossenbürg heute. Fotografien von Rainer Viertlböck*” (Structures of Destruction. The Subcamps of the Flossenbürg Concentration Camp Today. Photographs by Rainer Viertlböck). (Photo: Flossenbürg Concentration Camp Memorial)

2019

Politicians at Dachau

On July 27th, the State Minister for Europe at the Federal Foreign Office Michael Roth and a member of the State Parliament of North Rhine-Westphalia, Christina Kampmann (middle), visited the Dachau Concentration Camp Memorial Site, accompanied by the Mayor of Dachau Florian Hartmann, the Deputy District Administrator of the District of Dachau Marianne Klaffki, and the Vice President of the Bavarian State Parliament Markus Rinderspacher. (Photo: Dachau Concentration Camp Memorial Site)



June

Memorial Ceremony for Murdered Soviet Soldiers at Hebertshausen



On the occasion of the 78th anniversary of Germany's attack on the Soviet Union, a ceremony to commemorate the murdered Soviet soldiers took place on the former SS "shooting range" in Hebertshausen, in working cooperation with the *Förderverein für Internationale Jugendbegegnung und Gedenkstättenarbeit in Dachau e.V.* (Association for the Promotion of International Youth Meetings and Memorial Work in Dachau). During the ceremony, the next generation—represented by Andrej Smirnov, Sinaida Tronova (photo), and Alexander Poltawski—commemorated the fate of their family members. The Consuls General of the Russian Federation, Ukraine, and Belarus laid wreaths in memory of the victims. (Photo: Dachau Concentration Camp Memorial Site)



Meeting with Survivors and the Next Generation in Israel

On a recent business trip to Israel, Foundation Director Freller and Dr. Erika Tesar paid a visit to the Israeli Minister of Culture Miri Regev. There was also a meeting with contemporary witnesses (*Zeitzeugen*), such as Solly Ganor and Abba Naor, as well as with descendants of concentration camp survivors, such as Shay Segal, Michael Shubitz, and Talia Landesmann. At Yad Vashem, the representatives of the Foundation commemorated the victims of National Socialism at Professor Pilgram's *Todesmarsch-Denkmal* (Monument to the Death Marches).

(Photos: The Bavarian Memorial Foundation)

2019

May



Ceremony for the Liberation at Dachau

The Bavarian State Minister of Culture and Chairman of the Council for the Bavarian Memorial Foundation Prof. Dr. Michael Piazzolo took part in the memorial service as a speaker.

(Photo: Dachau Concentration Camp Memorial Site)



Celebration of the End of the War at the State Parliament

On May 8th, the Foundation invited to the Bavarian State Parliament to attend a lecture by the witness Guy Stern (center) on the occasion of the anniversary of the end of the Second World War in Europe. Stern is Professor Emeritus of Literature at the State University of Detroit. In 1937, he emigrated to the United States with the help of his uncle.

(Photo: Rolf Poss/Image Archive of the Bavarian State Parliament)



Memorial Panel at a Subcamp in Nuremberg

On May 13th, at the initiative of the Verein "*Bunter Tisch Gartenstadt und Siedlungen Süd*" (Association of the Diverse Table Garden City and Southern Settlements), the commemorative information panel for the former subcamp Siemens-Schuckertwerke on Julius-Loßmann-Straße was presented, the contents of which were prepared by the Bavarian Memorial Foundation and the Nazi Documentation Center in Nuremberg. Financial support for the commemorative project came from, among others, Siemens.

(Photos: Rudi Ott/Nuremberg)



April

Liberation Ceremony and International Youth Meeting at Flossenbürg

On the occasion of the anniversary of the liberation of the concentration camp, an act of remembrance took place, which included a survivors' meeting and a meeting week for young people. Fifty young individuals from ten countries participated. (Photos: Flossenbürg Concentration Camp Memorial)



Remembering the Resistance Fighter Georg Elser at Dachau

Performance of the staged reading "*Allein gegen Hitler*" (Alone Against Hitler) at the concentration camp memorial, conceptualized by the Georg Elser Memorial in Königsbrunn and composed by the ensemble "*Freywolf*." (Photo: Dachau Concentration Camp Memorial Site)



2019



Liberation Ceremony in the bunker of the Welfenkaserne (Weingut II) Landsberg am Lech

At the memorial service for the liberation of the Dachau concentration camp subcamp at Kaufering, near Landsberg, the President of the Bavarian State Parliament Ilse Aigner and survivor Max Volpert spoke, among others. (Photos: *Militär-geschichtliche Sammlung*) (Military History Collection)





2019

February



2nd International Memorial Archives Tutorial at Flossenbürg

Introduction to the “Memorial Archives,” the digital archive of the Flossenbürg Memorial and other institutions that specialize in the data of victims of National Socialism. It is comparable to a digital reading room in a library. (Photo: Flossenbürg Concentration Camp Memorial)

Meeting in Terezín (Theresienstadt)

As part of a trip to the Czech Republic, Foundation Director Karl Freller and Head of Office Dr. Erika Tesar visited concentration camp survivor Miroslav Kubik, who was a speaker at the first Bavarian-Czech act of remembrance at Theresienstadt in January 2017. Following this, there was a meeting at the Theresienstadt Concentration Camp Memorial with the new director, PhDr. Jan Roubinek (successor to Dr. Jan Munk), Deputy Director PhDr. Vojtěch Blodig, and the Director of Public Relations Mgr. Tomáš Rieger. (Photo: The Bavarian Memorial Foundation)



January



Act of Remembrance at the Bavarian Parliament

After the new election of the parliament and formation of the state government, the joint Act of Remembrance by the Foundation and the state parliament was held in the plenary hall of the Bavarian State Parliament in memory of the victims of National Socialism. In addition to the Bavarian State Parliament President Ilse Aigner, Bavarian Prime Minister Dr. Markus Söder and the President of the Bavarian Constitutional Court Dr. Peter Küspert, there was participation from survivors and representatives of the victim groups, as well as numerous members of parliament from all parties.

(Photos: Rolf Poss/Image Archive of the Bavarian State Parliament)



2018

September

Federal Minister for Foreign Affairs in Dachau

During his visit to the Dachau Concentration Camp Memorial Site, Heiko Maas, the Federal Minister for Foreign Affairs since March 2018, emphasized the importance of these memorial sites.
(Photo: Dachau Concentration Camp Memorial Site)



Lecture at Flossenbürg

"Fritz Koenig als Freund" (Fritz Koenig as a Friend) is the title of Dieter Wieland's lecture which was part of the accompanying program for the temporary exhibition "Fritz Koenig—Zeichen der Erinnerung" (Fritz Koenig—Symbol of Remembrance).

(Photo: Flossenbürg Concentration Camp Memorial)



Curator Led Tour at Flossenbürg

Stefanje Weinmayr led the tour which was also part of the accompanying program for the temporary exhibition “Fritz Koenig—Zeichen der Erinnerung” (Fritz Koenig—Symbol of Remembrance).

(Photo: Flossenbürg Concentration Camp Memorial)

August

Cooperation with the University of Regensburg

Together with the President of the University of Regensburg Prof. Dr. Udo Hebel (2nd from right), the Director of the Flossenbürg Concentration Camp Memorial Dr. Jörg Skriebeleit (2nd from left) and the Director of the Bavarian Memorial Foundation Karl Freller (left), Bavarian State Minister of Culture Bernd Sibler (right) signed the cooperation agreement between the Flossenbürg Concentration Camp Memorial and the University of Regensburg.

(Photo: Flossenbürg Concentration Camp Memorial)



July

Discussion with Contemporary Witness (*Zeitzeuge*) Pavel Hoffman

Working in cooperation with the Foundation at several Bavarian schools, the survivor Pavel Hoffman (seen here at the Werner-Heisenberg Gymnasium) described his experiences in Theresienstadt.

(Photo: The Bavarian Memorial Foundation)



2018

June



Reading of “Names, not Numbers” at Dachau

The actress and director Lydia Starkulla read texts by the Dutchwoman Kiky Gerritsen-Heinisius, who was a forced laborer at the Agfa-Kamerawerke subcamp of the Dachau concentration camp on Munich's Weißenseestraße.
(Photo: Dachau Concentration Camp Memorial Site)



Anniversary Celebration for the State of Israel

On the 70th anniversary of the founding of the State of Israel, Israel's Consul General for Southern Germany Sandra Simovich spoke at Nymphenburg Palace in Munich.
(Photos: The Bavarian Memorial Foundation)



Opening of the Documentation Site for the Concentration Camp Subcamp in Mühldorf

Both an exhibition at the former forest camp and an installation at the former mass grave inform visitors about the former subcamp of the Dachau concentration camp in Mühldorfer Hart. Attending the inauguration, among others: The President of the Jewish Community of Munich and Upper Bavaria Dr. h. c. Charlotte Knobloch, retired Federal Minister Hans-Jochen Vogel, Foundation Director Karl Feller, Bavarian State Minister of Culture Bernd Sibler and Bavarian State Minister for the Environment and Consumer Protection Dr. Marcel Huber. (Photos: The Bavarian Memorial Foundation/Heiner Heine)

May



Bernstein Concert in Landsberg

Working in cooperation with the Foundation, a concert at the Landsberg am Lech City Theater was given to commemorate May 10th, 1948. Leonard Bernstein conducted an orchestra of Jewish survivors of the Holocaust at the DP (Displaced Persons) camps Feldafing and Landsberg. The Wolf Durmashkin Award was also presented during the evening. (Photo: The Bavarian Memorial Foundation)

2018



Liberation Ceremony at Flossenbürg

The keynote speaker at the act of remembrance on the 73rd anniversary of the liberation of the Flossenbürg concentration camp was the newly appointed Bavarian Prime Minister, Dr. Markus Söder.

(Photo: Flossenbürg Concentration Camp Memorial)

April

Liberation Ceremony for the 73rd Anniversary in Dachau

Led by survivors Jean Samuel, Abba Naor and Vladimir Feierabend, as part of the memorial service, members of the CID (*Comité International de Dachau*) and other guests walked from the crematorium to the former roll call square of the Dachau concentration camp. (Photo: Dachau Concentration Camp Memorial Site)



Contemporary Witness (Zeitzeuge) turns ninety

For the milestone birthday of the Holocaust survivor Abba Naor, Director Karl Freller congratulates the celebrant.

(Photo: The Bavarian Memorial Foundation)



March

February



Closing Event at Dachau

The special exhibition “Evidence for Posterity. The Drawings of the Dachau Survivor Georg Tauber” was presented with a lecture by Head of the Research Department of the Dachau Concentration Camp Memorial Site Dr. Andrea Riedle on the so-called “anti-social” (*asoziale*) and “criminal” (*kriminelle*) prisoners at the Dachau concentration camp. Following this, Beate Schäfer (photo) read from her book *Weißes Nelken für Elise* (White Cloves for Elsie). (Photo: Dachau Concentration Camp Memorial Site)



Lecture at Flossenbürg

As part of the temporary exhibition “*In Memoriam. Krankenmorde im Nationalsozialismus*” (In Memoriam. Murders of the Sick under National Socialism) Julius Scharnetzky, employee of the education department of the Flossenbürg Concentration Camp Memorial, gave a lecture on “*209 Häftlinge mittels Sammeltransport überstellt—Die Sonderbehandlung 14f13 und das Konzentrationslager Flossenbürg*” (209 Prisoners Transferred by Means of Collective Transport—Special Treatment 14f13 and the Flossenbürg Concentration Camp). (Photo: Flossenbürg Concentration Camp Memorial)

2018

January



Act of Commemoration in Ursberg

In 2018, the Act of Remembrance for the Victims of National Socialism had a special focus on the victims of the so-called "euthanasia program" (*Euthanasieprogramms*). In Europe, between 1939 and 1945, this program cost the lives of around 300,000 people with (or with alleged) physical and psychological disabilities. The wreath-laying ceremony took place at the *Denkmal für die Euthanasie-Opfer* (Monument to the Victims of Euthanasia) in Ursberg Abbey, a facility for people with disabilities. (Photos: Rolf Poss/Image Archive of the Bavarian State Parliament)



Discussion with Contemporary Witness (*Zeitzeuge*) Volodymyr Iwanowitsch Dshelali

At Dachau Town Hall, on the Day of Remembrance for the Victims of National Socialism, the former concentration camp prisoner from the Ukraine spoke about his experiences.

(Photo: Dachau Concentration Camp Memorial Site)



Exhibition at Flossenbürg

The exhibition "*Der Todestransport Leitmeritz—Velešín*" (The Death Transport Leitmeritz—Velešín) was shown in the education center of the concentration camp memorial.

(Photo: Flossenbürg Concentration Camp Memorial)

2017

December

Interfaith Burial at Dachau

At the forest cemetery, remains of twelve concentration camp prisoners found at the former Dachau concentration camp subcamp of Allach were dutifully buried. (Photo: The Bavarian Memorial Foundation)



November



Information Panels at Happurg

The Bavarian Memorial Foundation in Hubmersberg (Pommelsbrunn municipality), Förrenbach, and Schupf (Happurg municipality) installed information panels at the concentration camp graves of the former Hersbruck subcamp. (Photo: Jürgen Ruppert)

October



Exchange of Ideas in Israel

The trip to Israel included a visit to the social organization AMCHA (an organization providing mental health and social support services for Holocaust survivors in Israel and beyond), the Kibbutz and Museum of *Lohamei HaGeta'ot* (The Ghetto Fighters' House), and meetings with representatives from Yad Vashem, as well as with contemporary witnesses (*Zeitzeugen*), such as Kurt Segal, and the next generations. (Photos: The Bavarian Memorial Foundation)

2017

September



Israeli President in Dachau

Accompanied by Federal President Frank-Walter Steinmeier and Bavarian Prime Minister Horst Seehofer, Reuven Rivlin (right picture, middle) was the first Israeli president to visit the Dachau Concentration Camp Memorial Site. Following a walk through the main exhibition, Steinmeier, Rivlin and Seehofer laid wreaths at the *International Monument*. (Photos: Dachau Concentration Camp Memorial Site/ Sebastian Widmann)





Dachau Over the Course of Time

From October 2017, multimedia stations enhance the exhibition by enabling exploration of the layout of the camp. Scenes from different time periods can be compared on large touch displays. "From 1916 to Today. Dachau Concentration Camp Over the Course of Time" is the name of the project presented by the Head of the Education Department at the Dachau Concentration Camp Memorial Site Waltraud Burger. (Photo: Dachau Concentration Camp Memorial Site)

August



Participating in a Memorial Service at Auschwitz

In August, representatives of the Foundation took part in a memorial service in Poland for the Sinti and Roma peoples at the former Auschwitz-Birkenau concentration camp. As part of the trip, they visited the former Plaszów concentration camp near Kraków, as well as the Oskar Schindler Museum and Historical Institute. (Photos: The Bavarian Memorial Foundation)

2017

July

Temporary Exhibition at Flossenbürg

In the traveling exhibition "*In Memoriam. Krankenmorde im Nationalsozialismus*" (In Memoriam. Murders of the Sick under National Socialism), the various phases of the Nazi extermination program are presented using short texts, documents, photographs, and video interviews with contemporary witnesses (*Zeitzeugen*). The curator of the exhibition is Prof. Dr. Michael von Cranach (middle). (Photo: Flossenbürg Concentration Camp Memorial)

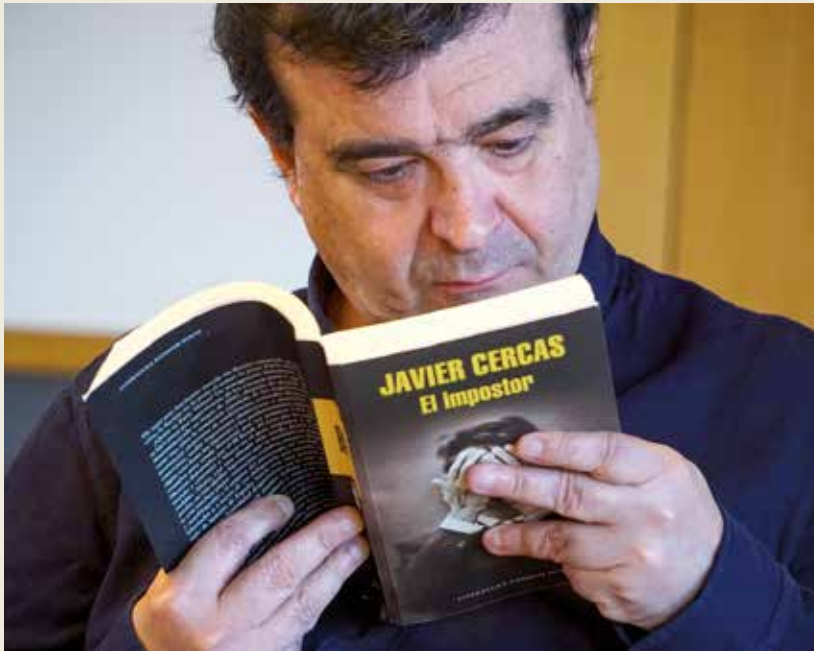


Memorial Plaque for the Social Democratic Resistance in Dachau

Socialists, communists and trade unionists were the first prisoners at the Dachau concentration camp. In remembrance of them, an SPD delegation with party leader Martin Schulz (right) inaugurated a commemorative plaque in the memorial room at the site and laid a wreath at the *International Monument*.

(Photo: Dachau Concentration Camp Memorial Site)

May



Book Presentation at Flossenbürg

Javier Cercas presented his book *El Impostor* (The Impostor). Following this, a panel discussion was held with the author Prof. Dr. Karl Braun and Dr. Jörg Skriebeleit. (Photo: Flossenbürg Concentration Camp Memorial)



Remembering the Book Burning

Every year, a ceremony is held at Munich's Königsplatz with the reading from books burned during the Nazi era. The Foundation also participates. (Photos: The Bavarian Memorial Foundation)



2017



Anniversary of the Liberation at Flossenbürg

The Bavarian Minister for Finance, Regional Development and Home Affairs Albert Füracker and Yves Durnez—whose father Marcel survived his detention at the Flossenbürg Concentration Camp—were joined by young people from the International Youth Meeting who also spoke at the memorial service to mark the 72nd anniversary of the liberation of the concentration camp. (Photo: Flossenbürg Concentration Camp Memorial)

April

Fifty Years of the Church of Reconciliation at the Dachau Concentration Camp Memorial Site

The Protestant church, built on the site of the memorial, was inaugurated on April 30th, 1967 and is located next to the Todesangst-Christi Chapel. (Photo: The Bavarian Memorial Foundation)



Liberation Ceremony at Dachau

The President of the CID (*Comité International de Dachau*) Jean-Michel Thomas spoke at the memorial service for the 72nd anniversary of the liberation of the Dachau concentration camp (photo below). After the wreath-laying ceremony at the *Statue of the Unknown Prisoner*, the memorial service continued at the former roll call square. The walk from the crematorium to the former roll call square was led by the flag bearer of the CID. (Photo: The Bavarian Memorial Foundation/Dachau Concentration Camp Memorial Site)



Information Panel in Neufahrn near Munich

At the former Dachau subcamp, an information panel was inaugurated—created at the initiative of the municipality and with the support from the Foundation. (Photo: The Bavarian Memorial Foundation)



2017

March

Contemporary witness (*Zeitzeugen*) presents a film

In Munich, one of the most well-known contemporary witnesses (*Zeitzeugen*) of the Nazi dictatorship is Ernst Grube; he is active at memorials, in schools, clubs, and in educational institutions. The documentary *Ernst Grube—Zeitzeuge. Von einem, der nicht aufgibt* (Ernst Grube—Contemporary Witness. From Someone Who Does Not Give Up) was screened at Dachau, followed by a conversation with co-director of the film Ingeborg Weber. (Photo: Dachau Concentration Camp Memorial Site)



February



US Vice President and US Governor at Dachau

On his first trip to Germany, US Vice President Mike Pence, accompanied by his wife and daughter, visited the Dachau Concentration Camp Memorial Site. On the same day, the US Governor of the State of Ohio John Kasich (right) was also a guest. (Photos: The Bavarian Memorial Foundation)





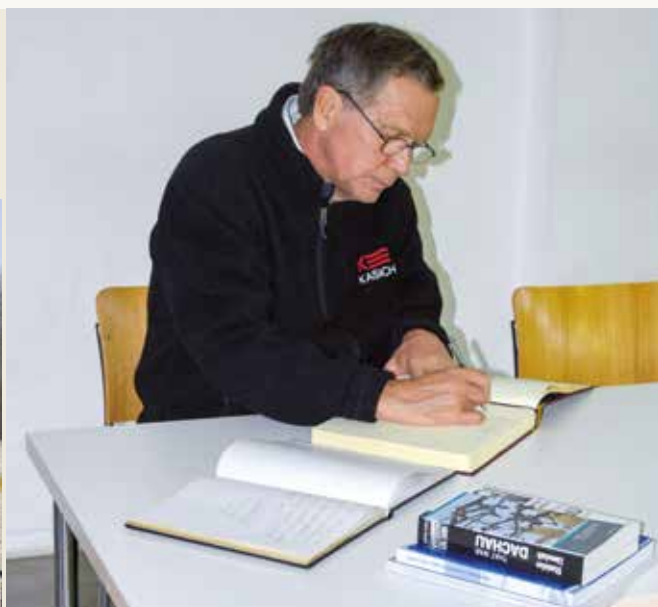
The Gate at Dachau is Returned

In 2014, the entrance gate to the Dachau Concentration Camp Memorial Site was stolen. After it reappeared in Norway, it was returned to Dachau in February. President of the CID (*Comité International de Dachau*) Jean-Michel Thomas spoke.

(Photo: The Bavarian Memorial Foundation)

IM SO GLAD WE BUILT
A HOLOCAUST MEMORIAL ON
OUR STATE HOUSE GROUNDS IN
OHIO SO EVERYONE CAN UNDER-
STAND THE NEED TO STAND
AGAINST EVIL!!

John Kasich
GOV - OHIO
2-19-17



2017

January





First Cross-Border Act of Remembrance for the Victims of National Socialism with the Czech Republic

In January 2017, the Act of Remembrance by the Foundation and the Bavarian State Parliament was a historical rapprochement in the work of commemoration between Bavaria and the Czech Republic. For the first time, the act of mourning took place together with a foreign parliament. A delegation from Bavaria with members of the Bavarian State Parliament, representatives of the Foundation and survivors, along with representatives of the Czech Parliament, the Federation of Jewish Communities in the Czech Republic, and Czech contemporary witnesses (*Zeitzeugen*) of Litoměřice (Leitmeritz) and Terezín (Theresienstadt) all came together to commemorate the victims of the National Socialist tyranny.

The commemoration began with the opening of an exhibition—under the patronage of the Czech Minister of Culture Daniel Herman—at the German Embassy in Prague. In addition, the guests from Bavaria took part in a memorial service held by the

Federation of Jewish Communities at the Czech Senate.

In Litoměřice (Leitmeritz), the largest subcamp of the Flossenbürg Concentration Camp, political representatives from both countries laid wreaths for the approximately 18,000 prisoners—of whom around 4,500 died.

The President of the Bavarian State Parliament Barbara Stamm, Foundation Director Karl Feller, Czech Vice President of the Chamber of Deputies Jan Bartošek, the Vice President of the Czech Senate Miluše Horská and concentration camp survivor Miroslav Kubik, all spoke at the memorial service for the Terezín (Theresienstadt) Concentration Camp Memorial.

(Photos: Rolf Poss/Image Archive of the Bavarian State Parliament)

2017



Theater Piece for Concentration Camp Survivors at Flossenbürg

Students of the Görres-Gymnasium Düsseldorf staged the play *“Der Schlaf des Vergessens gebiert Ungeheuer”* (The Sleep of Forgetfulness Produces Monsters), dedicated to Holocaust survivor Dr. Jack Terry, who was the guest of honor. (Photo: Flossenbürg Concentration Camp Memorial)

Contemporary Witness (Zeitzeuge) Leon “Henry” Schwarzbaum

On the Day for the Victims of National Socialism, in the Ludwig-Thoma-Haus in Dachau, the survivor discussed his experiences—up to the liberation by the American armed forces—in Schwerin with the Head of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammerman. (Photo: Dachau Concentration Camp Memorial Site)



December

The Bavarian Constitutional Medal for a Memorial Director

The Director of the Flossenbürg Concentration Camp Memorial Dr. Jörg Skriebeleit was honored by President of the Bavarian State Parliament President Barbara Stamm with the Bavarian Constitutional Medal for his commitment to the concentration camp memorial and for his dedication to survivors and relatives of those who died at Flossenbürg. (Photo: Rolf Poss/Image Archive of the Bavarian State Parliament)



November



Memorial Service for Max Mannheimer at Dachau

The Foundation, the Dachau Concentration Camp Memorial Site and other figures in Dachau's remembrance work, were part of an evening of tribute for survivor and artist, Max Mannheimer. As one of the most well-known contemporary witnesses (*Zeitzeugen*) in Bavaria, the artist passed away on September 23rd, 2016 at the age of ninety-six. Inseparable from his legacy is his commitment against forgetting, as well as reconciliation between Sudeten Germans and Czechs. (Photo: Dachau Concentration Camp Memorial Site)

2016

October/November



Delegation Trip to the Czech Republic

In preparation for the January 17th cross-border commemoration of the victims of National Socialism in Terezín (Theresienstadt), Foundation Director Karl Freller and Bavarian State Parliament President Barbara Stamm held talks with representatives of the Czech Parliament and the Federation of the Czech Jewish Communities in Prague.

(Photos: Image Archive of the Bavarian State Parliament)



September



Encounter Program in Flossenbürg

In accordance with the slogan
“*Spuren in die Gegenwart*”
(Traces in the Present), young

adults from the Ukraine and Germany visited the Flossenbürg Concentration Camp Memorial from September 25th to October 1st, 2016. They engaged with the history of the site and with the life of Ukrainian and German prisoners of the Flossenbürg Concentration Camp. At the end of the visit, the participants presented together what they will remember.

(Photo: Flossenbürg Concentration Camp Memorial)

2016

August

Exchange of Ideas in Austria

To deepen the cooperation with their Austrian neighbors in the domain of remembrance, Karl Freller and Dr. Erika Tesar met with cooperation partners in Vienna and Linz. They led talks with employees of the Mauthausen Memorial and visited the archive in Vienna. Along with Dr. König-Hollerwöger, they also met with the Czech contemporary witness (*Zeitzeuge*) Erika Bezdicikova and visited the exhibition of the Vöest-Alpine in Linz which examines the company's use of forced labor during the Nazi era.

(Photos: The Bavarian Memorial Foundation)





2016

July

Resistance Monument in Munich

At the initiative of artist Wolfram P. Kastner, under the patronage of the Bavarian Memorial Foundation, a monument to resistance was inaugurated at the *Platz der Freiheit* (Freedom Square). The aim is to honor people who resisted the Nazis in different ways and for different reasons.

(Photos: Wolfram P. Kastner)



June

Exhibition Opening at Flossenbürg

The exhibition "Family Affair" shows photographs and interviews by Reli and Avner Avrahami, who journeyed across the country of Israel for ten years, photographing randomly selected families and asking them questions about their lives. This exhibition by the Jewish Museum in Hohenems was curated by Galia Gur Zeev and was seen for the first time in Germany.

(Photo: Flossenbürg Concentration Camp Memorial)



Commemoration at the Former SS “Shooting Range” Hebertshausen

This year marked the 75th anniversary of the attack on the Soviet Union. One war site, where mass extermination was carried out, was the SS “shooting range” near Hebertshausen, where over 4,000 Red Army soldiers were murdered. The *Förderverein für Internationale Jugendbegegnung und Gedenkstättenarbeit in Dachau e.V.* (Association for the Promotion of International Youth Meetings and Memorial Work in Dachau) has been memorializing the victims for twenty-five years. (Photo: Dachau Concentration Camp Memorial Site)



May



Liberation Ceremony at Dachau

The CID (*Comité International de Dachau*), the International Camps Committee of Survivors and the relatives of former concentration camp prisoners together with the contemporary witnesses (*Zeitzeugen*) Max Mannheimer, Abba Naor, and Vladimir Feierabend (right picture) took part in the memorial service on the anniversary of the liberation of the concentration camp. (Photos: Dachau Concentration Camp Memorial Site)

Exhibition in Nuremberg

The exhibition “*KZ Überlebt*” (Surviving Concentration Camp) by photographer Stefan Hanke was shown at the Nazi Documentation Center in Nuremberg, working in cooperation with the Bavarian Memorial Foundation. (Photo: Stefan Hanke)



2016

April

Bonhoeffer Première at Flossenbürg

At the Flossenbürg Concentration Camp Memorial, the Landestheater Oberpfalz (LTO) staged Bernhard Setzwein's *Später Besuch* (Late Visit), a play about Dietrich Bonhoeffer. The première of the play was held on 9th April, seventy-one years after the day of his execution. (Photo: Flossenbürg Concentration Camp Memorial)



Dachau Employee Day Trip to the Obersalzberg Documentation Site

With an expert escorting them, the forty-five participants learned more about the Obersalzberg branch, the permanent exhibition, and the pedagogical materials of the documentation site. (Photo: Dachau Concentration Camp Memorial Site)

Monument to the Sinti and Roma peoples at Flossenbürg

On April 17th, as part of the liberation ceremony at the Flossenbürg Concentration Camp Memorial, the monument was unveiled by Romani Rose (left, chairman of the Central Council of German Sinti and Roma) and Erich Schneeberger (chairman of the Bavarian State Association of German Sinti and Roma) after a jury had chosen the motif for the memorial the year before. (Photos: Flossenbürg Concentration Camp Memorial)





Greek Orthodox Memorial Service at Hersbruck

A Greek Orthodox memorial service took place at the former Hersbruck subcamp where Foundation Director Karl Feller commemorated the fates of Greek Orthodox prisoners at the Bavarian concentration camp.

(Photos: Image Archive of the Greek-Orthodox Metropolitanate/Apostolos Malamousis)

March

International Conference at Flossenbürg

The participants of the conference "History in the Present. In the Future. International Encounters at Historic Sites of National Socialism" addressed specific questions about international encounter programs. (Photo: Flossenbürg Concentration Camp Memorial)



Book Presentation on Paragraph 175 in Dachau

In his book presentation *Der Rosa-Winkel-Gedenkstein. Die Erinnerung an die Homosexuellen im KZ-Dachau* (The Pink Triangle Memorial Stone: The Memory of Homosexuals at the Dachau Concentration Camp), Albert Knoll, archivist at the concentration camp memorial site, investigated the history of Paragraph 175 of the German Criminal Code. Since its introduction in 1872, this clause in the law criminalized sexual acts between men and experienced a significant tightening under National Socialism, as Knoll demonstrated on the basis of individual biographies of prisoners at the Dachau concentration camp.

(Photo: Dachau Concentration Camp Memorial Site)

2016

The General André Delpech Prize Awarded to Archivist Albert Knoll

Albert Knoll, archivist for the Dachau Concentration Camp Memorial Site since 1997, received the prize awarded by the CID (*Comité International de Dachau*). The CID has been awarding the prize since 2013 for special services regarding remembrance of the Dachau concentration camp. At the award ceremony, President of the CID Jean-Michel Thomas (2nd from right) emphasized Knoll's tireless support for the families in researching the fate of their relatives and his significant contribution toward the *Totenbuch* (Death Register). (Photo: Dachau Concentration Camp Memorial Site)



January

Opening of the Documentation Center Hersbruck/Happurg and Act of Remembrance at Hersbruck

On the occasion of the Day of Remembrance for the Victims of National Socialism, the Bavarian Memorial Foundation opened a documentation center at the location of the second largest subcamp of Flossenbürg. The media-based double installation relies on innovative forms of presentation and communication in memory work. Along with the participation of foreign state guests—such as the Czech Minister of Culture Daniel Herman (photo p. 57), among others—wreaths from the Bavarian State Government, the Bavarian State Parliament and the Bavarian Memorial Foundation were laid at the sculpture “*Ohne Namen*” (Without Names) by the survivor Vittore Bocchetta, who was also the keynote speaker of the event.

(above) Attending the inauguration of the documentation center in Hersbruck were the Mayor of Hersbruck Robert Ilg, Karl Freller, Vittore Bocchetta, Bavarian State Minister of Culture Ludwig Spaenle, Abba Naor, and the President of the Bavarian State Parliament Barbara Stamm.

(Photos: The Bavarian Memorial Foundation/ Image Archive of the Bavarian State Parliament)





Discussion with a Contemporary Witness (*Zeitzeuge*) at Dachau

On the Day of Remembrance for the Victims of National Socialism, a discussion took place with Director of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammermann and Naum Chejfez, a contemporary witness, who spoke about his life and survival. (Photo: Dachau Concentration Camp Memorial Site)



Exhibition Opening in New York

At the UN headquarters, with the participation of Foundation Director Karl Freller and Head of Office of the Bavarian Memorial Foundation Dr. Erika Tesar, the exhibition "Life After Survival" was opened, focusing on the DP (Displaced Persons) camp Markt Indersdorf. Karl Freller's opening speech focused on Bavarian remembrance and memorial work. (Photo: The Bavarian Memorial Foundation)



2015

November



Lecture on Otto Kohlhofer at Dachau

Under the title “*Brückenbauer und Vermittler—Otto Kohlhofers Rolle bei der Errichtung der KZ-Gedenkstätte Dachau*” (Bridge Builder and Mediator—Otto Kohlhofer’s Role in the Establishment of the Dachau Concentration Camp Memorial Site), the former director of the Dachau Concentration Camp Memorial Site, Barbara Distel (right), spoke about Otto Kohlhofer who had, since the beginning of the 1950s, been committed to the building of the memorial.

(Photo: Dachau Concentration Camp Memorial Site)



Art Film in Berlin At the headquarters of the Bavarian Representation in Berlin, to mark the 70th anniversary of the liberation of the concentration camps, the Bavarian Memorial Foundation—in cooperation with “*Kunst wider das Vergessen e.V.*” (the Association for Art Against Forgetting)—screened the art project “*Für das Ende der Zeit*” (For the End of Time). The film was shown with the kind patronage of the Vice President of the German Federal Parliament (*Bundestag*) Gerda Hasselfeldt.
(Photos: Bavarian State Chancellery/Henning Schacht)



Visit to the Neuengamme Concentration Camp Memorial

In addition to the tour of the northern German memorial with the Director of Education Dr. Iris Groschek (pictured on the right), there were talks with the deputy director of the memorial Dr. Oliver von Wrochem and the artist Volker Lang at the *Denkmal für die Opfer der NS-Militärjustiz* (Memorial to the Victims of the Nazi Military Justice) in Hamburg, which was inaugurated shortly before. (Photos: The Bavarian Memorial Foundation)



2015

October

Dachau Dialogues with Max Mannheimer

In the film project by the Bavarian Memorial Foundation, short video clips were recorded of dialogues between the concentration camp survivor Max Mannheimer and Sister Elija Boßler from the Carmelite Monastery. They served as the basis for the documentary *Dachauer Dialoge* (Dachau Dialogues) which was shown on October 23rd, 2017 in Munich—the first anniversary of the death of the featured contemporary witness (*Zeitzeuge*) Max Mannheimer. (Photo: The Bavarian Memorial Foundation)



Meeting with Contemporary Witnesses (*Zeitzeugen*) and the Next Generations in Israel

Representatives of the Foundation regularly visit the State of Israel to develop contacts with institutions devoted to remembrance work. Part of the program is a wreath-laying ceremony at the Yad Vashem Memorial in Jerusalem. A visit was made to the Valley of the Communities which lists all the towns in Europe affected by the Holocaust, towns from where people were deported during the Nazi era. (Photos The Bavarian Memorial Foundation)



Award in New York

Albert Knoll (2nd from left), archivist at the concentration camp memorial since 1997, received the Archivist of the Year Award 2015 in New York. Since 2005, the non-profit Scone Foundation has given the award to honor the service of preserving historically significant documents, as well as the promotion of humanitarian dialogue and resistance of state censorship measures. The renowned historian Nikolaus Wachsmann nominated Albert Knoll for this honor. The archive of the Dachau Memorial is one of the most important information sources for research into the history of the concentration camps. (Photo: Dachau Concentration Camp Memorial Site)

August

Trip to the Czech Republic and Austria

Representatives of the Foundation visited the Terezín (Theresienstadt) and Mauthausen Concentration Camp Memorials to exchange ideas and deepen cooperation with neighboring countries. The conversation partners were the director of Terezín Memorial Dr. Jan Munk and his deputy Dr. Vojtech Blodig, who led a tour of the memorial with its prison, ghetto, children's museum, Jewish cemetery and crematorium. There was also a visit to Prague's Jewish Quarter and Pinkas Synagogue which lists the names of the around 80,000 Czech and Moravian Jews who were murdered during the Nazi era. In Upper Austria there were conversations around cooperation in remembrance work with the Upper Austrian Governor Josef Pühringer (pictured on the right). (Photos: The Bavarian Memorial Foundation)



2015

July



Theater Performance at Flossenbürg

In the play “To Stand in the Sun,” the Israeli ensemble of the Ohel Theater bring to the stage the story of the courageous women who were an important part of the Jewish resistance during the Second World War. The aim of this Israeli theater from Afula is to make this particular slice of history better known in Germany. (Photo: Flossenbürg Concentration Camp Memorial)

May

Special Exhibition on the *International Monument* at Dachau

In 2015, to mark the occasion of the 70th anniversary of the liberation of the prisoners—on April 29th, 1945—the Dachau Concentration Camp Memorial Site opened a special exhibition exploring the creation of Nandor Glid’s *International Monument*. The erection of the monument at the former roll call square in 1968 was initiated by the CID (*Comité International de Dachau*). The *Länderübergreifende Vereinigung der KZ-Überlebenden* (Cross-Border Association of Concentration Camp Survivors) had shown great commitment over many years in bringing the project into being. The special exhibition explores the question of what members of the CID—in the 1950s and the 1960s—imagined might be an appropriate memorial.

(Photo: Dachau Concentration Camp Memorial Site)





Mühldorf Memorial Service

At the bunker arch of the former Dachau Mühldorfer Hart subcamp, 150 visitors—including many former prisoners and their family members—commemorated the liberation seventy years ago.

(Photos: The Bavarian Memorial Foundation)



Chancellor at the Dachau Liberation Ceremony

Following her visit in 2013, German Chancellor Dr. Angela Merkel returned to the Dachau Concentration Camp Memorial Site on May 3rd to take part in the commemoration of the liberation of the concentration camp seventy years before. On the day following this event—which the concentration camp memorial organized in active cooperation with the *Förderverein für Internationale Jugendbegegnung und Gedenkstättenarbeit* (Association for the Promotion of International Youth Meetings and Memorial Work)—the focus was on discussions and exchanges with survivors.

(Photos: The Bavarian Memorial Foundation/Dachau Concentration Camp Memorial Site/DPA)



2015

April



Inauguration and Commemoration at Flossenbürg

On the 70th anniversary of the liberation of the former Flossenbürg concentration camp, the newly built redesign of the memorial's external site was presented, along with the opening of the education center. Participants at the event included Vice President of the German Federal Parliament (*Bundestag*) Claudia Roth, the Bavarian Minister of Culture Dr. Ludwig Spaenle, the Czech Minister of Culture Daniel Herman and the Bavarian Prime Minister Horst Seehofer. (Photos: Flossenbürg Concentration Camp Memorial)

New Gate for the Dachau Memorial

After the original was stolen, the blacksmith Michael Pointner installed a reconstructed (replica) gate at the former Jourhaus of the concentration camp memorial. (Photo: The Bavarian Memorial Foundation)



Dramatic Reading on the 70th anniversary of the Liberation of the Dachau Concentration Camp

"I looked, looked, looked. And was simply happy." With these words, the former concentration camp inmate Vladimir Feierabend described the impact of events that happened on April 29th, 1945. On this day, units of the US Army liberated the prisoners of the Dachau concentration camp. Working together with the education department of the Dachau Concentration Camp Memorial Site, students of the Herzogenaurach Gymnasium developed a dramatic reading that described the days of liberation and the difficult, often unsuccessful, struggle for recognition, reappraisal and restitution in the months and years afterward. (Photo: Dachau Concentration Camp Memorial Site)

January



Holocaust Commemoration at the State Parliament

On the Day of Remembrance for the Victims of National Socialism, seventy years after the end of the war, the act of commemoration by the Foundation and the Bavarian State Parliament took place in the plenary hall with the participation of contemporary witnesses (*Zeitzeugen*), victims' representatives and students. (Photos: Image Archive of the Bavarian State Parliament/Rolf Poss)

2014

November

Gate Theft at Dachau

Overnight, on November 1st–2nd, 2014, unknown perpetrators broke into the fenced and guarded grounds of the memorial and stole the historic gate of the Dachau concentration camp with the inscription “*Arbeit macht frei*” (Work Sets You Free). Around 300 people gathered to keep vigil in front of the former Jourhaus a week after the crime.

(Photo: The Bavarian Memorial Foundation)



Trip to Israel

With Bavarian State Parliament President Barbara Stamm, representatives of the Foundation and the Bavarian State Parliament travelled together to Israel and visited, among other places, a Jewish kindergarten. (Photos: Image Archive of the Bavarian State Parliament)

Film and Music in Augsburg

The Bavarian Memorial Foundation and the Jewish Community of Swabia-Augsburg together invited guests to the synagogue to attend a performance of Olivier Messiaen's* "*Quartett für das Ende der Zeit*" (Quartet for the End of Time) accompanied by a moving projection of images.

(Photo: Augsburg-Swabia Jewish Museum/Ilya Kotov)



* Olivier Messiaen (1908–1992) was a French composer who was interned as a prisoner of war in Görlitz Stalag VIII-A, 1940. In 1941 he wrote and performed the piece *Quatuor pour la fin du temps* (Quartet for the End of Time) for fellow inmates and guards at the camp.

Award for Memorial Director

In October, the Director of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammermann was awarded the Order of Merit of the Italian Republic for her commitment to maintaining and promoting the culture of remembrance. Contemporary witness (*Zeitzeuge*) Abba Naor was also present at the ceremony.

(Photo: Dachau Concentration Camp Memorial Site)



October



Competition for the Sinti and Roma Monument at Flossenbürg

A jury, led by the Chairman of the Bavarian State Association of German Sinti and Roma Erich Schneeberger, chose the winning design for the monument at the Flossenbürg Concentration Camp Memorial.

(Photo: The Bavarian Memorial Foundation)

2014

July



Liberation Ceremony and Survivor Meeting at Flossenbürg

Around forty former prisoners from the Flossenbürg concentration camp, including Jack Terry (photo above left), took part in the meeting at the concentration camp memorial which ended with a solemn act of commemoration. Alongside this, the International Youth Meeting takes place annually (photo top right).

(Photos: Flossenbürg Concentration Camp Memorial)

June



Federal Minister at Dachau

Together with a member of the Chancellery, Gerda Hasselfeldt (2nd from left), the Federal Government Commissioner for Culture and the Media Monika Grütters (center) visited the Dachau Concentration Camp Memorial Site.

(Photo: Dachau Concentration Camp Memorial Site)

May



Opening of the Hebertshausen Site of Remembrance

A newly designed site of remembrance commemorates the Soviet prisoners of war who were shot in 1941 and 1942 by members of the Dachau Camp SS. An exhibition depicts the historical context of the crimes, biographies of the victims and the post-war history of the site of remembrance. An installation—referring to the former crime scene—lists the known names of the murdered. Relatives of the murdered Mustakim Mustafewitsch Bajbulatow (pictured above right), as well as Bavarian State Minister of Culture Ludwig Spaenle, Member of the Federal Parliament Gerda Hasselfeldt, and Karl Freller, took part in this event. (Photos: Dachau Concentration Camp Memorial Site)



2014



Museum Prize for Flossenbürg

In Tallinn, the jury for the European Museum of the Year Award gave the team at the Flossenbürg Concentration Camp Memorial the honorary award of "Special Commendation."

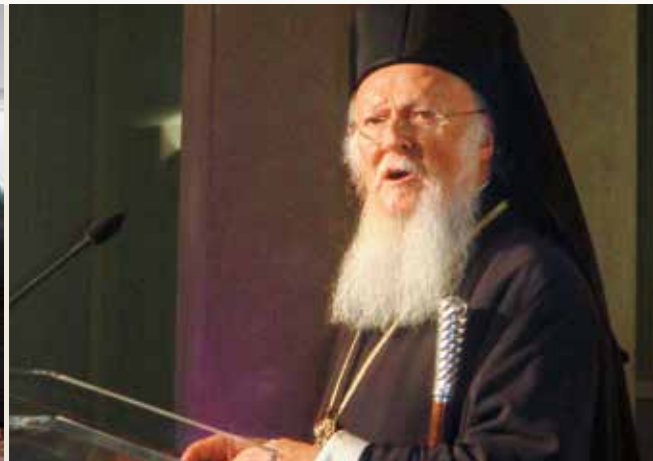
(Photo: The Bavarian Memorial Foundation/Liina Guiter)



Ecumenical Patriarch at Dachau

For the 50th anniversary of the founding of the Greek Orthodox Church of Germany, the spiritual head of world orthodoxy—the Ecumenical Patriarch of Constantinople Bartholomaios I—visited the Dachau Concentration Camp Memorial Site. There, he commemorated the victims of the National Socialist tyranny.

(Photo: Dachau Concentration Camp Memorial Site)



April



Reading by a Survivor

In Munich's *Literaturhaus*, Holocaust survivor Abba Naor read from his book, *"Ich sang für die SS. Mein Weg vom Ghetto zum israelischen Geheimdienst"* (I Sang for the SS. My Path from the Ghetto to the Israeli Secret Services), together with Helmut Zeller, managing editor of the *Süddeutschen Zeitung Dachau*.

(Photo: The Bavarian Memorial Foundation)

February

Foundation Director Honored

The Director of the Bavarian Memorial Foundation Karl Freller received the Rabbi Spiro Prize at a ceremony in the Munich Residenz. Bavarian State Minister of Justice Beate Merk (photo below) is also shown congratulating him. The award commemorates Warsaw Rabbi David Spior (1901–1970), whose family was murdered by the Nazis. Rabbi Spior personally survived the ghetto, concentration camps, and a Death March to Dachau and was later responsible for the rebuilding of the Jewish community in Fürth. (Photos: The Bavarian Memorial Foundation)



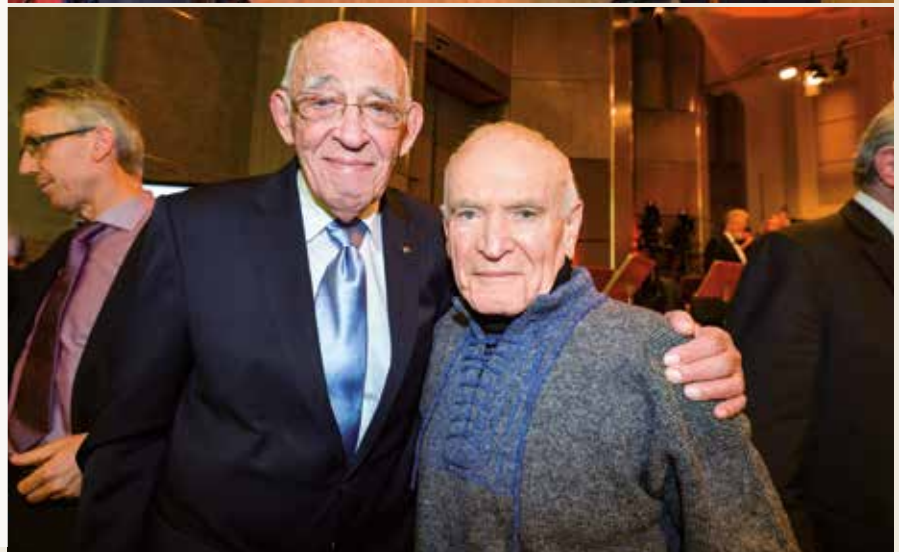
2014

January



Act of Remembrance in Nuremberg

In Nuremberg in 2014, the Bavarian State Parliament and the Foundation jointly organized the Day of Remembrance for the Victims of National Socialism. The commemorative address was given by Rudi Ceslanski, contemporary witness (*Zeitzeuge*) and chairman of the Jewish community of Nuremberg. The Nuremberg Symphony Orchestra and the Tivon Shamber Choir (Israel) chose and performed the music. (Photos: Image Archive of the Bavarian State Parliament/Rolf Poss)





Contemporary Witnesses (*Zeitzeugen*) in Dachau

On the occasion of the Day of Remembrance for the Victims of National Socialism on January 27th, the concentration camp memorial invited Wolf Prensky—as a contemporary witness (*Zeitzeuge*)—to a discussion. Prensky, born in 1929, grew up in Kaunas in a Jewish family who were later forced into the ghetto after the Wehrmacht invaded. In 1944, the family was separated; Prensky and his uncle were sent to the Kaufering I subcamp. Assignment to a work detail at a concrete testing site helped him to survive. Severely injured and weakened by the Death March, he witnessed the arrival of the US troops near Bad Tölz. Prensky later emigrated to the USA where he became a professor at the Tufts University Medical School. Seen in the picture are Holocaust survivors (from left): Abba Naor, Wolf Prensky and Uri Chanoch.

(Photo: Dachau Concentration Camp Memorial Site)

2013

November



Renovation of Flossenbürg

Construction started on the exterior grounds of the Flossenbürg Concentration Camp Memorial. Among other things, the former SS dining hall (referred to as the *SS Casino*) was converted into an education center with a museum café (created as an integration project for people with disabilities) and the outline of locations of the barracks were traced for visibility. (Photo: Flossenbürg Concentration Camp Memorial)

Discussion with Contemporary Witness (*Zeitzeuge*) Marko Feingold at Dachau

In his 100th year of life, contemporary witness (*Zeitzeuge*) Marko Feingold († 2019)—president of the Jewish community in Salzburg and survivor of the Auschwitz, Buchenwald and Dachau concentration camps—came to Dachau for a discussion. In his biography, *Wer einmal gestorben ist, dem tut nichts mehr weh* (Once You Have Died, Nothing Hurts Anymore), he describes his struggle for survival during the six years he was imprisoned in concentration camps.

(Photo: Dachau Concentration Camp Memorial Site)



October



Travelling Exhibition at Flossenbürg

Director of the Foundation Memorial for the Murdered Jews of Europe Uwe Neumärker introduced the exhibition. It bears the title, *"Was damals Recht war..."—Soldaten und Zivilisten vor Gerichten der Wehrmacht.* ('What was Right then...'—Soldiers and Civilians Before the Wehrmacht Courts). The exhibition focuses on the injustice and arbitrariness of the Nazi military judiciary. A speech was given by President of the Bavarian Constitutional Court Dr. Karl Huber; Dr. Ulrich Baumann, from the Foundation Memorial for the Memorial to the Murdered Jews of Europe, led a curated tour through the exhibition. (Photo: Flossenbürg Concentration Camp Memorial)

September



Discussion with Contemporary Witness (*Zeitzeuge*) Ernst Sillem at Dachau

Ernst Sillem was born in the Netherlands in 1923. After graduating from high school in 1941, he planned to join the English army to fight in the war against the Germans. In August 1942, he attempted to get to England on a small boat. He was caught, classified as a "Night and Fog Prisoner" (*Nacht und Nebel Häftling*) and arrested. After many stopovers at various sites, he was transferred ultimately to Dachau's Allach subcamp. He was liberated while in the sick bay of the Dachau concentration camp at the end of April 1945. Ernst Sillem currently lives in France. He is chairman of the Friend Circle of Former Natzweiler Prisoners (from the Natzweiler-Struthof concentration camp).

(Photo: Dachau Concentration Camp Memorial Site)

2013

August



German Chancellor Visits Dachau for the First Time

In August 2013, Dr. Angela Merkel visited Dachau, following the invitation of the Holocaust survivor Max Mannheimer (right, † 2016) through the Dachau Concentration Camp Memorial Site. There she received—from the Director of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammermann (photo left, 2nd from left) and Director of the Bavarian Memorial Foundation Karl Freller (left)—a copy of the memorial's *Totenbuch* (Death Register).

(Photos: The Bavarian Memorial Foundation/Dachau Concentration Camp Memorial Site)

July

Federal Cross of Merit for Survivor

On July 1st, Holocaust survivor Leslie Schwartz received the Federal Cross of Merit presented by the Bavarian Minister of State for Culture Dr. Ludwig Spaenle. (Photo: The Bavarian Memorial Foundation)



Liberation Ceremony at Flossenbürg with a Meeting of Former Prisoners and the International Youth Meeting

Each year, many survivors and relatives come to Flossenbürg in remembrance of the Nazi regime and their murdered fellow prisoners. Pictured (from left to right): Leon Weintraub, Salomon Beldengrün, Aleksander Laks, and Jack Garfein. (Photo: Flossenbürg Concentration Camp Memorial)

2013

May

Reviving Banished Literature

At Munich's Königplatz, working in cooperation with the Bavarian Memorial Foundation, there is a reading of books that were burned during National Socialism. The books were destroyed because they were either critical of the regime or the regime disapproved of the authors. This included works by writers throughout Europe, for example: the works of Klaus Mann and *The Good Soldier Švejk*, by Jaroslav Hašek.

(Photo: The Bavarian Memorial Foundation)



April



Photographic Exhibition at Dachau

On the 68th anniversary of the liberation of the Dachau concentration camp, the exhibition "*Das Überleben festhalten*" (Holding onto Survival) was opened in the special exhibition room. For the first time, a selection of thirty photographs of former inmates of the Dachau concentration camp could be seen, work made over past decades by photographer Sister Elija Boßler of the Carmelite Convent Heilig Blut. Survivor Max Mannheimer was also present at the opening. (Photo: Dachau Concentration Camp Memorial Site)

March

Dramatic Reading at the Munich Schauburg

With the title “*Mit uns fing alles an*—*Die ersten Häftlinge des KZ Dachau*” (‘It All Started with Us’—The First Prisoners of the Dachau Concentration Camp), the Dachau Concentration Camp Memorial Site focuses on the persecution that began eighty years ago when Hitler seized power against the political

opponents of National Socialism. The dramatic reading is in remembrance of the first prisoners of the Dachau camp: communists, social democrats, trade unionists and individual members of the Bavarian People’s Party. The Jews among them were subjected to particular abuse by the SS. The event at the Schauburg happened in active cooperation with the *Lagergemeinschaft Dachau*, the Munich City Archives, the DGB Munich, the *DGG-Bildungswerk*, the *Archiv der Münchner Arbeiterbewegung* (Archive of the Munich Worker’s Movement) and the *Verein der Verfolgten des Naziregimes* (Union of Persecutees of the Nazi Regime).

(Photo: Dachau Concentration Camp Memorial Site)



Exhibition Opening “*Generationen*” (Generations)

At the Maximilianeum, the Director of the Flossenbürg Concentration Camp Memorial Dr. Jörg Skriebeleit opened the exhibition of the photographer Mark Mühlhaus “*Generationen*” (Generations). With his camera, Mühlhaus captured encounters between former concentration camp prisoners and following generations at memorial sites in Germany, Austria, and Poland.

(Photo: Flossenbürg Concentration Camp Memorial)

2013

February



Czech Prime Minister at Dachau

As part of his state visit, the Czech Prime Minister Petr Nečas (left)—accompanied by Bavarian Prime Minister Horst Seehofer and the Foundation Director—visited the Dachau Concentration Camp Memorial Site. (Photo: The Bavarian Memorial Foundation)

January

Discussion with Contemporary Witness (*Zeitzeuge*) Bill Glied († 2018) at Dachau

On the occasion of the Day of Remembrance for the Victims of National Socialism, the concentration camp memorial invited Bill Glied, born in 1930 in Subotica, in the then Yugoslavia. After the German occupation of the city in March 1944, the SS and the gendarmerie deported the Jewish Glied family to the Auschwitz concentration camp. Bill's sister and mother were murdered; he and his father were taken to the Dachau concentration camp subcamp of Kaufering for forced labor where his father died of typhus in April 1945. Bill emigrated to Canada in 1947 and lived there with his wife Marika, three daughters and numerous grandchildren until his death. (Photo: Dachau Concentration Camp Memorial Site)





Act of Remembrance in Landsberg

On January 24th, at the act of commemoration for the victims of National Socialism—conducted by the Bavarian Memorial Foundation and the Bavarian State Parliament in the bunker of the Welfenkaserne in Landsberg am Lech—Uri Chanoch († 2015), survivor of the Landsberg subcamp complex of the Dachau concentration camp, handed over his prisoner jacket to representatives of the Bundeswehr. It can be found now at the military history collection with the name “*Erinnerungsort Weingut II*” (Weingut II Memorial). In the picture (below right): Garrison Commander Colonel Klaus Schuster with survivor Bernard Marks († 2018). (Photos: Military History Collection)



2019



2018



2017

2016



2015

2014



2013

Timeline

**Dachau Concentration
Camp Memorial Site**

BAVARIAN
MEMORIAL FOUNDATION

2013
2014
2015
2016
2017
2018
2019

Timeline for the Dachau Concentration Camp Memorial

2019

25.1.–
27.1.2019

Conference “Unlimited Memory” in Konstanz
The two-day conference, organized by the Dachau Concentration Camp Memorial Site in working cooperation with the University of Konstanz, addresses “positions and projects undertaken on the media and digital culture of remembrance from research and memorial work.”

27.1.2019

Visit by the Vice President of the German Federal Parliament Claudia Roth
On the occasion of the International Day of Remembrance for the Victims of the Holocaust, Vice President of the German Federal Parliament Claudia Roth, accompanied by member of the Federal Parliament Beate Walter-Rosenheimer, visited the Dachau Concentration Camp Memorial Site.

27.1.2019

Discussion with Ruth Melcer, contemporary witness (*Zeitzeuge*), on the Day of Remembrance for the Victims of National Socialism
The discussion with contemporary witness Ruth Melcer took place at Dachau Town Hall. Speeches were given by Vice President of the Federal Parliament Claudia Roth and the Mayor of Dachau Florian Hartmann. The discussion was moderated by Dr. Gabriele Hammermann.

28.2.2019

Closing event of the special exhibition “Names, not Numbers”
The special exhibition “Names, not Numbers. Dutch Political Prisoners at the Dachau Concentration Camp” ended with a film screening. After the opening words by Dutch Consul General Paul Ymker, the documentary *Die Reise von Van Eijssden* (Van Eijssden’s Journey) was screened.

3.4.2019

Lecture evening “Spanish Deportees in the Dachau Concentration Camp”
On the occasion of the 80th anniversary of the end of the Spanish Civil War, two historians presented background information on Spanish prisoners held in the Dachau concentration camp. The lecture was given at the visitor center of the Dachau Concentration Camp Memorial Site.

2.5.2019

Discussion with contemporary witness (*Zeitzeuge*) Erich Finsches at Dachau
Speaking at the twentieth Dachau contemporary witness discussion, the Austrian survivor Erich Finsches talked about his fate. For years, he has been a regular participant at the annual Dachau liberation ceremonies.

5.5.2019

Act of commemoration by the CID (*Comité International de Dachau*) for the 74th anniversary of the liberation of the Dachau Concentration Camp
With a wreath-laying ceremony at the *Statue of the Unknown Prisoner* and at the *International Monument* in the grounds of the Dachau Concentration Camp Memorial Site.

19.5.2019

International Museum Day
In the exhibition buildings and in the outdoor area, nine stations were staffed with experts who provided information on selected topics in German and English.

23.5.2019	Remembrance and family memory: In conversation with Joëlle Delpech-Boursier Joëlle Delpech-Boursier spoke with Dr. Gabriele Hammermann on life with her father André Delpech, who in July 1944 was deported from Compiègne to Dachau on the infamous “ <i>train de la mort</i> ” (death trains).	4.9. 2019	Memorial service by the Alexander Pechersky Foundation for the 75th anniversary of the murder of ninety-two Soviet prisoners of war In collaboration with the Dachau Concentration Camp Memorial Site, the Alexander Pechersky Foundation commemorated the fate of ninety-two Soviet prisoners of war who were murdered at the Dachau concentration camp due to their participation in the Underground Brotherly Cooperation Movement of Prisoners of War (BSW) (<i>Untergrundbewegung Brüderliche Zusammenarbeit der Kriegsgefangenen</i>).
4.6.2019	Lecture by Dr. Axel Doßmann: “Displaced Persons zuhören” (Listening to Displaced Persons) “What happened to you when the war started?” With these words, David P. Boder often began his interviews with predominantly Jewish “displaced persons” from all over Europe. The historian Dr. Axel Doßmann (Friedrich-Schiller University, Jena) discussed the origins of the interviews as well as opportunities for increasing knowledge in the present day.	10.9.2019	Visit by the Antisemitism Officer of the State of Baden-Württemberg Dr. Micheal Blume
		8.10.2019	Film screening and lecture by Thomas Muggenthaler The relationships between Polish forced laborers and German women during the Nazi era was the subject of Thomas Muggenthaler’s lecture at the visitor center of the Dachau Concentration Camp Memorial Site. At the end of his lecture, the Bavarian Broadcasting film <i>Verbrechen: Liebe (Love as a Crime)</i> —written by Muggenthaler—was screened.
2018			
15.1.2018	Book launch: Fritz Benscher. A Holocaust survivor as a radio and television star in Germany Dr. Beate Meyer, researcher at the Institute for the History of German Jews in Hamburg, introduced the biography about the almost forgotten Fritz Benscher.	27.4.2018	Opening of the special exhibition “Names, not Numbers. Dutch Political Prisoners at the Dachau Concentration Camp” At the opening, Consul General of the Netherlands Peter Vermeij, Representative for the City of Munich Anton Biebl and exhibition developer and Director of the Amsterdam Resistance Museum Lisbeth van den Horst spoke.
15.3.2018	Remembrance and family memory: A conversation with Jörg Watzinger In conversation with Dr. Gabriele Hammermann, Jörg Watzinger speaks about his father Dr. Karl Otto Watzinger, who rarely talked of his concentration camp imprisonment.	7.5.2018	Unveiling of the commemorative plaque for Max Eckert The new commemorative plaque memorializes Max Eckert, a Munich Jehovah’s Witness, who was deported to the Dachau concentration camp in June 1937. He died in 1940—at the age of forty-three—at the Mauthausen concentration camp from the consequences of his concentration camp imprisonment.
23.4.2018	Dachau contemporary witness (<i>Zeitzeuge</i>) discussion with Venanzio Gibillini Venanzio Gibillini died on January 16 th , 2019 at the age of ninety-four. For decades, he shared his experiences in Italian and German schools. In 2017, he received the City of Milan’s highest honor: the Ambrogino d’oro.		

13.5.2018	International Museum Day Jascha März, research assistant at the Dachau Concentration Camp Memorial Site, provided insight into the new exhibition “Names, not Numbers” about Dutch political prisoners at the Dachau concentration camp.	9.11.2018	Prisoner biographies on the Day of Remembrance for the November Pogrom At four stations in the main exhibition at the Dachau Concentration Camp Memorial Site, speakers from the memorial presented the respective biographies of Kurt Landauer, Hermann Fuld, David Ludwig Block, and Walter Solomitz.
6.6.2018	Presentation of a pilot study for the former Munich-Allach subcamp complex	14.11.2018	Remembrance and family memory: In conversation with David O. Solmitz David O. Solmitz—in conversation with Director of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammermann—spoke about life with his father Walter Solmitz who, during the November Pogrom in 1938, was deported to the Dachau concentration camp.
1.9.2018	Federal Foreign Minister Heiko Maas visited the Dachau Concentration Camp Memorial	5.12.2018	Opening of the renovated display cabinets in the former Shunt Room Today’s design of the exhibition space captures the spatial division of the historical Shunt Room.
2.9.–7.9.2018	European Summer University Regensbrück The Dachau Concentration Camp Memorial Site was co-organizer of the Ravensbrück Summer University which focused on topics relating to National Socialist agricultural policy.	9.12.2018	Campaign day for the publication of a mobile app in sign language Working together with the Landshut College, there was a campaign day at the concentration camp memorial to introduce and test the mobile app in German sign language.
23.9.2018	Dachau Dialogues—film screening and discussion On the occasion of the second anniversary of the death of the Jewish Dachau survivor Max Mannheimer, key figures in Dachau remembrance work screened the film <i>Dachauer Dialoge</i> and invited participants to a discussion afterwards.		
1.10.2018	Lecture evening: Homosexual prisoners at Dachau and Auschwitz At Dachau, Albert Knoll—an employee of the Dachau Concentration Camp Memorial Site since 1997—shed light on the difficult path of recognizing homosexual concentration camp prisoners as a victim group.		
2017			
16.1.2017	Lecture by Kurt Grünberg “Zur Tradierung extremen Traumas” (Passing on Extreme Trauma) As part of his research project “ <i>Szenisches Erinnerung der Shoah</i> ” (Remembrance of Scenes from the Shoah)—completed in 2016—Dr Kurt Grünberg examined how Jewish survivors pass on their experiences of persecution to their daughters and sons.	22.2.2017	Stolen entrance gate returns to the concentration camp memorial The historic camp gate with the cynical inscription “ <i>Arbeit macht frei</i> ” (Work Sets You Free), was stolen overnight on November 1 st –2 nd , 2014 by unknown perpetrators. The gate was recovered by police in Bergen (Norway) in early December 2016 and has now been returned to the memorial.

17.3.2017	Lecture: The Dachau Concentration Camp in the Focus of the Right In accordance with the “ <i>Internationalen Wochen gegen Rassismus 2017 in München</i> ” (International Week Against Racism 2017 in Munich), the memorial invited the public to the lecture “ <i>Die KZ-Gedenkstätte Dachau im Fokus der Rechten</i> ” (The Dachau Concentration Camp Memorial Site in the Focus of the Right). Ulrich Unseld, employee of the education department, reported on neo-Nazi actions and right-wing disruptors at the memorial site.	17.7.2017	Mission statement of the Dachau Concentration Camp Memorial Site educational department With the brochure “Learning—Remembering—Meeting,” the education department explains its mission statement and the overarching goals of its educational work.
26.4.2017	Discussion with contemporary witness (Zeitzeuge) Nick Hope at Dachau	27.7.2017	Historical camp gate at the permanent exhibition of the Dachau Concentration Camp Memorial After extensive conservation work, the historic camp gate can hereafter be seen in the museum area.
30.6.2017	Free Memorial App available for download The new memorial app is available in German and English for IOS and Android platforms. It provides information about opening times as well as educational programs and the exhibitions at site.	11.9.2017	New tour brochure The new tour brochure gives a concise overview of the current state of research on the history of the Dachau concentration camp and its aftermath, from 1945 to the present day.
10.7.2017	Revision of the reading folders As part of the revision of the memorial’s main exhibition, the contents of the reading folders were updated according to the latest research.	15.11. 2017	Remembrance and family memory In conversation with Director of the Dachau Concentration Camp Memorial Site Dr. Gabriele Hammermann, Alexis Haulot talked about life with his father Arthur, who was liberated from the Dachau concentration camp on April 29 th , 1945.
		15.12.2017	Ceremonial burial at the forest cemetery in Dachau of the twelve concentration camp victims found at the former Dachau subcamp complex of Allach.
2016			
14.1.2016	“The International Monument by Nandor Glid”—catalog presentation and film screening Dr. Gabriele Hammermann and Jean-Michel Thomas jointly presented the catalog for the special exhibition “ <i>The International Monument—Ideas, Competition, Realization.</i> ” The catalog was created by Dr. Andrea Riedle and Lukas Schreter and commissioned by the Dachau Concentration Camp Memorial Site.	24.2.2016	“Theodor Eicke. Eine SS-Karriere zwischen Nervenlinik, KZ-System und Waffen-SS” (Theodor Eicke. An SS Career between a Psychiatric Hospital, a Concentration Camp System, and the Waffen SS) After opening words by Director of the Concentration Camp Memorial Site Dr. Gabriele Hammermann, Dr. Niels Weise presented the results of his research on Theodor Eicke. This was followed by a discussion.
		7.3.2016	Discussion with contemporary witness (Zeitzeuge) Maurice Cling at Dachau

13.4.2016	<p>“Zwischen Widerstand und Martyrium: Zeugen Jehovas im KZ Dachau” (Between Resistance and Martyrdom: Jehovah’s Witnesses at the Dachau Concentration Camp)—Lecture by Dr. Detlef Garbe</p> <p>Dr. Detlef Garbe provided information on the background and special characteristics of this group of prisoners whose obedience to their faith was met with admiration and incomprehension and is still controversial today in its historical evaluation</p>	29.4.2016	<p>Opening of the special exhibition “Evidence for Posterity. The Drawings of the Dachau Survivor Georg Tauber”</p> <p>The sixty and more drawings by Dachau survivor Georg Tauber—which were only discovered five years previously in the estate of a former fellow inmate—were presented to the public for the first time.</p>
26.4.2016	<p>Francesco Lotoro: “Auf der Suche nach der verschollenen Musik” (In Search of the Forgotten Music)</p> <p>Music had very different functions in the “everyday life” of the concentration camps. In his lecture, Francesco Lotoro talks about how he tracked down music compositions written in concentration camps and safeguarded them for posterity.</p>	1.5.2016	<p>Act of commemoration by the CID (<i>Comité International de Dachau</i>) for the 71st anniversary of the liberation of the Dachau concentration camp</p> <p>With a wreath-laying ceremony at the <i>Statue of the Unknown Prisoner</i> and at the <i>International Monument</i>, in the grounds of the Dachau Concentration Camp Memorial Site.</p>
		10.5.2016	<p>Discussion with contemporary witness (<i>Zeitzeuge</i>) Henny Brenner at Dachau</p>
		21.7.2016	<p>Workshop “Exchange of Experiences on the Topic of Accessibility”</p> <p>Karoline Wirth, employee of the education department at the memorial, offered a workshop for those at the memorial interested on the topic of accessibility and inclusion.</p>
2015			
27.1.2015	<p>Discussion with contemporary witness (<i>Zeitzeuge</i>) Andrey Korczak Branecki on the Day of Remembrance for the Victims of National Socialism</p>	22.7.2015	<p>Discussion with contemporary witness (<i>Zeitzeuge</i>) Witold Scibak at Dachau</p>
18.6.– 20.6.2015	<p>Nationwide memorial seminar</p> <p>On the topic “<i>70 Jahre nach der Befreiung der Konzentrationslager—Was können die Gedenkstätten leisten</i>” (Seventy Years After the Liberation of the Concentration Camps—What can the Memorials do?), the Dachau Concentration Camp Memorial Site—together with the Federal Center for Political Education, the Max Mannheimer Study Center Dachau and the Topography of Terror Foundation in Berlin—held a three-day seminar that, between numerous working groups, focused on the exchange of theory and practice between experts.</p>		

29.1.2014	Dramatic reading “Mit uns fing alles an” (It All Started with Us) The dramatic reading “‘Mit uns fing alles an’— <i>Die ersten Häftlinge des KZ Dachau 1933</i> ” (It All Started with Us—The First Prisoners of the Dachau Concentration Camp in 1933), first performed at the Schauburg in Munich in March 2013 was shown again at the cinema hall of the memorial.	30.7.2014	Twenty-five years Todesmarsch-Mahnmal (Monument to the Death Marches) by Prof. Hubertus von Pilgrim Since the creation of the first “ <i>Todesmarsch-Mahnmal</i> ” (Monument to the Death Marches) in Gauting in July 1989, variations of the monument by the German sculptor Hubertus von Pilgrim has been unveiled in a further twenty-one municipalities. The Dachau Concentration Camp Memorial Site took the creation of the initial “Monument to the Death Marches” twenty-five years ago as an occasion to commemorate the beginnings of this milestone memorial.
9.4.2014	Discussion with contemporary witness (Zeitzeuge) Joshua Kaufman at Dachau		
12.4.2014	Visit by the President of the Pan-European Union (PEU), Alain Terrenoire PEU President Alain Terrenoire, together with the Minister of State Dr. Ludwig Spaenle, MEP Bernd Posselt and representatives of the PEU, visited the Dachau Concentration Camp Memorial Site. Terrenoire’s father, Louis Terrenoire, was arrested as a leading member of the Resistance and taken to the Dachau concentration camp.	4.11.2014	Chancellor Angela Merkel is honored by the CID with the General André Delpech Prize The President of the CID (<i>Comité International de Dachau</i>) presented Chancellor Dr. Angela Merkel with the the General André Delpech Medal. The award—named after the former President of the CID, Delpech—was given to Merkel for her efforts against forgetting and her contribution to the promotion of Franco-German friendship.
4.5.2014	Act of commemoration by the CID (Comité International de Dachau) for the 69th anniversary of the liberation of the Dachau concentration camp With a wreath-laying ceremony at the Statue of the Unknown Prisoner and the International Monument, in the grounds of the Dachau Concentration Camp Memorial Site.	26.11.2014	Lecture by Reinhard Otto: “Den Opfern einen Namen geben” (Giving the Victims a Name) Reinhard Otto presented his research to the public on the murder of Soviet prisoners of war at the SS “shooting range” Hebertshausen. For several years, he has been researching the fate of Soviet prisoners of war on behalf of the Mauthausen and Dachau Concentration Camp Memorials.
3.7.2014	Panel discussion “Zwischen Vergessen und Erinnern” (Between Forgetting and Remembering) On the topic “ <i>Zwischen Vergessen und Erinnern</i> ” (Between Forgetting and Remembering), there was a panel discussion on civic engagement with the memorial site at the former SS “shooting range” Hebertshausen. Those who participated were Director of the Memorial Dr. Gabriele Hammermann, contemporary witness (<i>Zeitzeuge</i>) Ernst Grube, and Ernst Antoni, Dr. Jürgen Zarusky and Hermann Kumpfmüller.	11.12.2014	In conversation with contemporary witness (Zeitzeuge) Ennio Borgia at Dachau

22.1.2013	<p>Opening of the double exhibition “Generations” and “Perspective” in the special exhibition room of the Dachau memorial.</p> <p>Working together with students of the Josef-Effner-Gymnasium, the photographer Mark Mühlhaus developed an exhibition that focuses on remembering without contemporary witnesses (<i>Zeitzeugen</i>). The work in “Generations” shows survivors who have returned to places of detention. In the “Perspective” photo series, under the direction of Mühlhaus, young people developed a visual language that illustrates the “change from memory to history” using unusual perspectives on the site of the memorial.</p>	20.8.2013	<p>Visit by the Chancellor Dr. Angela Merkel following the invitation of Max Mannheimer</p> <p>Angela Merkel was the first chancellor to visit the Dachau Concentration Camp Memorial Site. Accompanied by survivors Abba Naor, Vladimir Feierabend, Uri Chanoch, Karl Rom, and Ernst Grube, she visited the museum. The visit—following the invitation of Max Mannheimer—is thought to be one of the greatest successes in the history of Dachau’s politics of memory.</p>
7.2.2013	<p>Max Mannheimer presents his book <i>Drei Leben</i></p> <p>To mark his 93rd birthday, Max Mannheimer publicly presented his biography <i>Drei Leben</i>—written together with journalist Marie-Luise von der Leyen—at the visitor center of the concentration camp memorial.</p>	2.10.2013	<p>Book presentation by Carlo Gentile</p> <p>The Italian author Carlo Gentile presented his book <i>Wehrmacht und Waffen-SS im Partisanenkrieg: Italien 1933–1945</i>, pointing out the high number of deaths among the civilian population due to retaliation massacres and hostage shootings</p>
5.5.2013	<p>Act of commemoration by the CID (<i>Comité International de Dachau</i>) for the 68th anniversary of the liberation of the Dachau concentration camp</p> <p>With a wreath-laying ceremony at the <i>Statue of the Unknown Prisoner</i> and the <i>International Monument</i>, in the grounds of the Dachau Concentration Camp Memorial Site.</p>	24.10.– 25.10.2013	<p>Database meeting of the memorial archivists</p> <p>The workshop—which has been taking place every year for fifteen years—is aimed primarily at employees of memorial sites and archives who deal with the collection of victim data from the Nazi era. At the invitation of the archive of the concentration camp memorial, representatives of memorials from all over Germany, Austria, the Netherlands, Poland, Lithuania, the Czech Republic and Israel, presented the databases of their institutions and current projects.</p>
19.6.2013	<p>Book presentation <i>Soviet Prisoners of War in the German Reich 1941/42</i> by Rolf Keller</p> <p>To mark the 72nd anniversary of the attack on the Soviet Union, the historian Rolf Keller presented his recent book, <i>Soviet Prisoners of War in the German Reich 1941/42</i>. He detailed the selection process for execution of the 40,000 Soviet officers, the officials, intellectuals, and Jews among the prisoners of war—of whom more than 4,000 had been brought to the SS “shooting range” Hebertshausen to be murdered.</p>	27.11.2013	<p>Lecture by Michaela Haibl und Dirk Riedel: “Der Künstler David Ludwig Bloch, die Novemberpogrome 1938 und das KZ Dachau” (The Artist David Ludwig Bloch, the November Pogroms of 1938 and the Dachau Concentration Camp)</p> <p>The art historian Michaela Haibl and historian and memorial employee Dirk Riedel introduced David Ludwig Bloch (1910–2002)—the persecuted man and his artistic work. Bloch was imprisoned in the Dachau concentration camp shortly after the Pogrom Night and was later able to emigrate to Shanghai. He captured his memories of concentration camp imprisonment and life during his emigration in impressive drawings and paintings.</p>
21.7.2013	<p>Discussion with Max Mannheimer about the liberators of the Dachau concentration camp</p> <p>During the visit to the Dachau Concentration Camp Memorial Site by a group of US liberators, a discussion with survivor Max Mannheimer was arranged.</p>		



2019



2018



2017

2016



2015

2014



2013

Timeline

Flossenbürg Concentration
Camp Memorial Site

BAVARIAN
MEMORIAL FOUNDATION

2013
2014
2015
2016
2017
2018
2019

Timeline for the Flossenbürg Concentration Camp Memorial

2019

4.2.2019	Short film <i>116 Cameras</i> and panel discussion on the topic of “ <i>Digitale Zeitzeugen</i> ” (Digital Contemporary Witnesses) at the NS Documentation Center in Munich Participating in the discussion round: Dr. Jörg Skriebeleit.	8.4.– 14.4.2019	International Youth Meeting With fifty young people from ten different countries.
6.2.– 8.2.2019	2 nd International Memorial Archives Tutorial	14.4.2019	Celebratory act of remembrance for the 74 th anniversary of the liberation of the Flossenbürg Concentration Camp
13.2.2019	“ <i>Fritz Koenig als Lehrmeister</i> ” (Fritz Koenig as Teacher), lecture by Peter Brückner Evening event as part of a supporting program for the temporary exhibition “ <i>Fritz Koenig—Zeichen der Erinnerung</i> ” (Fritz Koenig—Symbol of Remembrance).	6.5.– 9.5.2019 20.5.– 23.5.2019 3.6.– 6.6.2019	Three seminars for Audi Trainees
13.3.2019	“ <i>Granit und Bildhauerei</i> ” (Granite and Sculpture), lecture by Associate Professor Dr. Christian Fuhrmeister Evening event as part of a supporting program for the temporary exhibition “ <i>Fritz Koenig—Zeichen der Erinnerung</i> ” (Fritz Koenig—Symbol of Remembrance).	6.5.– 10.5.2019	Archive trip to Washington D.C., United States Holocaust Memorial Museum Participating employees: Johannes Ibel, Elisabeth Singer-Brehm, Katharina Winter.
21.3.– 22.3.2019	Concept meeting for the temporary exhibition “The End of Contemporary Witnessing?” A cooperation project with the Jewish Museum Hohenems.	27.6.– 29.6.2019	Nationwide memorial seminar “ <i>Herausforderungen des Digitalen</i> ” (Challenges of the Digital), Bad Arolsen Dr. Christa Schikorra led the workshop in the preparation and follow up visits to the memorial.
27.3.– 29.3.2019	Conference: “Transports of Polish Prisoners into the Dachau and Flossenbürg Concentration Camp Systems”	5.7.2019	Opening of the exhibition “Tightrope Walk. Works from an Artist Competition” Opening words by Dr. Jörg Skriebeleit, Fritz Löffler (Patron and Vice President of the District of the Upper Palatinate), Elke Steinberger (Deputy Head of Department KJF, Division of Participating Services for Young People and Adults), Klaus Nuißl (Board Member of “To Err is Human” e.V.).

8.7.2019	Exhibition opening “Grenzen. Architektonische Denkmodelle” (Limits. Architectural Models of Thinking) Working in cooperation with the master studio of the architects Peter and Christian Brückner in the field of “Building, Construction and Design” at the Biberach University of Applied Science.	26.8.–30.8.2019	Dance Workshop “History in Motion”
		8.9.2019	Day of the Open Monument
		12.9.2019	Staff outing in Bayreuth Visits to the Jewish Community of Bayreuth and the Richard Wagner Museum.
17.7.–19.7.2019	International workshop in London: “Improving Access to the International Tracing Service Digital Archive: Tracing Jewish Migration to Britain in the Archives” Lecture by Johannes Ibel: Memorial Archives.	25.9.2019	Closed meeting of the education department With the presentation of a new workshop by delegated teaching staff.
23.7.2019	Exhibition opening “Strukturen der Vernichtung. Die Außenlager des KZ Flossenbürg heute. Fotografien von Rainer Viertlböck” (Structures of Destruction. The Subcamps of the Flossenbürg Concentration Camp Today. Photographs by Rainer Viertlböck) Opening words by Dr. Jörg Skriebeleit, Prof. Udo Hebel (President of the University of Regensburg) and Nicola Borgmann (Curator and Architect, Architekturgalerie München).	1.10.2019	Exhibition opening “Was war? Was bleibt? Was hat das mit mir zu tun? Unsere Gedanken—dargestellt mit Light Painting” (What Was? What Remains? What Does that Have to do with Me? Our Thoughts—Represented with Light Painting) A project part of the school exercise, “Schule ohne Rassismus—Schule mit Courage” (Schools without Racism—School with Courage), from the Business School in Weiden, State Vocational School Center WEN II. Opening words by Dr. Jörg Skriebeleit, District Administrator Albert Nickl, and Headmaster Thomas Reitmeier..
5.8.–19.8.2019	Summer camp of the Action Reconciliation Service for Peace e.V., with Memorial Archives Summer Workshop	4.12.–6.12.2019	8 th Nationwide Memorial Conference
2018			
9.1.2018	“Vermittlung der NS-Verbrechen an Roma in Ausstellungen und Bildungsarbeit” (Conveying Nazi Crimes Against Roma in Exhibitions and Educational Work) Lecture by Sarah Grandke as part of the seminar “Roma in Europa” (Roma in Europe) at the University of Regensburg.	14.2.2018	Czech film première, Todeszug in die Freiheit, in Prague Cooperative event between the Flossenbürg Concentration Camp Memorial, the Bavarian Representative Office in Prague, and Bavarian Broadcasting.
10.1.–12.1.2018	“The Stigma of Being ‘Asocial’” Lecture by Dr. Christa Schikorra at the conference “Beyond Camps and Forced Labour: Current International Research on Survivors of Nazi Persecution,” Birkbeck College, University of London and Wiener Library.	21.2.2018	Verbrechen Liebe—von polnischen Zwangsarbeitern und deutschen Frauen Film screening and discussion with Thomas Muggenthaler (Bavarian Broadcasting) and Dr. Jörg Skriebeleit (Flossenbürg Concentration Camp Memorial) in Hersbruck.
7.2.–9.2.2018	1st International Memorial Archives Tutorial at the Flossenbürg Concentration Camp Memorial		

28.2.2018	Conference of the State Office for Non-Governmental Museums in Bavaria <i>“Digitale Strategien für Museen”</i> (Digital Strategies for Museums); Julia Zimmerman’s report in Munich on the pilot project at the Flossenbürg Concentration Camp Memorial	4.7.2018	<i>“50 Jahre Reichskristallnacht/50 Jahre Anschluss Österreichs—ein Diskursvergelich”</i> (Fifty Years Night of Broken Glass/Fifty Years Austrian Annexation—A Comparative Discourse) Lecture by Dr. Jörg Skriebeleit at the Philipps University in Marburg.
21.3.– 23.3.2018	International Conference “Granite and Concentration Camps. Findings—Positions—Perspectives” at the Flossenbürg Concentration Camp Memorial	6.7.2018	<i>“Polizei und Konzentrationslager—Studientage für angehende Polizisten/-innen”</i> (Police and Concentration Camps—Days of Study for Aspiring Policemen and Policewomen) Lecture by Julius Scharnetzky at the conference <i>“Demokratie und Menschenrechte—Herausforderungen für und an die polizeiliche Bildungsarbeit”</i> (Democracy and the Rights of People—Challenges with Police Training) at the College for the German Police in Münster (<i>Deutsche Hochschule der Polizei</i>).
22.3.2018	<i>“Towards an Investigative Memorialization”</i> Public lecture by Milica Tomic as part of the conference “Granite and Concentration Camps.”	10.9.2018	<i>“Identity and Education—Society after the Conflict”</i> Lecture by Dr. Jörg Skriebeleit at the Ministry of Culture and National Heritage of the Republic of Poland (MkiDN).
20.4.– 22.4.2018	Meeting of former prisoners of the Flossenbürg Concentration Camp and International Youth Meeting	17.9.2018	Expert symposium on the future of a memorial at Babyj Yar Panel participant Dr. Jörg Skriebeleit.
22.4.2018	Celebratory act of remembrance for the 73 rd anniversary of the liberation of the Flossenbürg Concentration Camp	10.10.2018	Lecture by Johannes Ibel: <i>“Geodata in the Memorial Archives”</i> ; lecture by Elisabeth Singer-Brehm <i>“Transports of Polish Prisoners”</i> Conference “Digitalization of Nazi Era Victims’ Data” at the Auschwitz-Birkenau State Museum.
25.4.2018	<i>“Deutsch-Russische Erinnerungskultur”</i> (German-Russian Remembrance Culture) Lecturer and panel participant Dr. Jörg Skriebeleit at the German-Russian Day of Culture, German General Consul, St. Petersburg.	25.10.– 26.10.2018	<i>“Stigmatisierungen und Zuschreibungen im Kontext der ‘Asozialität’”</i> (Stigmatization and Attribution in the Context of ‘Asociality’) Lecture by Dr. Christa Schikorra during the workshop “The Consensus of Exclusion Before and After 1945: The Stigmatization of Different Ways of Life as ‘Anti-Social’,” research training group “The GDR and European Dictatorships after 1945,” historical seminar at Friedrich Schiller University in Jena.
29.5.– 30.5.2018	Conference for trainees at memory sites for the victims of National Socialism	4.11.2018	<i>Salon Zukunft Heimat “Vergeben und Vergessen?”</i> (To Forgive and Forget?) What <i>can</i> and <i>should</i> memory culture accomplish today? Sunday Matinée at the Kleinen Theater Haar. Panel participant Dr. Jörg Skriebeleit.
21.6.2018	Memorials as “antifascist washing machines?”—Historical-political education at National Socialist memorials Lecture by Julius Scharnetzky, Seminar <i>“Rechtsextremismus und Rechtspopulismus als Herausforderung in der politischen Bildung”</i> (Right-Wing Extremism and Right-Wing Populism as Challenges to a Political Education), Eichstätt University.		
2.7.2018	Opening of the exhibition <i>“Fritz Koenig—Zeichen der Erinnerung”</i> (Fritz Koenig—Symbol of Remembrance) Panel discussion with Prof. Dr. Christoph Stölzl, Stefanje Weinmayr, and Jörg Skriebeleit		

7.11.2018	<p>Presentation of the book: <i>Pilsen—Theresienstadt—Flossenbürg. Die Überlebensgeschichte eines tschechischen Intellektuellen</i> (Pilsen—Theresienstadt—Flossenbürg. A Czech Intellectual's Story of Survival) by Fridolín Macháček</p> <p>With Dr. Jörg Skriebeleit and Jan Švimbersky in Falkenberg.</p>	29.11.2018	<p>“Kunst und Architektur der Erinnerung” (Art and Architecture of Remembrance)</p> <p>Lecture by Dr. Ing. Günther Schlusche as part of the temporary exhibition “Fritz Koenig—Zeichen der Erinnerung” (Fritz Koenig—Symbol of Remembrance).</p>
13.11.2018	<p>“Photos of Perpetrators as Part of Educational Programs”</p> <p>Lecture by Dr. Jörg Skriebeleit, event held by the Goethe Institute at the Mystetskyj Arsenal (Artist Arsenal) in Kiev.</p>	2.12.2018	<p>“KZ-Archäologie: Das Beispiel Flossenbürg. Funde, Befunde und Positionen” (Concentration Camp Archaeology: The Example of Flossenbürg. Discoveries, Findings, and Positions)</p> <p>Lecture by Johannes Ibel at the Conference “Archäologie der Moderne” (Archaeology of the Modern) at the Christian-Albrecht University in Kiel.</p>
20.11.2018	<p>Panel “Gedenken gestalten für die Opfer der NS-‘Euthanasie’ in Erlangen” (Forming Remembrance for the Victims of Nazi “Euthanasia” in Erlangen) at the University of Erlangen-Nuremberg</p> <p>Participant Dr. Jörg Skriebeleit.</p>		
2017			
30.1.2017	<p>“Herzl Reloaded.” Reading and Discussion with Doron Rabonovici, Rupprecht Bookstore, Weiden</p>	22.4.–23.4.2017	<p>Meeting of former prisoners of the Flossenbürg Concentration Camp Memorial and the International Youth Meeting</p> <p>Celebratory act of commemoration for the 72nd anniversary of the liberation of the Flossenbürg Concentration Camp on April 23rd.</p>
8.3.2017	<p>Book première of Fridolín Macháček: <i>Pilsen—Theresienstadt—Flossenbürg. Die Überlebensgeschichte eines tschechischen Intellektuellen</i> (Pilsen—Theresienstadt—Flossenbürg. A Czech Intellectual's Story of Survival)</p> <p>Further book presentations in 2017: the publishing house of Pustet (Verlag Friedrich Pustet) in Regensburg; Education and Research Library of the Pilsen District, Department of Foreign Libraries; Czech Center Munich, with cooperation from the Collegium Carolinum; Prague Literature House of German-Speaking Authors; Former Sulzbach-Rosenberg Synagogue, with cooperation from the Sulzbach-Rosenberg Literary Archive; Embassy of the Czech Republic in Berlin, with cooperation from the Foundation Memorial to the Murdered Jews of Europe.</p>	16.5.2017	<p>International Research and Documentation Center for War Crimes Trials in Marburg</p> <p>Lecture by Johannes Ibel at the interdisciplinary monthly meeting “Memorial Archives—Vernetztes Forschen zu NS-Opfern” (Memorial Archives—Networked Research on Victims of Nazism).</p>
		29.5.2017	<p>Architectural tours 2017: Guided tour on June 24th of the former SS dining hall (referred to as the SS Casino), converted and renovated into a seminar and educational center</p>
		28.6.–30.6.2017	<p>International workshop “Sowjetische Kriegsgefangene in Konzentrationslager” (Soviet Prisoners of War in Concentration Camps)</p>

20.7. (and 6.11.) 2017	Regional teacher training Programs for schools with special educational needs at the Flossenbürg Concentration Camp Memorial. The event was in cooperation with the government of the Upper Palatinate; as part of the program for the temporary exhibition <i>"In Memoriam. Krankenmorde im Nationalsozialismus"</i> (In Memorium. Murders of the Sick under National Socialism).	14.10.– 18.10.2017	ICMemo & ICAMT Conference 2017 "Memory Building: Engaging Society in Self-Reflective Museums," Cincinnati, USA Lecture by Jörg Skriebeleit.
1.8.– 3.8.2017	First preliminary discussion for the digitalization of the project "Reconstruction of the Transports of Polish Prisoners into the Dachau and Flossenbürg Concentration Camp Systems," Auschwitz, Poland	23.10.– 27.10.2017	Inclusive Youth Meeting "Zwischen Ausgrenzung und Vernichtung" (Between Exclusion and Destruction) In cooperation with the Education Center Irchenrieth; the program was part of the temporary exhibition <i>"In Memoriam. Krankenmorde im Nationalsozialismus"</i> (In Memorium. Murders of the Sick under National Socialism).
13.8.– 25.8.2017	International Summer Camp of Action Reconciliation Service for Peace	22.11.2017	ICOM-Conference "Presumption to Responsibility. Museums and Contested History. Saying the Unspeakable in Museums," in Brünn, the Czech Republic Together with colleagues Dr. Jan Mergl and Mgr. Michal Chmelenský of the West Bohemian Museum in Pilsen, Dr. Jörg Skriebeleit and Jan Švimberský introduced the German-Czech exhibition project <i>"Heute ein Heiliger, morgen ein Schweinehund. Tschechoslowakische Schicksale im 20. Jahrhundert"</i> (Today a Saint, Tomorrow a Pig. Czechoslovakian Fates in the 20 th Century).
13.9.– 17.9.2017	"Finding Forms. Experiencing History. Creating Memory." Dance Workshop with Alan Brooks With participants from Germany and the Czech Republic, with cooperation from Tandem.	29.11.2017	Film screening of <i>Nebel im August</i> and discussion with Robert Domes, Neue Welt Kino Center, Weiden Accompanying readings for school classes on 29–30.11.2017 at the education center of the concentration camp memorial. The events were part of the temporary exhibition <i>"In Memoriam. Krankenmorde im Nationalsozialismus"</i> (In Memorium. Murders of the Sick under National Socialism).
10.10.– 11.10.2017	Theater performances "<i>Spurensuche. Was für ein Mensch willst Du sein?</i>" (Searching for Traces. What Kind of Person do you Want to Be?) Theater performance by the Theater-AG of the Ernst Mach Gymnasium in Haar. The event formed part of the temporary exhibition <i>"In Memoriam. Krankenmorde im Nationalsozialismus"</i> (In Memorium. Murders of the Sick under National Socialism).		
2016			
27.2.2016	Training for freelance employees of the Flossenbürg Concentration Camp Memorial and teaching staff on the topic of "Diversity"	18.3.– 10.4.2016	Workshop exhibition "<i>Verlorenes Gedächtnis? Orte der NS-Zwangsarbeit in der Tschechischen Republik</i>" (Lost Memory? Sites of Nazi Forced Labor in the Czech Republic) by the Terezínské iniciativy Institute

16.4.– 17.4.2016	Meeting of former prisoners of the Flossenbürg Concentration Camp and the International Youth Meeting Celebratory act of remembrance for the 71 st anniversary of the liberation of the Flossenbürg concentration camp, with the unveiling of the Monument to the Sinti and Roma peoples on April 17 th and activation of the digital <i>Totenbuch</i> (Death Register) of the Flossenbürg concentration camp, holding the names of over 21,000 prisoners.	21.9.2016	Panel event “Das KZ und die Kleinstadt. Nach-Denken über seinen Ort und seine Spuren” (The Concentration Camp and the Small City. Thinking about a Location and its Traces), Hersbruck The Paul Pfinzing Gymnasium; panel discussion with the Hersbruck contemporary witnesses (<i>Zeitzeugen</i>) Dr. Günther Beckstein, Irmingard Philipow and Dieter Rosenbauer; introduction: Ulrich Fritz, the Bavarian Memorial Foundation; moderation: Tjomas Muggenthaler, Bavarian Broadcasting.
12.5.2016	Tour guide training, discussion with contemporary witness (<i>Zeitzeuge</i>) Agi Geva via Skype	27.9.2016	The Integrative Museum Café of the Flossenbürg Concentration Camp Memorial was awarded with the District of Neustadt an der Waldnaab Social Prize
16.6.– 18.6.2016	62th Annual Nationwide Memorial Seminar, Nuremberg/Hersbruck Lecture by Dr. Jörg Skriebeleit: “Hersbruck—the Largest Subcamp of the Flossenbürg Concentration Camp and Memorial Without a Historical Building.”	30.9.– 2.10.2016	International Conference: “Contested Memories of the Difficult Past. Eastern Europe and its History of the 20th Century,” Kiev, Ukraine. Presentation of the database “Memorial Archives” of the Flossenbürg Concentration Camp Memorial
5.7.2016	Conference of the International Council of Museums, “Museums and Cultural Landscapes,” in Milan, Italy Lecture by Dr. Jörg Skriebeleit: “Dark Tourism.”	19.10.2016	Teacher training “Die Verfolgung der Sinti und Roma im Erinnerungsdiskurs der Bundesrepublik Deutschland” (The Persecution of the Sinti and Roma peoples in the Remembrance Discourse of Germany)
11.7.2016	Study day with young adults—mostly from the Near East and Africa—for a job integration course.	27.11.– 2.12.2016	Project meeting “Migration—Vielfalt—Geschichtsvermittlung. Methodenbausteine für die Bildungsarbeit an NS-Gedenkstätten,” (Migration—Diversity—Conveying of History. Methodological Modules for Education Work at National Socialist Memorials), Akko, Israel
2015			
9.1.– 11.1.2015	Conference of the Evangelical Academy Tutzing “Innenansichten Deutschland 1945” (Interior Views of Germany 1945) Lecture by Dr. Jörg Skriebeleit “Vom Stigma zum Standortfaktor? Oder: Jetzt sind wir auch mal dran! Opfergedenken und Selbstviktimsierung am Beispiel des ehem. KZ Flossenbürg” (From Stigma to the Factor of Location? Or: Now it’s Our Turn Too! Remembrance of Victims and Self-Victimization Using the Example of the Former Flossenbürg Concentration Camp).	25.2.– 26.2.2015	Conference “Verlieren wir das Gedächtnis? Vergessene Orte der NS-Zwangsarbeit in Mitteleuropa” (Are We Losing Memory? Forgotten Sites of Nazi Forced Labor in Central Europe), held at Liberec, Czech Republic Lecture by Dr. Jörg Skriebeleit: “Der authentische Ort—Die Rolle der Baudenkmäler für die Erinnerungskultur” (The Authentic Site—The Role of Architectural Monuments in Remembrance Culture).

20.3.2015	Tours using plain language—for the future employees of the Museum Café/HPZ	8.10.– 9.10.2015	Bavarian Museum Academy “ <i>Der Verantwortung gerecht werden. Konzeption, Gestaltung und Vermittlung von Ausstellungen zur NS-Zeit in Stadt-, Orts- und regional-geschichtlichen Museen</i> ” (The Responsibility of Doing Justice. Concept, Design and Arrangement of Exhibitions during the Nazi Era in City, Local, and Regional History Museums)
30.3.– 31.3.2015	Workshop: “Archival Traces of Jewish History and the Holocaust in the Czech Republic,” Prague, Czech Republic Lecture by J. Ibel: “Research Possibilities in the Flossenbürg Memorial Archives on Jewish Prisoners From, and Held in, Sudetenland.”	18.10.2015	International Conference: “Holocaust Documentation in the FSU,” Jerusalem, Israel Lecture by J. Ibel: “Identifying Soviet POWs in Concentration Camps by Matching SS Records with Wehrmacht Card Files in the Central Archives of the Ministry of Defense (TsAMO).”
14.4.2015	Prelude to the seminar “ <i>Die KZ-Gedenkstätte Flossenbürg als Lernort der historisch-politischen Bildung</i> ” (The Flossenbürg Concentration Camp Memorial as a Location for Historical-Political Education), at the TU Dresden	26.10.– 30.10.2015	Workshop on Research at German Memorial Sites and Documentation Centers, Washington D.C., USA Lecture by J. Ibel: “Flossenbürg Memorial Archives: Research Presentation.”
23.4.– 26.4.2015	Meeting of former prisoners of the Flossenbürg Concentration Camp and the International Youth Meeting	8.11.– 10.11.2015	International Committee of Memorial Museums (ICMEMO) Conference “Form—Architecture—Violence,” Munich, Flossenbürg
27.5.2015	The Flossenbürg Concentration Camp Memorial received the Museum Award of the <i>Mittelbayerische Zeitung</i> , “Museum of the Year 2015.”	8.12.2015	Study day “ <i>Polizei und Konzentrationslager</i> ” (Police and Concentration Camps) With police officers, as part of their training, <i>Schule der Bereitschaftspolizei</i> (School for the Training of Riot Police), Sulzbach-Rosenberg; the last of a total of four study days in December.
6.6.2015	Pan-European Day of the Pan-European Union Lecture by Dr. Jörg Skriebeleit: “ <i>Der KZ-Complex Flossenbürg und die Böhmisches Länder</i> ” (The Flossenbürg Concentration Camp Complex and the Bohemian Countries).	10.12.– 12.12.2015	4 th Annual Nationwide Memorial Conference; Panel event on the further development of the federal memorial concept, Kiel Lecture by Johannes Ibel: “ <i>Sammlungen und Archive</i> ” (Collections and Archives)
11.6.2015	Half-day seminar with refugees Federal Office for Migration and Refugees, Zirndorf/Regensburg.		
27.7.– 31.7.2015	International Cultural Education Week “ <i>Formen finden. Geschichte erfahren und Erinnerung gestalten</i> ” (Finding Forms. Experiencing History and Creating Memory)		
6.8.2015	School project “ <i>‘Zeitensprünge’: Menschliche Begegnungen in einer unmenschlichen Zeit—Zwangsarbeit in Rochlitz</i> ” (“Leaps of Time”: Human Encounters in an Inhumane Time—Forced Labor in Rochlitz)		
4.9.– 6.9.2015	German-Czech Exchange of Football Fanclubs		

27.1.– 28.1.2014	Guided tours for curators with court clerks at the regional court in Regensburg	24.9.2014	Book presentation: <i>Elf Jahre. Ein Bericht aus deutschen Konzentrationslagern</i> (Eleven Years. An Account of the German Concentration Camps) by Carl Schrade Reading with Representative of the Free State of Bavaria to the Federal Parliament Bernd-Michael Lade.
6.2.2014	Press conference and presentation of the Hersbruck Project, Hersbruck		
24.2.2014	Film screening of <i>Die Lebenden</i> and discussion with the director Barbara Albert at the Regional Library, Weiden		
11.3.2014	Lecture by Dr. Norbert Haase: “ <i>Karl Sack, Oberster Heeresrichter—Eine zwiespältige Biografie zwischen Wehrmachtsjustiz und Widerstand</i> ” (Karl Sack, Chief Military Judge—An Ambiguous Biography between Wehrmacht Justice and Resistance) Accompanying event to the traveling exhibition “ <i>‘Was damals Recht war...’—Soldaten und Zivilisten vor Gerichten der Wehrmacht</i> ” (What was Right then...’—Soldiers and Civilians before the Courts of the Wehrmacht).	14.10.– 17.10.2014	International Conference “ <i>Datenbanken und Digitalisierung der Archivsammlungen in Institutionen, die sich mit der Problematik des Holocausts und des Zweiten Weltkrieges beschäftigen</i> ” (Databases and Digitization of Archival Collections in Institutions Dealing with the Problems of the Holocaust and World War II) Lecture “ <i>Flossenbürg Memorial Archives—Die neue Online-Datenbank der KZ-Gedenkstätte Flossenbürg</i> ” (Flossenbürg Memorial Archives—The New Online Database of the Flossenbürg Concentration Camp Memorial).
9.4.2014	Lecture by Johannes Ibel and Dr. Jörg Skriebeleit “ <i>Wehrmachthäftlinge im KZ Flossenbürg</i> ” (Prisoners of the Wehrmacht at the Flossenbürg Concentration Camp). An accompanying lecture to the traveling exhibition “ <i>‘Was damals Recht war...’—Soldaten und Zivilisten vor Gerichten der Wehrmacht</i> ” (“What was Right then...”—Soldiers and Civilians before the Courts of the Wehrmacht).	13.11.2014	Teacher training for teaching staff in the nursing professions at vocational schools with the newly designed program “ <i>Medizin und Konzentrationslager</i> ” (Medicine and Concentration Camps) In working cooperation with the government of the Upper Palatinate.
16.5.2014	Study day “ <i>Erinnerungsort Flossenbürg</i> ” (Remembrance Site Flossenbürg) with students from the University of Rijeka, Croatia	5.11.2014	The awarding of the Federal Cross of Merit to Dr. Jörg Skriebeleit
18.5.2014	International Museum Day, “ <i>Sammeln, bewahren, ausstellen</i> ” (Collecting, Preserving, Exhibiting) Tour through the Depot of the Flossenbürg Concentration Camp Memorial	8.12.2014	Press conference on the cooperation with the Special Education Center Irchenrieth (Museum Café)

27.1.2013	<p>Exhibition opening “Vittore Bocchetta: Rückkehr—Gemälde, Zeichnungen und Skulpturen” (Vittore Bocchetta: The Return—Drawings, Paintings and Sculptures), VHS Regensburg</p> <p>In active cooperation with the Flossenbürg Concentration Camp Memorial. In attendance: Vittore Bocchetta.</p>	30.7.2013	<p>Tour guide training “Aktivierter Rundgang” (Active Tours) and “Rundgang in Leichter Sprache” (Tours using Plain Language)</p>
10.1.– 11.1.2013	<p>Political Education at Historical Sites of National Socialism in Bavaria: “Flossenbürg—Vom Verschweigen zur öffentlichen Erinnerung. Die Auseinandersetzung mit der NS-Zeit nach 1945” (Flossenbürg—From Silence to Public Memory. The Confrontation with the Nazi Era after 1945)</p> <p>With lectures by Dr. Jörg Skriebeleit and Dr. Christa Schikorra.</p>	8.9.2013	<p>Day of the Open Monument “Jenseits des Guten und Schönen: Unbequeme Denkmale?” (Beyond the Good and the Beautiful: Uncomfortable Monuments?)</p> <p>Public tours on the history and aftermath of the Flossenbürg Concentration Camp.</p>
12.3.2013	<p>Study Day “Polizei und KZ” (Police and Concentration Camps)</p> <p>With aspiring officers of the riot police in Sulzbach-Rosenberg.</p>	23.9.– 29.9.2013	<p>Project days with Polish students on the history and aftermath of the Flossenbürg Concentration Camp</p>
18.3.2013	<p>Opening of the exhibition “Generationen” (Generations) at the Bavarian State Parliament</p> <p>With an opening speech by Dr. Jörg Skriebeleit.</p>	10.10.2013	<p>Teacher training: New approaches to the historical site for the upper secondary school</p> <p>In cooperation with the ministerial representatives for high schools in the Upper Palatinate.</p>
13.4.– 14.4.2013	<p>Bonhoeffer Weekend</p> <p>On the 70th anniversary of his arrest (tours, lecture, Dietrich Bonhoeffer Liedatorium and the reading of the exchange of letters between Bonhoeffer and Maria von Wedemeyers, with speakers from the Landestheater Oberpfalz).</p>	26.10.2013	<p>“Bürgerwerkstatt” (Citizens Workshop) of the City of Würzburg</p> <p>Guest lecturer Dr. Jörg Skriebeleit: “Auch in Würzburg. Das Außenlager des KZ Flossenbürg” (Also in Würzburg. The Subcamp of the Flossenbürg Concentration Camp).</p>
16.4.2013	<p>Teacher training: “Aktivierter Rundgang” (Active Tours)</p> <p>Students lead students at the Flossenbürg Concentration Camp Memorial.</p>	28.11.– 29.11.2013	<p>Annual conference of the History and IT Working Group</p>
		18.12.2013	<p>Nomination of the Flossenbürg Concentration Camp Memorial for the Museum of the Year Award</p>



Speeches

BAVARIAN
MEMORIAL FOUNDATION

Survivors of the Concentration Camps

Speech by Prof. Dr. Leszek Żukowski, April 14th, 2019, on the 74th Anniversary of the Liberation of the Flossenbürg Concentration Camp



The main reason for our meeting is the upcoming 74th anniversary of the liberation of the Flossenbürg concentration camp by the US Army. The years pass by, making us more aware of the age of former prisoners. The age of the youngest has already exceeded the magical threshold of ninety years. At the same time, this means we are less and less mobile and the journey here is becoming more difficult.

The question arises: why are we coming here at all? The first answer is: for us, Flossenbürg is a large cemetery where the ashes of our relatives rest. According to the databases, around 100,000 prisoners were registered at the Flossenbürg concentration camp, including 31,400 Poles. More than half of them were murdered here.

The second answer is: we, as living contemporary witnesses (*Zeitzeugen*), want to warn others that such a tragedy must never happen again! The Flossenbürg concentration camp was built in 1938 by concentration camp inmates from Dachau. It was the fifth concentration camp in Germany, after Dachau (1933), Oranienburg (1935), Sachsenhausen (1936), and Buchenwald (1937). Initially, the Flossenbürg concentration camp was planned to take between 2,000 and 3,000 prisoners. The prisoners were supposed to work in the quarry. But soon the camp was expanded to hold 5,000 to 6,000 prisoners. The maximum number of prisoners held in Flossenbürg was 16,000. By default, each barrack was built for 224 prisoners. However, in youth barrack no.19, in three-story bunks, we had to sleep four to a bunk. Therefore, the number of prisoners in barrack no.19 reached about 900. There were 19 barracks in the Flossenbürg concentration camp, including two in the sick bay and four

quarantine barracks that were separated by barbed wire. There were 23 barracks in total.

On September 2nd, 1944 during the Warsaw Uprising, I was arrested at the age of fifteen. On September 9th, I arrived on a transport to Flossenbürg. The train consisted of seven wagons with 100 prisoners each. There were women in the transport who were immediately transferred to Ravensbrück. I got an inmate number: P23591. My uncle, Adam Klepa, a fireman, also came on the transport. He was assigned the number P22976. Unfortunately, he did not survive the camp.

For me, the most tragic experiences in everyday prisoner life were the times in quarantine and later the “delousing campaigns” (*Entlausungsaktionen*) and the “lice roll calls” (*Läuseappelle*).

Beginning in 1942, the prisoners worked at a second location: in the aircraft assembly of the Messerschmitt factories ME 109. The Flossenbürg concentration camp also had other work locations, the so-called subcamps. In 1942 there were five; in 1945 there were 92 sub commands. My detention in the Flossenbürg concentration camp lasted eight months, of which I worked for six months at the aircraft assembly “Command 2004” in workshop No. XI. Nearly every day, I was beaten by a fellow inmate, a “Kapo” with a black triangle and the inmate number 2555. He accused me of sabotage and tried to force me to perform sexual acts. For disciplinary reasons, I then worked almost two months in the quarry, where I was mainly used for transport work.

On April 20th, 1945, the first evacuation of the camp started in an uncertain direction. Four columns of 5000 prisoners were

marched off. One of them was a group from Buchenwald, who arrived in Flossenbürg but was not registered. The column in which I walked—forty kilometers a day for eight days—was the only one that arrived in Dachau. Only 1200 prisoners remained. In the first days of the “Death March” we were given nothing to eat or drink. At night, we slept on the ground. The attempts to leave the column were immediately seen as escape attempts and were punished with the death penalty. In Dachau, I received the prisoner number P161661. Two days later, on April 29th, 1945, the US Army liberated Dachau. I weighed 29 kg and had typhus. I was unconscious for two months.

Someone might ask: how do we, in Poland, act as witnesses? In 1945, we founded the “Association of Former Political Prisoners of Fascist Prisons and Concentration Camps” in Poland. After three years, all organizations in Poland were dissolved and replaced by the “Association of Fighters for Freedom and Democracy.” After 1989, the former associations were re-established. In the original association, we founded a circle of former prisoners of the Flossenbürg concentration camp. In Warsaw, we had a total of 200 members. The chair was Mr. Szatanowski, the longtime vice-chair was Celina Wojnarowicz, and later the deputy chair was Mieczysław Ciechoński. Personally, I was always active on the controlling committee and a member of the association’s board. We had the principle of not telling anyone, not even our families, about the concentration camps. We only exchanged views and comments on what we had experienced at the meetings.

At the beginning of the 1990s, we received an invitation to collaborate with Flossenbürg. We accepted it and met young people and went in to schools. Through experiences with the German youth, we expanded our activity in Poland where we were also invited to talks at schools.

It is not the place and the time to remember—everyone knows that.

Based on my experiences every year at the survivor meetings, I would like to express my highest appreciation for the work of the entire memorial team: for the documentation work of the past; for the relationship of us former prisoners with the memorial teams, the citizens of Flossenbürg and the mayor; for organizing our meetings and discussions in schools with German youth; for new ideas, such as the conversion of the SS dining hall (referred to as the *SS Casino*) into a conference center, the layout of the memorial with the visible outlining in stone of the barrack foundations and the concept of opening the quarry to visitor groups.

We sincerely thank you for all of this.

However, there is disconcerting information on display that gives visitors of the memorial a very wrong impression. At the entrance to the cemetery, written on an old metal sign, there is an inscription stating that there are at least 5,000 victims of the Flossenbürg concentration camp. That’s not true. The largest cemetery for the victims of the Flossenbürg concentration camp is in the Valley of Death. The inscription on the Pyramid of Ashes speaks of 73,296 murdered. The indication of 5,000 deaths refers only to other victims who were buried in Flossenbürg in 1956. At the instruction of the Americans, the remains of more than 5,000 victims from the Death March were transferred from the surrounding villages to the cemetery—located on the site between the laundry building and the previously non-existent chapel buildings.

It is very likely that not all of the 5,000 victims were prisoners at the Flossenbürg concentration camp. A day before the camp was liquidated, around 6,000 prisoners arrived on a Death March from Buchenwald to Flossenbürg concentration camp. They were not registered. On April 20th, they continued on as one of the four columns that were evacuated. These prisoners, most of whom were exhausted and weak, could have been victims of the nearby Death March.

Forgive me, but I’m afraid it will be my last visit to Flossenbürg. I thank everyone for the collaboration, for sharing the truth.

Survivors of the Concentration Camps

Commemorative Speech by Miroslav Kubík,
Survivor and Member of the CID
(*Comité International de Dachau*),
on the Day of the Remembrance
for the Victims of National Socialism,
Litoměřice and Terezín (Leitmeritz and
Theresienstadt), 2017



Dear Attendees,

Allow me to say a few words as a former inmate of the Theresienstadt/Terezín, Auschwitz, and Dachau concentration camps. We stand here on the graves of the victims of a fatal ideology—an ideology that influenced people's thinking in an almost unbelievable way, so that they were able to carry out acts that contradict all the principles that a human being should follow. One could deduce from this that we who survived are filled with hatred for our tormentors. But no, the bereaved, those who lost their loved ones, have been filled with much greater pain and hatred.

After the liberation of the camp, when I returned home on foot with my school friend, our fellow German inmate (Hans Eichhorn)—who provided us with food from farmers and shelter—accompanied us on the four-day 200-kilometer route to Taus/Domžalice. He went with us to the border at Furth im Wald and only then did he say goodbye and went on to Bamberg. That was the beginning of May 1945. At that time, I had no way

of knowing that I would be—three full years later, following the arrival of a different ideology—singing our national anthem in Nerudova Street in Prague and thus influencing members of our policeforce to stop the violence. A little time passed and our ruling party received ninety-nine percent of the vote. Dr. Milada Horáková (for whom Albert Einstein campaigned) and another 250 people were executed. My former fellow inmate, Archbishop Beran, was interned; Domherr Švec, my theology professor Pikora, and many, many others were imprisoned. Then the year 1989 came, and with that freedom and impartial information. How many million victims of the Gulags? Ten? Fifteen? We will no longer learn more. And if we stand here today and shake our heads without understanding, we must inevitably think: Is this a natural law? Today's time is filled with danger—as if humanity's instinct for self-preservation has been lost. May the many, many millions of victims of the past century serve as a warning.

I thank you all for your attentiveness.

Survivors of the Concentration Camps

Speech by Venanzio Gibillini,
Concentration Camp Survivor,
at the Meeting of Prisoners in Flossenbürg,
April 17th, 2016



Good Afternoon!

It is an honor to be here today, to speak for the former prisoners of the Flossenbürg concentration camp.

You cannot be prepared to speak for the thousands whose lives ended at this place.

I ask your permission to do so; and for them I come back here every year, make the same journey every year to see the same things, each time with different eyes.

National Socialism was a perfect machine, designed to take over Europe while exploiting and murdering all others and the innocent.

The survivor was a mistake in this system. None of us should be able to testify.

The remainder of us were lucky enough to start a new life and build a new existence. But we never really got out of the camp.

There is no explanation, no logic, I was not stronger than those who could not manage; I was neither younger nor more intelligent.

My first life ended on September 7th, 1944, when I passed the camp gate and my name became 21626. My second life began eleven months later when I was liberated on the Death March.

And in between was hell. I was punished for not being a supporter of the new fascist state that existed in Italy after September 8th, 1943.

I was 19 years old when, after two days and two nights of the exhausting journey, the gates of the camp opened for me.

That morning I will never forget.

Before the train stopped, I heard yelling in German and the barking of dogs.

I did not understand a single word and I couldn't understand which part of Europe I was in.

The camp was on top of a hill. In rows of five, we ran through the village. The locals met our march with total indifference.

The first thing I saw were emaciated prisoners whose faces were without expression.

They were marching and took no notice of our arrival. They were absent; their souls had flown away, even if they were still alive.

I could not explain that: How could a person take on the appearance of a ghost?



The spoken word shall prevail

However, it didn't take much to understand that I would become like that too.

Immediately afterwards the roll call took place in front of the commander's office. Standing for hours and hours, waiting for something that never came. There were the beatings and the barking of the orders of our tormentors, and the shaving of every part of our bodies.

There were the showers: first ice cold, then boiling hot; we were huddled naked and dirty like "cattle waiting for the slaughter." There were the "washrooms," nauseating latrines with dozens of corpses stacked on top of each other under the sinks.

I finally ended up in barrack no.23, with many others—but I was more alone than ever.

The silence that night was unreal, everyone's thoughts went somewhere else.

The procedures for admission to the camp were the same for everyone and were always told in the same way. Rules had to be respected; certain rituals were normal. It was normal for five to sleep in bunks that could accommodate only two; it was normal to be full of lice; it was normal to be hanged or beaten to death for nothing; it was normal to die of cold or hunger; it was normal to be a plaything for sadistic criminals.

It was normal to smell the macabre smell of smoke from the crematorium and to see a comrade die.

Many of us wanted to report on this for years. We tried, but nobody really wanted to believe our stories. It was impossible to believe them!

It took me years to return to these places.

But then I did it several times and today I am here again.

I feel it as a duty to those who did not have the possibility of doing so.

I will use all the time that I have and all my energy to make the new generations understand that there is nothing normal about injustice.

The only way to ensure that such a disaster does not happen again is to condemn and to remember.

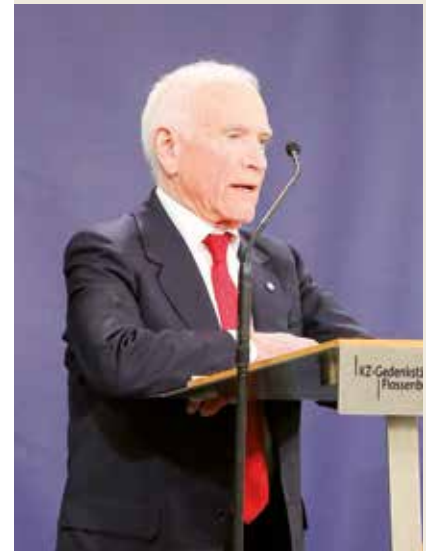
Thank you from the bottom of my heart to Jörg Skriebeleit, director of the Flossenbürg Memorial, and to everyone who has contributed to turning this place of unforgettable pain into a wonderful museum of remembrance.

Thank you for the warmth and affection with which every year the entire team welcomes us survivors and all relatives of former prisoners.

Until next year!

Survivors of the Concentration Camps

Speech at the 70th Anniversary of the Liberation of the Flossenbürg Concentration Camp Jack Terry, MD April 26th, 2015



Søren Kierkegaard wrote that life can only be understood backwards but must be lived forwards.

The fact that I stand in front of you—in Flossenbürg, in Germany—is beyond my wildest dreams. Seventy years ago, today, on April 23rd, 1945, I was standing at the open gate of this camp about 200 meters away from here—thanks to the 358th Regiment of the 90th Infantry Division of the US Army.

ALONE

I knew I had no one left to search for; I couldn't imagine a future either. I was free to think of anything other than how I could get some food in my mouth; and above all, I allowed myself to feel something.

I was one of the 1,527 prisoners who remained behind at the camp. I was hidden in the camp's typhus ward by Carl Schrade, the sick bay's extraordinarily humane "Kapo." Many in the infirmary had various infectious diseases, including tuberculosis; many were extremely weak or dying. More than a hundred died in the first week after liberation alone. Medical care was dismal. The camp was indescribably dirty. There were lice everywhere. Disinfection with DDT was completely inadequate. The sick were transferred to the cleaner former SS barracks. I was moved into the guardhouse at the camp entrance. The situation at the camp was chaotic. The crematorium was still in operation and the acrid smoke from the chimney and the smoldering pyre filled the air. Shortly after April 30th, with the arrival of Major Samuel S. Gray Jr.—who commanded an American military government division—the cremations stopped. A new cemetery was created

at the center of the village. On May 2nd, 1945, I was standing in front of the gate, with the granite column behind me, with the plaque that bore the inscription "Work Sets You Free." I watched attentively the ox- and horse-drawn carriages with coffins full of prisoners leaving the camp, but not through the chimney. The burial in the new cemetery was a dignified ceremony, led by a minister of the United States Army. Years later, I remembered this ceremony as the first step on the long road to a "normal" world.

When I left Flossenbürg in May 1945, I could not imagine ever returning. But half a century later, I reluctantly returned on the 50th anniversary of the camp's liberation. What I found here twenty years ago caused pain, dismay and disorientation. This place was like a park: overgrown with tall trees and an abundance of bushes that covered the layout of the former camp. The roll call square: the most emblematic place for every prisoner, a place of public suffering; it was a place where we spent endless hours in the most extreme weather conditions, especially in the cold, bitter Upper Palatinate wind. And on this roll call square, a factory building had been added to the former laundry. Under the roll call square there was a tunnel from the boiler room to the kitchen and the commander's office. I hid in this tunnel (thanks to Miloš Kučera, a Czech prisoner and camp clerk). This saved me from joining the Death March with the other Jews on April 16th, 1945. I wanted to show this tunnel to my daughter, BUT, at the time the factory belonged to a multinational corporation. "PRIVATE—NO ENTRANCE" was written on the sign at the locked gate. What I saw at the time angered me and I thought it was a blatant cover-up: the denial and trivialization of an evil tragedy—an affront to those of us who had suffered here and to those who died here.

The visible expression of memory of the former prisoners was limited to the “Valley of Death,” built by Polish displaced persons in 1946 near the crematorium which lay outside the barbed wire fence. AND, a small, nondescript cemetery had been created for some of the exhumed bodies of the Death Marches. What was more striking at that time was a small museum housed in the undamaged part of the “BUNKERS,” which commemorated some heroic members of the resistance of July 20th, 1944, who had been brutally executed here on April 9th, 1945.

In particular, Pastor Dietrich Bonhoeffer and Major General Hans Oster, who were hanged only a few steps away from here.

Flossenbürg and its subcamps had been forgotten and had been neglected for a long time. In 1997, Dr. Michael Rupp—the then director of the Bavarian Office [for Political Education Work]—organized a seminar. The aim of the seminar was to collect ideas for the future of this memorial. It was a crucial event. The recommendations were extensive. To mention just a few of the most important ones: to make the layout of the camp visible again; to preserve and maintain the remains and remove the new additions; and above all: to make this a place of remembrance, a place of education, a place of truth about what happened here. The list of achievements of the past twenty years is long. The museum has received European awards. The exhibitions are open daily from 9 a.m. to 5 p.m. Dr. Jörg Skriebeleit has worked

tirelessly to push through the new progressive changes that have taken place here. He and Christina Kick, with their excellent team, have made it easier for us and encouraged us, the former prisoners, to return together with our relatives. And most importantly: they made our encounters with students possible, both here and in the schools. Now we have more seminar rooms so that we can better accommodate international participants, especially our Czech neighbors. The need for education is extremely important and must be supported if the frequently repeated saying: “Never again” is to have real meaning. Now that this place is almost completed, we simply cannot allow it to become just another monument and museum. In this politically chaotic world of genocide, the “Never again” of another Shoah also means ensuring the existence of a defensible State of Israel.

I stand here, seventy years later, at another Flossenbürg, in another Germany.

And NOT ALONE

Finally, I would like to express deep gratitude, on behalf of all former prisoners of this camp and its subcamps, and in memory of those who died here: our gratitude for the Free State of Bavaria and the Federal Republic of Germany in their support and generosity in making this memorial—as we hoped—a living memorial.

Survivors of the Concentration Camps

Opening Speech by Dr. h.c. Max Mannheimer at the Commemoration in Front of the Former Crematorium on the 70th Anniversary of the Liberation of the Dachau Concentration Camp, May 3rd, 2015



Dear Attendees,

On behalf of the CID (*Comité International de Dachau*) and the *Lagergemeinschaft Dachau* (Dachau Camp Community), I would like to extend a warm welcome to you. I welcome the Bavarian Prime Minister Mr. Horst Seehofer, the ladies and gentlemen of the diplomatic missions, the municipalities of the district, the religious communities, the political parties and organizations, the comrades, and especially, the survivors from different countries.

Seventy years ago, on April 29th, 1945, the unit of the Rainbow Division liberated the Dachau concentration camp from Nazi rule, from oppression, hunger and death. I would therefore particularly like to welcome the representative of our liberators: US Ambassador Mr. Alan Lukens, who has been our guest in previous years. [Addressing in English] *It is for us, the survivors, a great honor, to welcome the former US Ambassador Mr. Alan Lukens and all liberators and their relatives.*

With us former Dachau prisoners, relatives, friends, and companions have come, for whom this anniversary has become as important for them as it has been for us. A warm welcome to all of you.

Seventy years after the end of a cruel barbarism, we ask ourselves again today: what does human life mean, what is man worth to man? We live in times of rapid advances in science, technology, and global networking; but have we also learned something about humans? Have humane, democratic and liberal values grown? Unfortunately, in some countries—in the center of Europe and also in Germany—we notice the opposite.

Seventy years after the Dachau concentration camp was liberated, we remember and commemorate the 41,500 deaths in Dachau and its subcamps. Our remembrance only makes sense if we work for equality, justice and freedom, even when risking our own position. A responsible sense of awareness must emerge from today's commemoration, a courageous act against any kind of injustice. "Remembrance and commemoration must be the duty of the state and society alike" (legacy of the survivors). Responsibility always demands action. In a democracy, everyone must guarantee that people are not persecuted because they live differently, believe differently, have a different skin color or language. The connection between them must be stronger than what distinguishes us, because the images of demonization of the Nazis must not be repeated.

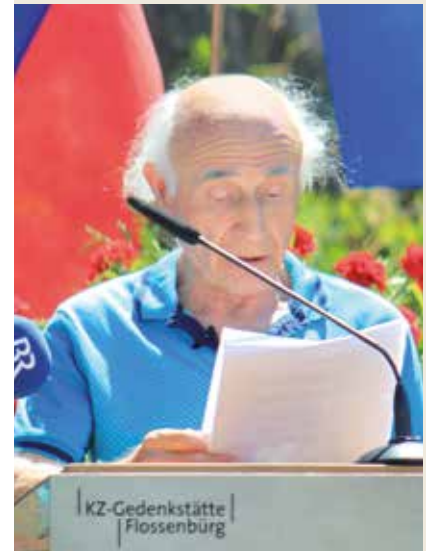
We should not lament our powerlessness over the geopolitical game of the "greats," but rather take a clear position in the small milieu in which we live. There is ample opportunity, not to look away, but to uncover xenophobia, anti-Semitism and inhumane ideologies.

In Dachau, the persecuted and the prisoners from all over Europe were humiliated, degraded, tortured, and killed. They were united in a complete lack of rights. Today, in 2015, Dachau should signify reconciliation and human rights.

I thank you for coming.

Survivors of the Concentration Camps

Speech by Stefan Hajdu, Concentration Camp Survivor, at the Act of Commemoration in Flossenbürg, July 21st, 2013



Dear Attendees,
Dear Fellow Prisoners,

My name is Stefan Hajdu and I come from Budapest.

When I was liberated, here at the Flossenbürg concentration camp sixty-eight years ago, I would never have thought that I would see this place once again. I am amazed by the flags, the wreaths, the bright colors. How good to meet former fellow prisoners who also survived this terrible time.

Each of us had a different fate. Our experiences in the camps have never left us; they are always with us. Flossenbürg is an important part of my life!

Every day I deal with the consequences, the physical pain, but also the images and memories deep within me.

Back then in Flossenbürg I was fifteen years young, almost a child. The last time I saw my forty-two-year-old mother, my grandparents, and many of my schoolmates, was on the ramp at Auschwitz. In the Rehmsdorf camp, a subcamp of the Buchenwald Concentration Camp, my father and I worked in a gasoline factory—overcrowded tent barracks, hours standing for roll calls in the cold and rain.

My father died there due to the devastating working and living conditions (The Nobel Prize winner and Hungarian author Imre Kertész captured something of the conditions of this camp in his biography *Fatelessness*).

On the way to Flossenbürg on April 9th, 1945, our train was shot at by American low-flying aircraft and my left knee was hit by a splinter. Without medical care, painkillers or proper bandages, I was seriously wounded and, with a high fever, finally arrived at the Flossenbürg concentration camp on April 13th, 1945. Yes here, before me on the right, in the sick bay, my left leg was amputated.

Back then I saw almost nothing of Flossenbürg—but I felt the barbarism of the Nazis! On April 16th, all Jewish prisoners had to leave the camp in the morning. All the other survivors I met here today and yesterday talked with me about it.

A nurse, from the sick bay over there, laid me on the roll call square. It was cold and I was only wearing a shirt from my operation.

Behind me, about fifteen meters away, was a stone building. It must have been the laundry building. I wanted to lean there and so I slid closer and closer.

Suddenly a fellow inmate came from the right and asked me, “Where do you want to go comrade”?

“To the sick bay,” I replied. He picked me up, took me in his arms, and brought me back to the sick bay. The Hungarian caretaker, Janos Bergmann, did not believe that I had been taken back but he took me and hid me in his little living room. As a Jewish prisoner, I would have had to go on the transport, the subsequent Death Marches—how could I have survived?!

The spoken word shall prevail

How did I stay alive in this situation?! How lucky I was then! That's hard to understand.

Only those who were in such a concentration camp could know how dangerous that was.

While Jack Terry hid in the boiler room under the roll call square by the heating pipes, Janos Bergmann hid me in the sick bay! (I never forgot that. Later, in Hungary, he was to remain my lifelong friend).

I hid in the little living room in the sick bay for one day, a long life-defining day, then Janos Bergmann put me back in my previous bed, cared for me, encouraged me. In the last days of the Flossenbürg concentration camp I laid—more dead than alive—right here in the sick bay.

At the time of liberation on April 23rd, 1945, I weighed 34 kilos. The liberators took me to one of the houses of the former SS guards and immediately assigned me a nurse named Marianne, who looked after me carefully so that I could regain my strength. Since then, grapefruit juice and peanut butter have tasted to me like freedom and liberation.

In December 1945, the first of three post-amputation operations were performed in Weiden and, in 1946 I received my first prosthesis in Regensburg. Persistently, and for hours, I had to practice learning to walk again, climbing stairs, or even taking the tram. It was not easy for me to get back on my feet, quite literally and figuratively.

When finding my entry in the register once again or when seeing the former roll call area and the remains of the sick bay, I have proof that my memories are not deceiving me.

We survivors are happy when finding evidence of what has been done to us, where we suffered, or where we had been helped, as evidence that this was once a reality and had consequences that no one could ever change.

It is interesting for me to see this camp again today in a completely different state. It is good to see that after sixty-eight years, we have not been forgotten; that people today want to think about the past, remember those who died, celebrate the survivors (yes, I was really celebrated today on my 84th birthday!).

I have been to Buchenwald, Rehmsdorf twice, with my whole family to Auschwitz and Birkenau, and now with my wife Joli here to Flossenbürg.

The distant past has not helped with forgetting what we and everyone suffered here. You cannot forget it!!!

We survivors like when people ask us questions, when people want to know something about us. We like it when people listen to us attentively, appreciate what we have to say, take our memories seriously.

In Hungary or Eastern European countries, we see today that radical right-wing ideas and anti-Semitism once again are gaining strength. Democracy, human social interaction, is not something to be taken for granted. We must always commit to that.

I welcome all those who help make something like that which happened in the Flossenbürg, Dachau, and Buchenwald concentration camps, or something like in the extermination camps of Auschwitz, Sobibor and Majdanek—never happen again:

Nowhere in the world!

Good luck and Shalom!

Politics and Society

Speech given by the President of the Bavarian State Parliament Ilse Aigner at the Ceremony for the Liberation of the Concentration Camp Subcamp Kaufering, near Landsberg, on April 30th, 2019



We are in this bunker, surrounded by the corpses of the prisoners of the concentration camp subcamp complex in Landsberg/Kaufering. It is difficult to comprehend. Horrid. And yet it is the truth: we are surrounded by the corpses of the prisoners.

They died here and were buried in the concrete of this bunker. Prisoners built large parts of this bunker. Under inhumane conditions. Starving. Freezing. Exhausted to the point of death.

It is documented by contemporary witnesses (*Zeitzeugen*) that a whole column of these prisoners fell into the liquid concrete while in the course of construction of this very bunker. The calamitous incident happened when they lost control of the huge hoses spewing liquid concrete into the shuttering. When a German overseer also slipped and fell into the liquid concrete, by contrast, a great commotion ensued to rescue him. As to the rest, the corpses were simply abandoned to be engulfed by the concrete, thereby concealing the crime in a “coat of silence.”

But we, ladies and gentlemen, we are not silent. It was an outrageous injustice. Silence—we cannot give this favor to the perpetrators: we commemorate the victims.

We keep the cruelty in mind.

For the dignity of the victims.

For the sake of our future.

Because the past reminds us of the crimes people are capable of. What an ideology—one that was shaped by hatred and agitation—has enabled: it drove millions of people to destruction!

I am incredibly grateful to Karl Freller and his colleagues at the Bavarian Memorial Foundation. They said years ago: For the time of commemoration, we go outside to the “crime scenes.” To where the crimes were committed. To where one can make this incomprehensible happening at least almost tangible and comprehensible.

This is a very important point for remembering and for understanding—so that the bridging of this gap can follow into the present and the future. And that’s what we want to retain today. We remember the suffering. And, despite the singularity of this crime, we take appropriate steps for the “here and now.”

I would also like to extend a very warm welcome to all of you on the anniversary of the liberation, by the Americans, of the Landsberg/Kaufering subcamp.

Ladies and Gentleman,

The representatives of all the victim groups of German concentration camps have taken a clear position today: for them, today, the former camps are “stone witnesses.” They deserve our attention.

There is much public awareness of Auschwitz—the camp which stands for the Nazi machinery of extermination as a whole. It is good that we work with terms that live up to this measure of injustice and that these are used all over the world. At the same time, it is a reduction that we would like to see countered here by what corresponded to the reality at the time. I refer to the dense

network of camps that the perpetrators built all over Europe, but also in Germany.

There were so many concentration camps and above all concentration camp subcamps that ultimately served one purpose only: extermination—achieved through perilous and inhumane work. A dense network of camps not only in the east, but also in the regions of the homeland.

And that is why it is important that we also turn to the subcamps, such as here in Landsberg/Kaufering. For a long time, they have not received the attention that is due to them!

The fates of the people are connected to these camps.
More than 30,000 people were detained here.
More than 6,000 people died here.
They were deported here from all parts of Europe.
The working conditions were murderous.

The Allied air strikes had long reached Germany. Air supremacy was lost. That is why the armaments apparatus—like the aircraft production here—was forced underground and behind thick bunker walls. You have to keep in the mind the scale of the project: 90,000 people were to work in the Landsberg production facilities. For your orientation: Landsberg had 10,000 inhabitants at the time. The plans required huge amounts of material and human resources. Ten months before the end of the war: megalomania knew no limits!

Reports from contemporary witnesses (*Zeitzeugen*) allow us to at least partially comprehend what was experienced. Solly Garnor, a prisoner who was forced to work here, writes in his memoir:

“The noise grew as we turned into a large clearing that was lit with floodlights. The street disappeared into a huge shaft above, where a gigantic cement vault rose, studded with support poles, so that it looked like a monstrous hedgehog.” And yes, how should the prisoners have felt, other than terror at the jaws that threatened to swallow you up?

Ladies and Gentleman,

The Nazis knew exactly what they were doing. And so, they tried to cover up traces and remove witnesses. The Luftwaffe (the German Air Force) was supposed to bomb Landsberg and Mühldorf.

That was the order given by the Chief of the Reich Security Main Office Kaltenbrunner.

That was no longer possible. So, all of Landsberg’s Jewish prisoners were to be “liquidated” at the Dachau concentration camp.

Death Marches were the result of this goal of annihilation, often without being the local objective.

When the camp was liberated, the Americans encountered terrible scenes. Only the few survivors left gave hope.

Dear survivors and dear relatives—who have come to this place from home and abroad for many years in remembrance: we are stunned by this measure of injustice.

But the survivors offer hope.

Abba Noar was supposed to be speaking today. Unfortunately, he cannot be with us for health reasons. We all wish him the very best! I would like to remind you of his moving words spoken at the hour of commemoration for the victims at the Bavarian State Parliament. He said:

“I succeeded in moving from hate to love. I learned to love people.”

This human greatness is an encouragement that cannot be appreciated enough with words. We are infinitely grateful for this.

And I am also grateful to all those on this site who take responsibility for remembering and transferring knowledge:

–The Bundeswehr, which nurtures remembrance—through its military history collection and specifically through its competent staff—and who arranged this event. I would particularly like to thank Lieutenant Colonel Sandlein, Captain Bechtold and Lieutenant Colonel Roletscheck: they made this act of commemoration possible in the first place!

I thank:

– the many volunteers in the district, especially in the city of Landsberg and the town of Kaufering, who dedicate themselves to processing the history of these two places. Also, associations such as “*Gedenken in Kaufering*” (Remembrance in Kaufering) and the dedicated teachers and historians who also deserve thanks.

I thank:

- the city of Landsberg, the town of Kaufering—the surrounding communities as well as the district—who support the projects both personally and financially.

I thank:

- The *Verein Stiftung Europäische Holocaustgedenkstätte* (European Holocaust Memorial Association), which saved the former concentration camp subcamp VII from deterioration and makes the site accessible to the public.
- And the Bavarian Memorial Foundation who, as the umbrella organization of the two Dachau and Flossenbürg Concentration Camp Memorials, safeguard the work of remembrance and education at these two locations and draw attention to this topic with projects and events

They all accompany, moderate and shape our culture of memory. We can certainly do much better and we will do that. But basically, I want to say: I am proud of our culture of remembrance!

Ladies and Gentlemen,

We remember, on the 74th year after the liberation, after the liberation of the subcamp complex.

On the 74th year after the liberation of Germany by the Allies.

And some question the remembrance:

Why still? Why again and again?

I am happy to answer that.

I commemorated the Day of Remembrance in Honor of the Victims of National Socialism at the Bavarian State Parliament. Large parts of the faction left the room.

While the former President of the Central Council of Jews in Germany and President of the Jewish Community in Munich and Upper Bavaria Charlotte Knobloch spoke:

She spoke as a contemporary witness (*Zeitzeuge*) and a victim.

Parts of this group refused to listen. Yes, and further: on the day that is specifically dedicated to the victims, they *also* tried to portray themselves as victims. And, in fact, they got attention. During this otherwise very dignified event, the news of their departure was broadcast across the Media.

Because here the laws of democracy within the media were deliberately toyed with.

And of course, it is also a balancing act for the media: to report on the one hand what happened; and, on the other hand, not to be instrumentalized.

The scolding of the media would be out of place here.

Rather, clear conclusion must follow on the basis of the reporting: This departure was absolutely dishonorable. The calculation behind it may have been worked out. But when it comes to the response from the general public, the picture is very different. The overwhelming majority of citizens in our country firmly opposed this. Those who turn their backs on the victims of National Socialism also turn away from decency and humanity.

We saw this in Parliament:

Ultimately, it is also a democratic litmus test:

How do I stand against National Socialism?

Ladies and Gentleman

At the same time, I warn against dismissing this planned provocation as merely parliamentary theater—without meaning, without consequences.

In fact, since I have been particularly committed to the preservation of democratic culture, I have received a whole series of letters from old reactionaries.

It is simply inconceivable what you are faced with:

- denial of historical facts,
- unsuitable attempts at relativizations or
- plain stupidity

Two genres dominate the postbag, if you allow me to elucidate.

There are postcards: anonymous, clumsy and defamatory.

And there are letters: elaborate in detail, with footnotes and attachments.

And there are sentences like—quote:

“What is extremely upsetting and outrageous is the total demonization of this new party...How the Jews were in the Nazi Reich, so are the people of the AFD—their supporters and voters—today in the ‘democratic constitutional state of Germany.’”

—end quote.

I recall the total deprivation of rights that the Jews had to suffer.

The spoken word shall prevail

I recall the robbery of all possessions that the Jews had to suffer. And I remember the millionfold murders that almost wiped out the people of this one faith. Together with their total degradation. Any comparison is forbidden!

Unfortunately, hatred of Jews is increasingly clear today. It is often unmistakable, outrageously direct and therefore beyond measure. It comes from both locals and immigrants!

The social networks in the internet age invite extreme or even extremist statements. The protective mantle of anonymity makes the real perpetrators invisible. Although it is a blessing that these networks support freedom of expression, they can also be a curse in the face of all the hateful activities.

And if someone asks now: Why this hour of commemoration? Then I say very clearly: Because it is necessary!

Indirect attacks are particularly perfidious. This prejudiced thinking.

I share the view of the Anti-Semitism Commissioner of the Bavarian State Government Ludwig Spaenle: education helps above all. The anti-Semitism officer has made suggestions. Regarding the curriculum, textbooks, teacher training. These suggestions should be taken seriously.

We have to do two things:

First, keep alive the memory of the Shoah's crimes against humanity in order to restore the dignity of the victims and prevent something similar—even if the similarity is only in part. Second, when we talk about Judaism, we have to widen our perspective.

People of the Jewish faith were, and are not, only victims; they were, and are, an integral part of German and European life. They are a defining part of our diversity.

If we pay more attention to Jewish life in Germany, then we can also clear up all the prejudices that are circulating out there. That, ladies and gentleman, is my firm belief!

Ladies and Gentleman

True democrats cannot accept the forgetting of history, the relativization of history, the denial of history. True democrats have learned lessons from history.

Now we are facing the next election: Europe is a guarantee of peace and freedom, of prosperity, of security and stability. The century long project of European unification has given the continent the most consistent phase of peace in its history. After a phase of total war and planned destruction. This place of the suffering of tens of thousands of people in the former concentration camp subcamps reminds us: too much has been taken for granted—let's not throw away Europe's merits lightly!

Ladies and Gentleman

Freedom must be defended.

Today we commemorate the liberation of the subcamps in Landsberg and Kaufering.

We are very lucky that the contemporary witnesses (*Zeitzeugen*) have shared their awful experiences and the darkest part of German history over the past decades. And we have a great responsibility to keep the "silent witnesses," like these crime scenes, talking in the future.

The young generation, in particular, needs to know what is at stake when the most important values like freedom, justice and solidarity are betrayed.

The suffering of the victims remains; it is cemented.

Politics and Society

Speech by the Bavarian Minister of State for Education and Culture Prof. Dr. Michael Piazzolo, MP, at the Memorial Service to Mark the 74th Anniversary of the Liberation of the Dachau Concentration Camp, May 5th, 2019, Dachau



The Shoah survivor Bela Löwy described his rescue in 1945 by American soldiers:

"Nobody can describe the feeling of freedom to no longer be a slave, but a human being again."

It was on a "Death March" from the Dachau subcamp of Allach-Karlsfeld towards Tyrol. The US Army had liberated the main camp in Dachau shortly before.

This liberation is still a fundamental event for every individual prisoner, but also for our entire country. It stands for the end of barbarism and oppression and for the victory of human dignity and freedom.

Today we remember those people who did not live to see the Dachau concentration camp liberated. And also think of those who have been liberated but who still have to carry the terrible experiences of Dachau with them.

Often their families and friends died in the concentration camp and they had to start a new life on their own. I am very grateful that the survivors continue coming to us again and again and together we remember the terrible suffering that Germans brought all over Europe and the world.

It is a special honor for me to be able to speak to you at this commemoration today and to convey the greetings and best wishes from the Bavarian Minister President and the entire Bavarian State Government.

The crimes perpetrated by Germans during the Nazi era—persecution, murder and the Shoah—stun me and deeply affect me. I bow deeply to the victims of the Nazi regime.

It is our duty to commemorate the victims who have suffered from the crimes of the National Socialists—here in Dachau and in countless other places—and to remember the infinite suffering of millions of people.

I assure you: democratic Germany is very aware of this mission forged from our history. We know about our responsibility—for our country, but also for the entire continent.

In addition to Bela Löwy, a total of around 200,000 people in the Dachau concentration camp system were helplessly exposed to the inhuman violence of the National Socialists. I want to remind you of three prisoners:

Ricardo Goruppi was brought to Dachau with his father Eduardo in 1944, then to Leonberg in a subcamp of the Natzweiler Concentration Camp in Alsace. The father Eduardo died of hunger, torture and illness. The son, weakened by illness, was transported to the Mühldorf subcamp of Dachau and then brought to Kaufering. He survived and was able to return to Italy after 1945.

In 1940, František Kadlec was arrested in Prague. He arrived in Dachau via Theresienstadt. He had to spend five years here. He recorded his terrible experiences in the concentration camp in a few poems. The texts circulated secretly among the Czech prisoners.

The Pole Ber Makowski was born in 1932 and brought to Auschwitz-Birkenau at the young age of twelve. From there, he and his father were transported to Dachau. His mother and younger brother were murdered at Auschwitz. Ber Makowski

experienced the liberation by the American soldiers and then emigrated to the USA.

Three people from Europe, at the same time prisoners in Dachau—an Italian, a Czech and a Pole. Dachau is a place of German crime and German responsibility. But Dachau is also a European place. The Nazis terrorized Europe and tortured and murdered people here from all over Europe.

How can we prevent this from happening again—the torturing and killing of people in the name of an ideology?

The history of the last decades teaches us: Europe is the answer to this question!

European unification is a peace project that has never existed before. We must never forget all through the crises and disputes that keep happening.

The “Pulse of Europe” movement also pursues this ambition, which gives me great hope. It is a countermovement to the nationalists and populists. Young people who are enthusiastic about Europe show that Europe has a future! The EU can once again become a project by committed citizens.

We must count on our young people for the future of Europe. According to our Bavarian constitution, we have the task of educating our children and adolescents “with a commitment to a united Europe” and “in the spirit of international reconciliation.”

At our schools in the Free State of Bavaria, teachers, parents, and students show that these goals are alive:

- In the school exchanges and many school partnerships, young people meet and learn about the cultures of other countries. Encounter creates understanding and this creates a network of friendships that cross nation’s borders.
- In political education, students recognize the significance of the European Union in the development of the continent in the past decades.
- Every school year, Europe Day is celebrated at the schools in Bavaria. The children and young people discover our European neighbors through a variety of projects. Politicians from all democratic parties also go into the schools and promote the European project.

With these and many other initiatives, we anchor Europe in the hearts of our young people.

Dear Students!

I am very happy that you are with us today! With your participation, with the wearing of wreaths and flags, you are sending an important signal: you stand openly for humanity and freedom. Your generation carries on the memory of the victims of National Socialism. Thanks for your commitment!

For our young people in particular, memorial sites are indispensable as places of learning outside of school. Here the students get authentic access to the past. The Dachau Concentration Camp Memorial Site is therefore a particularly important location of learning.

Behind us we see the scaffolding around the *International Monument*. It is a sign that the memorial is currently being further developed. I very much look forward to the exchange with everyone involved in this development in the coming time. Our common goal is that the concentration camp memorial remains a dignified space of commemoration and remembrance and reaches as many people as possible—especially the young ones.

- The employees are already working to create more interest in the excellent work here with new, digital media.
- In an international cooperation project entitled “Visual History of the Holocaust,” researchers from various institutions are exploring how to represent the Holocaust in the digital age—especially with regard to visual documentation.

In active cooperation with Bavarian Broadcasting, there will also be a phone messenger project on the history of the concentration camp that will focus on young smartphone users in particular.

Dear Dr. Hammermann!

Many thanks to you and all of your employees for this valuable commitment.

Only recently, you pointed to a shift to the Right in parts of our society and also in the parliaments. Hate comments on the internet and the action of extremist parties make your work here in Dachau difficult.

Thank you for startling contribution. Against the background of current hostility and resistance, it is important for me to tell you: you are doing a great job! The Dachau Concentration Camp Memorial Site is an indispensable place of remembrance, commemoration, and learning!

Thinking about the past also requires an exchange. Here, young people can get into conversation with contemporary witnesses (*Zeitzeugen*) and their descendants.

Dear Mr. Thomas!

Thank you for speaking to us today.

It is very moving that you, as the son of a survivor, are committed to remembering and commemorating the hell of Dachau. And it is encouraging that those who died and the survivors of the concentration camps are not forgotten—not even by future generations.

Dear Mr. Thomas,
Dear Mr. Grube!

Many thanks to you and all members of the CID and the *Lagergemeinschaft Dachau* (Dachau Camp Community) for your commitment to the concentration camp memorial. Thanks to your commitment, it has become a worthy place of remembrance and commemoration. I am pleased that you continue to be committed to this.

In doing so, you also make a valuable contribution to the defense of our liberal democratic order and to a tolerant and peaceful society.

Today makes it clear that this society must be firmly integrated into a free and united Europe.

Article 2 of the Treaty of the European Union states:

The values on which the Union is based are respect for human dignity, freedom, democracy, equality, the rule of law, and respect for human rights [...]

With all the crises and conflicts in Europe these days, it is important to keep reminding ourselves of these foundations of the European Union.

Europe is our answer to what has happened here in Dachau and in many other places in the name of Germany. Being aware of these acts, we are committed to a common, free Europe.

We can only ensure that the people in Europe and all over the world—like the Shoah survivor Bela Löwy after his rescue—feel the “feeling of freedom” and can simply be human.

Politics and Society

Speech by former Federal Minister Dr. Hans-Jochen Vogel at the Unveiling of the Memorial Site of the “Forest Camp” and the Mass Grave at the Mühldorfer Hart, April 27th, 2018



Due to health conditions, I can only take part in events outside Munich in very exceptional cases. Today's ceremony here in Mühldorf-Mettenheim is such a special case. There are three main reasons for this:

Firstly, today's commemorations are, for me, very likely connected to the memory of my friend Max Mannheimer. He was a prisoner at Auschwitz, at Buchenwald, at Dachau and, in the end, also here in Mühldorfer Hart. And he was one who—after years of silent, awful memories—began to speak and, through hundreds of encounters, he passed on what he had experienced as a victim of the Nazi regime, most especially to the younger generations. In such a way, he made it clear time and time again: you are not responsible for what happened at that time, but you *are* responsible for ensuring that it is never repeated.

On the other hand—with the inauguration of the “forest camp” and mass grave memorial sites—efforts are finally leading to a concrete partial outcome that began almost forty years ago. The joy over this outweighs the critical comments, which would also be appropriate here, given the seemingly endless time period. Thanks are due to those who were not discouraged and tried again and again. Representing the many who deserve a mention is the *Verein für das Erinnern e.V.* (Association for Remembrance), the *Arbeitskreis KZ-Außenlager Mühldorfer Hart* (Mühldorfer Hart Subcamp Working Group), and the *Verein “Gegen Vergessen—Für Demokratie”* (Association “Against Forgetting—For Democracy”), for which I myself have been working in various ways to support the project for over twenty years.

The decisive final prompt, however, was given by none other than Max Mannheimer. I accompanied him when he went to speak with the then Ministerial President on July 21st, 2014, so that already, the very next day, the cabinet's budgetary committee could make a clear decision. My special thanks also go to Mr. Seehofer. And of course, the Bavarian Memorial Foundation—I am thinking primarily of you, Mr. Feller, and of you, Mr. Fritz—who deserve respect and recognition for what you have achieved in the past three years.

And yet there is a third special reason. And that is the fact that these memorials are inaugurated at a time when democracy and the fundamental values on which they are based must be defended against attacks that I would not have thought possible until recently. Because it is no longer just about the activities such as those that find expression in the NPD.

Rather, it is primarily about a potential for hatred and threats that has grown astonishingly quickly in the so-called “social” media, about a radicalizing nationalism, about increasing anti-Semitism and about speeches by state parliamentarians—such as a group leader of a party in the Thuringian State Parliament—given in a way similar to those heard in the Munich beer cellars in the 1920s. This must be resolutely opposed. Every citizen is obliged to do so. That is the legacy of those we remember today. “Never again! Not again!”—so it is said.



The spoken word shall prevail

With this in mind, I remember the prisoners who had to work under the worst conditions for a megalomaniacal project. And I bow to the dead who lost their lives here.

At the same time, it makes me hopeful that I can myself experience the dedication of the remaining third memorial of the “bunker arch” today. Max Mannheimer was not granted this experience. But he would be pleased by today’s inauguration.

Politics and Society

Speech by the President of the Bavarian State Parliament Barbara Stamm at the Commemoration to the Victims of National Socialism with the Czech Parliament and the Czech Ministry of Culture at Theresienstadt and Leitmeritz, January 27th, 2017



Dear Survivors,
Dear Previous Speakers,
Dear Ladies and Gentleman,

A few months ago, a man died in Munich who connected our two countries together through his life: Max Mannheimer.

Born in 1920 in what was then Czechoslovakia, as a young man he suffered all the crimes that Nazi Germany committed against the people of your country, and in particular to the Jews: humiliation, internment, death of almost entire families in the gas chamber, hunger, illness, and abuse.

Max Mannheimer survived the Theresienstadt, Auschwitz, Warsaw, and Dachau concentration camps. Never again, he swore after the liberation, would he go back to Germany. And yet, he ultimately did just that. Until his death, Max Mannheimer had countless conversations as a contemporary witness (*Zeitzeuge*) so that he could pass on his memories, especially to the younger generation:

He was someone who warns, and also a reconciler, for which we are deeply grateful. His message to our generation was—and here I quote him:

“You are not responsible for what happened but for the fact that it does not happen again, for the fact that it already does.”

—end quote.

Max Manheimer would have certainly wanted to attend this first commemoration by the Czech Republic and Bavaria.

Dear Mr. Štěch,
Dear Mr. Papoušek,
Dear Mr. Klíma,

On behalf of the entire Bavarian State Parliament and also on behalf of the Bavarian Memorial Foundation and its director Karl Feller, above all, I would like to thank you personally for being our guests today. I know that this is by no means a matter of course. I know that it has also taken a lot of effort from you all, because your countries suffered particularly early from the crimes of National Socialism.

And therefore, we come here to Prague today with much gratitude; to remember these horrific atrocities and to commemorate.

Rest assured, the Bavarian State Parliament is very aware of this great gesture of reconciliation. We appreciate it wholeheartedly.

I am deeply moved by these hours. For me, they are a mandate and a personal obligation toward our future, our closely related cooperation.

I thank you all.

Politics and Society

Speech Given by the State Secretary of the Bavarian State Ministry of Finance Albert Füracker on the Commemoration of the Liberation of the Flossenbürg Concentration Camp, April 23rd, 2017



Dear Ladies and Gentleman,
Dear Survivors

Today, just as back in 1945, a Sunday, April 23rd, we commemorate the 72nd anniversary of the liberation of the Flossenbürg concentration camp—we commemorate and we remember.

We ALL commemorate and remember. Most of us still have a lasting connection to the Second World War through accounts and stories from our families and friends. Memories, if not your own, then at least heard firsthand. From the horrors of war. Of the horrors of the National Socialists. We learned about the Nazi era in school. We have read about things that can hardly be put into words. We saw films that we could hardly endure. For me, it was films and tv shows such as *Holocaust* as a teenager, and later *Schindler's List*. We all thought about it. For some it may not be as intense, others all the more so.

I noticed early on that this topic touched me deeply and emotionally. Today, I am here as a person who will never let go of this story. Today, I am also a member of the Bavarian State Government and a member of the Foundation board, with a special responsibility. Regardless of who has delved into it, personally or not, nobody can say that he doesn't know. Because we all know.

But especially when entering the places of the victims, such as the former Flossenbürg concentration camp, its presence—in the middle of our Upper Palatinate homeland—its buildings and contemporary witnesses (*Zeitzeugen*), this knowledge becomes shattering reality. You wake up suddenly, although you actually

thought you had been awake. And, at most, we notice in this moment: knowledge alone is far from enough.

We have to remember. The darkest part of our story and what happened. About this war of annihilation with all its misery, about National Socialist tyranny and unprecedented, millionfold murder:

The genocide of Jewish men, women, and children and the systematic annihilation of countless other innocent people who were contrary to this sick ideology due to reasons: of ethnicity such as the Sinti and Roma peoples, religious or political views, disability, homosexuality, or sheer arbitrariness. It is a difficult legacy and from this past arises a special responsibility.

Today we live with awareness of this past and this responsibility. We have been living in a country for decades where human dignity, freedom, and democracy determine our interpersonal and political actions—this is part of our self-image and is set out in Article 1 of our Basic Law¹ which covers fundamental rights. We have been living in a peaceful, free Europe for decades in which our children can grow up in security and prosperity—for most of us, this is almost a matter of course.

¹ The German Grundgesetz (basic law) sets out the constitution. Article 1 of Basic Rights covers human dignity.

Yet there is no guarantee of freedom, peace, and humanity. In the midst of our modern societies, in the wake of our European democracies, worrying forces have recently been developing; forces based on anti-Semitism, racism, and xenophobia. Powers that fuel prejudice, envy, and hatred. Forces that, even now, sit in our parliaments.

That must make us think. That has to shake us up. We have to react to that. And then at the most it should also be clear to each and every last person: The time to remember is not over and it will never be. If we want our children and grandchildren to have a peaceful future, if we want people in our country to live in a peaceful society and our country to live in peaceful community with our European neighbors, we must remain wide awake forever. Then we have to remember and admonish forever.

For this we need bridges of memory, just like the Flossenbürg Memorial. It connects the past and the present. It shows us what was, and teaches us what should never be again.

What we can clearly see here is the horror. What we experience here is the mercilessness of the perpetrators and the suffering of the countless victims. What shakes us up terribly are the individual fates. Flossenbürg gives the victims a face and with their individual and shattering histories is an example for the people. We see pictures of carefree youth alongside pictures of hunger, abuse, and death.

What moves me deeply are the many heroes of Flossenbürg. All those who were imprisoned for resisting the Nazi regime:

Often through their actions, or through their attitude. Some in the light of the public and probably, even more impressively, many in secret. There are well-known examples such as Dietrich Bonhoeffer, who has personally been in my mind for a long time. He had, in multiple instances, the opportunity to turn his back on Nazi Germany forever. His belief and conviction did not allow that. He decided, against his own security, to return—for the Resistance. Like many others, he had to pay for this courage and determination with his life, two weeks before the Flossenbürg Concentration Camp was liberated.

But there were also countless unknown heroes who led small resistances in Germany and in the occupied countries, who organized this in their personal surroundings. And there were

these special heroes who had to endure immense suffering themselves and who, in the midst of the greatest inhumanity of the Flossenbürg concentration camp, helped their fellow prisoners by giving them food or even a hiding place. Jack Terry, today a spokesman for the survivors of Flossenbürg, owes his life to such a hero.

Dear Mr. Terry, to this day you have worked tirelessly for this memorial and continue to report your painful experiences all over the world. Your numerous conversations with young people are particularly invaluable. For this, I express my personal respect to you and all survivors.

But the more we lose the presence of living contemporary witnesses (*Zeitzeugen*)—those who had to experience the horrific with their own eyes and can report about it firsthand—the more important and irreplaceable the work of the memorial sites become.

Flossenbürg is no static place. The area of the former concentration camp has seen very memorable developments for many years since the end of the war. Developments that had more to do with pushing aside and suppressing than with remembering and commemorating. However, since 1995 this place has undergone major changes. Thanks to the great dedication of the survivors of the Flossenbürg concentration camp and expert researchers from the memorial sites, this place has developed into an extremely honorable memorial and a modern museum of contemporary history. My thanks go to the Bavarian Memorial Foundation and to all contributors. At this point, I would like to point out Foundation Director Karl Freller—dear Karl, since 2007 you have been responsible, and successfully, for the two important memorial sites Flossenbürg and Dachau. Thank you very much for that.

My special thanks also go to the director of the concentration camp memorial, Dr. Jörg Skriebeleit, and his team. You were, and are, tireless. You have carried out important and necessary construction work. And you have developed an outstanding exhibition concept that humbly remembers the victim, scientifically reappraises the place, and powerfully reaches the people. On my first visit as a member of the Board of Trustees—when I, dear Dr. Skriebeleit, was allowed to get to know you—it quickly became clear to me that someone is at work here who is not simply concerned with his job or profession. But much

more—it is a calling. Thank you for your tireless efforts and your empathy for this highly sensitive topic. They are a guarantee of memory and knowledge and this impresses me again and again each time we see each other.

May we remember, warn and learn—from a happening that must never be repeated, as well as from the fates of the inmates of the Flossenbürg concentration camp. So that we always stay wide awake, recognize the slightest signs and react courageously with resistance. Resistance against every sign of anti-Semitism and against every kind of racism and discrimination. We have to fight courageously for our democracy and our values, because these are not a matter of course. So that we enable our children and their children to live in peace and freedom. We are aware, and remain aware, of our personal responsibility: for our past and also for our future.

We bow to the victims. We assure you that we will never forget.

What could warn us more than the words of Dietrich Bonhoeffer:

“Ingratitude begins with forgetting.

Forgetting is followed by indifference;

indifference by dissatisfaction;

dissatisfaction by doubt;

and doubt by curse.”

Then: we all know and remember.

Politics and Society

Speech by the Commander of Air Transport Wing 61 in Landsberg am Lech Daniel Draken at the Memorial Service Weingut II, April 27th, 2017



Dear Ladies and Gentleman,

With today's event, we commemorate the liberation of the concentration camp by the US Armed Forces seventy-two years ago here in the region. We commemorate the inmates and victims, because of the almost unending—and for today's generation barely comprehensible—suffering that has befallen them. Dear guests, exactly a year ago I was given the privilege of speaking to you at this place, sparking questions about how an unjust regime could succeed in abusing people based on their origin, ethnicity, or belief; and to establish tyranny and ultimately overrun Europe and much of the world with violence. Seventy-two years after the liberation of this concentration camp, the world seems to be unraveling again. In Syria, and in the Near and Middle East, hundreds of people die every day from military and terrorist violence. People are vulnerable to bombings, have to leave their homes, their belongings and their loved ones behind and must flee to a life of uncertainty, poverty, and need. Refugees in the Mediterranean die every day who—regardless of the weather conditions and facilities of the hopelessly overcrowded boats—try to make a life-threatening crossing into a supposedly better life and a better future. In the direct neighborhood of Europe, there are referenda, for which I am not entitled to answer the question of their democratic legitimacy, but they do give cause for close observation and—from my personal point of view—cause for concern. In the meantime, terrorist or extremist motivated, despicable attacks have reached Germany and cause subjective uncertainty among the population and offer a variety of political groups a vacuum to position themselves in a polarizing, racist, and undemocratic manner. You will certainly agree with me that today, more than ever, we are confronted

with an extremely complex and multilayered security policy situation—internally and externally—which brings demands to policy, society, and state, and to each of us equally, and in part also brings us to our individual stress limits. Ladies and Gentleman, does the world not want to learn from history? Today we want to commemorate the victims of a system of injustice for which Germany—in the words of our foreign minister—"has a historic responsibility and must be reflected in our moral and ethical conduct."¹ According to current knowledge, around 23,000 people were deported to the surrounding camps between June 1944 and April 1945 in order to be exploited by the Nazi regime under the most miserable conditions, inadequate food and clothing, and under the motto "annihilation through work." I cannot adequately describe the suffering that happened to them there. In today's Weingut II alone, 6,334 people died of hunger, exhaustion, abuse, and illness. I do not consider it sufficient to only deal with numbers and data. Around 23,000 deportees and 6,334 dead sound more like statistics. The death of an individual, however, known to us, represents an individual fate that stands for personal concern.

Ladies and Gentleman, The Weingut II Memorial today, through the form of presentation, through the representation of the names on the stele here to the right, tries to turn away from a purely statistical and scientific view and the anonymity of this immense number of deaths. Each person who died is mentioned by name and his name stands for his personal fate, for his family

¹ BM Gabriel during his visit to Israel on April 24th, 2017

and for the gap he left in the world. It is now important to continue to convey this personal dismay to the outside world, in order to think as much as possible about the past, about the rationale of the development at that time and, above all, about shaping the future. I see the local exhibition as a small and modest medium to place the commemorative work on the broadest possible foundation. While this bunker—and especially the surrounding mass graves and camps—were hardly noticed until the 1980s, we can now see a significantly changed and comprehensive awareness in the local region, which is not least reflected in the growing number of visitors. This is a first step in making history tangible for future generations and stimulating thought.

Ladies and Gentleman, dear Mr. Beilis, Mr. and Mrs. Volpert, dear relatives of victims: what happened to you is inexcusable. I am very grateful to you for taking the arduous route out of Israel, to celebrate this commemorative event with us and to give us the chance to let your personal experiences have a positive effect on us. The presence of the survivors and their subsequent generations is an important component of our commemorative work here at Weingut II. I am therefore particularly grateful that, after the laying of the wreath, Mr. Volpert would like to say a few words to us, similar to our event last year. Along with this, I also have the hope that today's memorial service can also become part of a history of reconciliation which must be seen across generations. To do this, we need to actively involve future generations. My focus is particularly on the youth present here. We cannot do this on our own but it is the task for the state as a whole, a task that needs to be written down in politics, by society, and by each and every one of us according to his or her individual specifications. And I appeal to everyone here in the room, be it

politicians, business and organs of security, teachers, clergy representatives. Shape the future. Make the future peaceful and worth living for us and above all for future generations. We should heed the words from former President Richard von Weizsäcker who said on May 8th, 1985:

“If you don't want to remember the inhumanity, you will be prone to new risks of infection.”

That is why, in my eyes, commemoration is important and must be an integral part of our everyday life. Only with commemoration can we shape a future, taking past experiences into account and avoiding atrocities.

Ladies and Gentleman, every day members of the Bundeswehr stand for a free democratic order, of which more than 3,000 are spread over sixteen areas of operation worldwide. Regardless of the constant change in domestic and foreign policy and the constantly changing environment, we must never lose sight of our basic values. We advocate that human rights are protected, and that racism and discrimination have no place in our midst, in our future and its formation. We want to, and will, continue this commitment here in the district with this memorial—Weingut II—regardless of ongoing restructuring processes. Even if the Bundeswehr representation in the Landsberg district decreases due to the dissolution of the air transport squadron, we will gladly be available on site for a reliable and constructive continuation of the memorial work, with the memorial and with the municipalities of Landsberg and Kaufering.

Thank you for your attentiveness.

Politics and Society

Speech by German Chancellor Dr. Angela Merkel at the Memorial Service for the 70th Anniversary of the Liberation of the Dachau Concentration Camp, Dachau, May 3rd, 2015



Dear Bavarian Prime Minister Horst Seehofer,
Dear President of the Bavarian Parliament, Your Excellency, dear Mr. Freller,
Dear Ms. Hammermann, Ladies and Gentleman,

I particularly welcome those who were liberated by American soldiers seventy years ago and who survived this concentration camp and who have now come back here, together with their relatives, so that we can together remember what they have experienced and suffered in this place. In words that moved us, we just heard about this. I would also like to welcome those who liberated this camp. Thank you that some of you can be here too. I am very grateful and feel honored to speak to you today.

The 2015 memorial year stands under the banner of the 70th anniversary of the end of the Second World War and the liberation from National Socialism. At the beginning of the year was the commemoration of the liberation of the Auschwitz concentration and extermination camp by soldiers of the Soviet army seventy years ago. Auschwitz is, so to speak, a synonym for the deprivation of rights and persecution of millions of people, for the break of civilization begun by Germany with the Shoah. On January 27th of each year we commemorate all those who were disenfranchised, persecuted, tortured and murdered by Germany. Between 1933 and 1945, over 200,000 of these persecuted and tortured people were detained in the Dachau concentration camp or one of its numerous subcamps. They were persecuted and imprisoned because they thought differently, believed differently, lived differently, from the ideology of National Socialism—or simply because they existed. They were men, women, and children. They came from all over Europe.

They also came from many other parts of the world, from Asia and—little known to the public to this day—from parts of Africa: the Congo, Senegal, and Eritrea. We commemorate the approximately 41,500 people who did not survive this place.

We also think of the survivors who have been, and are, marked for their whole lives by the terror and the unimaginable atrocities they experienced here. I am very moved that so many of you have undertaken the journey and are among us today. On behalf of all of you, I would like to express my heartfelt thanks to Mr. Samuel, Mr. Naor, Mr. Feierabend and also Mr. Mannheimer.

We are fortunate that people like you are able to tell us their life story. The infinite suffering that Germany brought on you during the time of National Socialism is fundamentally beyond our imagination. The accounts of the survivors are all the more important because they at least make it possible to approach what happened here. Your impressive and moving descriptions help young people in particular to connect stark figures and dates with faces, with names and with individual life paths. It is the voices and accounts of the survivors that enable us all, and especially the young people, to find answers to the question of why the memory of the horrors of National Socialism is so important and so indispensable for us today and for the future—a memory that doesn't just end with commemorative speeches, but a memory that is committed to the future.

Studies regularly show how widespread anti-Semitic views are in Germany and worldwide. But we don't always have to use studies to put this forward, we just have to look and listen. Because none of us can, for example, close our eyes to the fact that synagogues, Jewish schools, shops and other institutions cannot manage without massive police protection, and also not hear the anti-Semitic hate slogans and abuses at demonstrations against Israel, or that rabbis are attacked in large cities in the middle of Germany.

These attacks hit individual people and institutions—and at the same time they affect the inviolable and inalienable dignity of people and thus the basis of our free democratic order. That is why we are all called on to never close our eyes and ears to those who today mob, threaten, and attack people if they in any way identify themselves as Jews or if they take sides with the State of Israel. We are all called upon to make it unmistakably clear that Jewish life is part of our identity, that we must have no place for discrimination, exclusion, and anti-Semitism, that they must be resolutely combated with the full consequence of the rule of law. That is our duty of state, but also our civil duty. To make us aware of this state and civil duty again and again—we owe it to all victims of National Socialism, including the victims of this former concentration camp here in Dachau. We owe it to the survivors. And we owe it to all of us.

This is why memorials like this are so important. They are places where the suffering of all the victims can still be felt today, seventy years after the liberation. They are places of information, research, and collection. They offer events, exhibitions, the presentation and contextualization of authentic architectural remains. Memorials are places of lively exploration of history. The comprehensive and diverse educational and mediation work that institutions such as the Dachau Concentration Camp Memorial Site do is not to be overestimated. I thank all of those who are committed. As places of learning for future generations,

they ensure that knowledge about what happened is kept alive and passed on—especially when one day there will be no survivors of National Socialism among us. Memorials can make an important contribution to education for democracy.

I would like to take this opportunity to thank the employees of the Dachau Concentration Camp Memorial Site—as well as the employees of all the concentration camp memorial sites—for their outstanding work beyond these days of commemoration, because it is a continuous activity. I do this with the certainty that they will continue to keep the memory alive and carry it on every day, despite all adversity. Unfortunately—and this must also be said on this day—we are constantly dismayed by incidents such as the theft of the former Dachau concentration camp gate in November last year, the central symbol of the suffering of the prisoners. To date, the gate has not reappeared; the gate visible today is a reproduction. Incidents like this clearly show how important it is to work every day for the awareness of Germany's constant responsibility for the horrors of the past and for a good future.

We must work together to make sure that young people in particular are not drawn in by extremist rabble-rousers. That is why the Federal Government supports a wide range of activities and projects that promote tolerance, and strengthen social skills and an understanding of democracy, especially when working with youth and parents. We must remove all forms of extremist discrimination and violence within families.

In the commemorative year 2015, the former concentration and extermination camps have become increasingly public in the past few weeks. One after the other was liberated seventy years ago. There is an image of immense horror everywhere. They all urge us not to forget. No, we don't forget. We will remember—for the sake of the victims, for our sake, and for the generations to come.

Politics and Society

Speech by State Secretary of the Bavarian State Ministry of Education and Culture Bernd Sibler at the Ceremony for the 68th Anniversary of the Liberation of the Dachau Concentration Camp, Dachau, May 5th, 2013



“As we crossed the track and looked back into the cars [train wagons] the most horrible sight I have ever seen met my eyes”

Deeply shocked, First Lieutenant William Cowling wrote these lines to his family in April 1945. The American soldier could not believe his eyes. The sight facing him and his comrades liberating the Dachau Concentration Camp was too disturbing and incomprehensible.

Sixty-eight years have passed since that day. And this place still makes us mute. It is still frightening and incomprehensible: how were people capable of such hatred and cruelty? Dachau was the first concentration camp of the National Socialists, established eighty years ago (March 22nd, 1933). Only a few weeks had passed since Hitler took power.

Anyone who did not suit the National Socialists was brought to Dachau—first Communists and Socialists, then Jews, Sinti and Roma, devout Christians, Jehovah’s Witnesses, and homosexuals.

In Dachau, the Nazi henchmen learned to view dissenting people as inferior and to murder them in cold blood.

Dachau became the model for all later concentration camps—the prototype of the Nazi extermination machine.

In this “murder school of the SS,” tens of thousands of people were humiliated, tortured and murdered. And even after the liberation by American troops, the dying was not over. In May

1945 alone, more than 2,000 of the freed prisoners succumbed to the consequences of inhumane detention.

All these people lost their lives here—as the co-founder of the International Auschwitz Committee Hermann Langbein once put it—“just because they were born Sinti, Roma, or Jew.”

“That is the hardest accusation,” said Langbein, “that is the least forgotten.”

And that is exactly why we are here today: in order not to forget, in order to remember. We owe it to the victims. We owe it to our future.

Dear Mr. de Loos,
Dear Ladies and Gentleman,

I thank the *Comité International de Dachau* with all my heart for the invitation. It is an honor for me to commemorate the liberation of the Dachau concentration camp sixty-eight years ago.

Dear Ladies and Gentleman,

You witnessed the day of liberation sixty-eight years ago. You survived the horror.

We cannot even imagine how painful it must be for you to come here to remember. All the more I admire you for exposing yourself to your painful memories, for talking about your fate.

For making the young people understand why our past must not be repeated.

Dear Ladies and Gentleman,

As contemporary witnesses (*Zeitzeugen*), you are simply irreplaceable for us and our young people. You leave traces—in our historical memory and in our hearts. For your human greatness, I express my immense respect and my heartfelt thanks.

People like you set an example for us: our democracy, our freedom needs memory. “Never again!”—that is the mandate from our past. “Never again!”—that is the mandate for our future. I assure you: we take our job very seriously.

The [National Socialist Underground] trial begins tomorrow in Munich. The brutal neo-Nazi series of murders shook us all deeply. We look at these crimes with shame and disgust. It is more than understandable that we in Germany react emotionally to these outrageous events. And it is absolutely necessary. But emotions are not enough. The hard, relentless struggle must follow our justified feelings: we must analyze the current symptoms of right-wing radicalism.

We have to research causes and investigate relationships. We have to gather our knowledge and discuss perspectives.

And last, but not least, we have to arm our young people even better against the extreme ideas of radicals—whether from the right or the left.

We need young people who own up to themselves, who stand up, who say “No” against racism, xenophobia, anti-Semitism and against all forms of violence. To remember and to learn about democracy—the importance of this is shown by the recent attack on this memorial: only recently unknown perpetrators damaged three memorial plaques for Jewish victims of National Socialism. Regardless of the motivation, I strongly condemn this shameful act of destruction.

This cowardly attack shows that our memory work is far from over. Even sixty-eight years after the end of the war, we have to stand together against all enemies of democracy, we have to fight back, we must nip it in the bud! We do not have a millimeter of space for anti-Semitism, xenophobia, and extremism! Every child should internalize that.

The critical dealing with our past is the central task at schools, in youth work, and in adult education—in Bavaria and all over Germany.

We must continue to strengthen the consequent responsibility and democratic awareness of our youth and young adults.

And places of remembrance such as the Dachau Concentration Camp Memorial Site are the crucial centers of our remembrance and learning culture.

We have therefore firmly anchored in our curriculum that every student should have visited a concentration camp memorial in their school life.

Young people experience this site: our democracy needs democrats!

Goal for the Future

Dear Dr. Mannheimer, you are someone who survived. You have been working tirelessly as someone who warns and reminds for many years. In February of this year, you celebrated your 93rd birthday. When asked about your heart’s desire, you answered:

“For the future, I hope that people are more humane. Freedom and humanity: one should always pursue these two goals, even if the world does not appear this way.”

Preserving peace and freedom, justice and democracy, also means that we have to live these values every day—at this hour of commemoration and anywhere where we are at home. It all depends on us!

We are all responsible: inhumane ideologies, xenophobia, and right-wing extremism must never again gain a foothold in Germany. We all have to protect our democracy and our freedom. So, let us keep our hearts open and watchful—for our freedom and our future!

Voices from Abroad

Commemorative Speech by Deputy Chairman of the House of Representatives of the Czech Republic Jan Bartošek, Day of Remembrance for the Victims of National Socialism, Leitmeritz and Theresienstadt, 2017



Dear Ladies, Dear Gentleman, Dear Guests,

Allow me to say a few words on the day designated by the United Nations General Assembly in 2005 to mark the International Day of Remembrance for the Victims of the Holocaust. This date was chosen carefully and is symbolic. On January 27th, 1945, the Auschwitz-Birkenau concentration camp was liberated and we commemorate the 72nd anniversary of this event. The idea of a joint Bavarian-Czech act of commemoration in Leitmeritz/Litoměřice and Theresienstadt/Terezín arose from the sad fact that the largest subcamp of the Flossenbürg concentration camp was located here in Leitmeritz/Litoměřice. To list the effects of the Second World War is horrifying—millions suffered in Nazi concentration camps, six million Jews, two million Roma and millions of other innocent victims lost their lives. Seventy-two years have passed since the end of the Second World War and we live in a time when the memories of the survivors fade over this distance measured by decades.

But we must not let them be forgotten! Future generations must also know where the megalomaniac hunger for power, hatred, and intolerance can lead. Together we commemorate the victims of the Holocaust here; we stand in places that unfortunately played their horrible role as the Nazi collection camp of the extermination machine. Against the symbolic background of this day I would like to share my personal experiences with you by reading the already classic work, the authentic autobiography by Richard Glazar, *Treblinka*. A work about his survival and his escape from this extermination camp, “whose name is like from a nursery rhyme,” as he said himself. His book is gritty, direct.

Without gratuitous pathos, he tells of the horror that he lived through. He arrived in Mannheim, Germany along the Polish river Bug; there he got a new identity laboring in a local blacksmith's workshop, working there until the liberation by the American army. He studied economics, foreign languages; worked at the research institute for architecture and construction and then ultimately at the Czechoslovak Academy of Sciences. Richard Glazar lived a rich and inspiring life. In October 1997, he was awarded the Order of Tomáš Garrigue Masaryk by the Czech President. He left many generations with an unerring testimony of a perverse philosophy of the superiority of one over another. It is almost a historical paradox that his book could not be published in Communist Czechoslovakia and was not published. It first appeared in the Federal Republic of Germany in 1992. The Czech edition was published two years later. I also see a deep symbolism in this historical paradox. Today's Federal Republic of Germany demonstrates through many of its deeds that humanity and the cooperation of peoples is its priority. I am therefore glad and it is an honor for me to commemorate the victims of the Holocaust together with Ms. Barbara Stamm, President of the Bavarian State Parliament, and other representatives from the German side. And it pleases me that our mutual cooperation is developing and that is the best way to prevent the mistakes of the past from happening again.

I thank you all for your attentiveness.

Voices from Abroad

Speech by the Czech Minister of Culture Daniel Herman on the 70th Anniversary of the Liberation of the Flossenbürg Concentration Camp, April 26th, 2015



Dear Ladies and Gentleman,

As soon as we hear the word concentration camp, we feel immediately the darkness that falls over our past. In many languages we know it means a place where people have been collected, “concentrated,” but there is no mention of why. Today we know—and we have to remind ourselves again and again—that these were places of planned and mass murder. Murders of opponents of the totalitarian regime, but also of people who, according to the powerful, did not belong in human society.

This exemplifies the monstrosity of totalitarian power, which gives itself the right to decide who has the right to live and who does not. This power was certainly personal, embodied in concrete people, leaders and torturers who have concrete names and responsibilities and who should be punished. But it is also about what is sometimes called the structures of evil; that is, that the actual form of society is evil and leads to impersonal evil.

The division of labor—one of the great developments of mankind—masked the responsibility of these concrete people. There were those who helped the representatives of totalitarian ideas take power, then there were those who denounced or arrested or judged, those who deported, tortured, forced people to work, guarded and ultimately executed them. There were those who agreed and those who were silent. Everyone did their part to develop a colossus of evil. In addition, the actual victims were even misused as part of this hierarchy of evil. For example, a prisoner sentenced to death had to guard another inmate.

We live in a time in which we have an enormous amount of information about our history. No generation in human history has had such a wealth of information and it is becoming increasingly difficult for us to orientate ourselves in this information flow and to distinguish the essential from the marginal, facts from mystifications.

That is why we are seeing more and more how important it is to preserve the testimonies of history—both from written and oral sources, records and artifacts—so that these testimonies do not disappear. You have to spend money on that. Not to satisfy the curiosity of those whose job it is to work with these sources, but because our history persists in our present, like the annual rings of a tree. If we don’t know the history, it will rule us.

The more history becomes personal, the greater the effort to limit its research. As long as people live, commit crimes, participate in them, or remain silent to them, any disclosure of truth is uncomfortable. That is why those who should be the most afraid have repeatedly tried to remove traces of their crimes. But they don’t manage this; the crimes were too great and the blood of the murdered calls in a loud voice. It is necessary to draw attention to the fact that this is not something lifeless, but the face of concrete people who actually lived and with whom we are connected by the fact that the same fate can befall each of us.

About 100,000 people were imprisoned in the Flossenbürg concentration camp; around 30,000 people died here. Prisoners

and victims came from Poland, the Soviet Union, Hungary, Germany, France, Czechoslovakia, Italy, Yugoslavia, and other countries.

As we learn from historical sources, the camp was originally intended for alleged “criminal” and “anti-social” prisoners. In fact, criminals did turn up here. However, as was typical of a totalitarian regime, these criminals were considered less dangerous than political prisoners. Totalitarian violence had more confidence in the criminals and assigned them various functions in the camp. A criminal can easily understand another criminal.

Among those who died at the Flossenbürg concentration camp was the German Protestant theologian Dietrich Bonhoeffer. It was April 9th, 1945, a few days before the end of the war. This man wrote about freedom:

“Wonderful transformation. Your hands, so strong and active, are bound; helpless and lonely you now see your action ended; you sigh in relief, the right committing calmly into a stronger hand; and rest content. Just for a moment you blissfully touched upon freedom, then, that it might be perfected in glory, you gave it to God.”

This is his legacy, as well as the legacy of all those who have suffered in this and other places. They handed over what they could no longer do into the hands of others. They did what was possible with the confidence that their mission would continue. And we can only say that this compels us.

Institutions

Speech by Head of Office of the Bavarian Memorial Foundation Dr. Erika Tesar at the Commemoration for the Liberation of the Concentration Camp Subcamp Kaufering near Landsberg, April 30th, 2019



Dear Ladies and Gentleman,

The next generation cannot replace contemporary witnesses (*Zeitzeugen*), nor do we want that!

But what happened in places like this is part of our family history. It is a family legacy we cannot simply dismiss.

We go to these places to commemorate, remember, mourn, and warn.

Everyone affected who comes here has a reason. My reason is Felix.

Felix was my great-grandfather's brother. My grandmother can still remember her uncle and what she experienced as a child. She was 13 when her life changed completely.

Our family had a house, with a shop on the ground floor, in the middle of the market square in Třeboň (Wittingau)—a town like Landsberg, in South Bohemia. Felix had opened his own business there: *Modehaus Metzl* (purveyors of fine items of fashion).

He and his brother Viktor, my great-grandfather, were among the best athletes in town in football and tennis. This included Karl, the third brother of a total of seven siblings.

These three brothers play a special role in our family: they connect us across national borders and across generations!

Dr. Vitkor Metzl, my great-grandfather, was arrested on my grandmother's thirteenth birthday. An informer had betrayed him because he continued to go to his law firm to look after clients, despite being banned from the profession. Pro bono! We don't know what he experienced in Theresienstadt, Sachsenhausen and Mauthausen. He never came back. I never showed my grandmother a report from the archive of the Mauthausen concentration camp, his last stop. I wanted to spare her that. In the same year as her father, her mother was also arrested shortly before Christmas. She never forgot this Christmas and the man in the black leather coat. If she and her eleven-year-old sister had not been hidden by relatives, they would not have survived. But the stay in the basement alone, where she had to hide again and again, had lasting impact. She now tells her life story as a contemporary witness (*Zeitzeuge*) at schools and tries to process the trauma that she carries with her for a lifetime.

The second brother, Karl, was brought with his family to Auschwitz, among other places. The only survivor was his son George, my grandmother's cousin. He was just fourteen years old.

And Felix? He was newly engaged when he was separated from his future wife. Thanks to George, we know his story a little better. George was probably the last member of our family to see him alive in Theresienstadt. Supposedly, Felix volunteered for a transport because he did not want to leave a friend alone.

He had no idea that this would lead to Camp III and the bunker construction site of the Landsberg-Kaufering subcamp, where certain death was waiting for him. Contrary to the average life expectancy of eighty days, Felix held out a month longer. He died about three months before the liberation of the camp. He was my age at the time.

When I was at a memorial event in Wittingau two years ago and gave a speech in memory of my family, the deputy mayor of the city approached me afterwards. He said that when he remodeled his house, he found something that would have been better off with me. He held this small piece of porcelain in his hand—the rest of a coat hook on which “*Modehaus Metzl*” (fashion house Metzl) is written. That, two sports medals from 1937 and 1938, and a matchbox, is all that is left of our family in Wittingau. The family house on the market square is now a hotel. Three stumbling blocks (*Stolpersteine*) in front of the house commemorate Viktor, Karl, and Felix.

Whenever I am in the area, I drive past Camp III and, if there is time, drive to the Hurlacher Heide, where the camp’s dead were buried. I then lay a stone for Felix so that we do not forget him.

I can still remember my first business trip to Landsberg in 2015 and the uncertainty of what to expect in this city. I have since

tried to discover the area as Felix would have done if he had come here as a tourist. Unfortunately, he never saw the picturesque beauty of the area from Landsberg to the Ammersee.

Incidentally, the first inmate of the Dachau concentration camp came from Ammersee: a man from the town of Utting was registered in Dachau with the number 1. The lawyer and painter Claus Bastian. The population itself also felt the terror of the Nazi dictatorship firsthand.

For us, being a part of the next generations, it is very important to see how many in this region have been involved in remembrance work for years!

As a member of the next generations, I wish, for the future above all else, that the death of Felix Metzl and all other prisoners in the Landsberg-Kaufering subcamp complex was not meaningless. Knowledge of the cruelty of what happened must be passed on to protect society, as well as the future of society. However, we will only be able to do this together, with the involvement of all communities, researchers, those affected and the local population. Then, as the survivor Ruth Klüger once said, the nonsense that happened is given meaning!

Institutions

Speech by Dr. h.c. Charlotte Knobloch,
President of the Jewish Community of Munich
and Upper Bavaria, and Former President
of the Central Council of Jews in Germany,
During a Visit to the Dachau Concentration
Camp Memorial Site with Israeli President
Reuven Rivlin, September 6th, 2017



Dear Attendees,

We are in this place—held by a bond of reconciliation, trust, and friendship—values that are stronger than anger, despair, grief, and pain.

Dear President Rivlin, on the occasion of the 50th anniversary of the diplomatic relationship between Germany and Israel, you spoke at Bellevue Palace of a “commitment of great magnitude” that our countries shared together.

I quote: “It is the obligation to defend the values and interests of the free world against the global danger to which it is exposed.” The impetus to realize this shared obligation is the burden of our common history and our deep friendship in the present. The visit to Dachau also has two messages:

We will never forget our sisters and brothers who were tortured and murdered in the Holocaust. Six million Jewish people who were no longer allowed to live—because they were Jews. They remain a part of us.

But the Federal Republic of Germany is not the Germany in whose name the Shoah—the cruelest crime in human history—was committed. It is a reliable partner and ally.

Our solid bond of reconciliation, trust, and friendship is based on an enormous moral, political, and social effort.

The bitter realization remains that it was not extraterrestrials who ordered, planned, executed, and approved or accepted the extermination of European Jews—they were human beings.

The Holocaust has been extensively researched. But errors still persist.

One of them: The Holocaust is over.

In truth, the Shoah is not a thing of the past—it wasn’t even long ago.

I personally still know victims. Hear the desperate voices. Smell the smoke of the night of November 9th, 1938 that rose from the synagogue. Feel the hand of my murdered grandmother as she strokes my cheek one last time as I say goodbye. The fear and pain of those years are indelible in my soul.

This place may be quiet, but it cannot find peace. The pain and suffering are incurable. The past has not passed. The Shoah is perceptible in every soul and has an impact on self-image in our countries—in Germany as in Israel.

Another error concerns the lessons from the Holocaust. They are less collective, less internalized than we hoped.

The spoken word shall prevail

The warning: “Never again” is written over there in five languages—it could be written in a thousand languages and still remains an empty formula.

The Shoah is an unprecedented, unique human crime. Nevertheless, everyday people all over the world do the opposite of “Never again!”: terror, war, barbarism, racism, anti-Semitism, extremism, mass murders motivated by hate and contempt—all of this is everyday life.

Man was, is, and remains, capable of inhumanity.

Anti-Semitism is by no means an extinct phenomenon. On the contrary: we Jews experience an unprecedented strengthening of anti-Semitic thought and action. Exclusion and hostility from the Right, the Left, from Muslims and also from the center of society, hit us more and more, often, and harder.

As a Jew of the diaspora, Israel is exposed in disproportionate frequency to irrational accusations.

The foundation of reconciliation, trust, and friendship is shaken.

Given the enormity of the Shoah, it may be that the urge for normality was utopian. But neither politics nor society accept such setbacks.

In fact, it seems easier to condemn anti-Semitism of yore. But at the same time, it is important to recognize, name, outlaw, and fight, anti-Semitism in all its forms.

We owe it to the victims of yore never to forget them and to remember them with dignity. We also owe them the prevention of new victims of hate.

I have not forgotten what it feels like to be alone with fear, with pain, with grief. It is unbearable that many Jewish people—even in Germany—feel misunderstood again. I call for more empathy—for us, and for the people of Israel.

Dear attendees, this place reminds us that people can decide whether we live in hell or heaven on earth.

The National Socialists wanted to systematically destroy the Jews. There is also the question of why the Allies did not destroy the railroad tracks of the German railways to Auschwitz and other concentration and extermination camps—they could have saved victims.

This morning, a new memorial for the twelve victims of the 1972 Olympic attack was opened in Munich. The killers were Palestinian terrorists. But it remains agonizing that the specialized Israeli forces were not allowed to help.

Dear attendees, the knowledge of the inhumane in human nature, but also the lessons from devastating inaction and serious decisions, oblige us free democrats to be vigilant and defensive.

We can lose everything that we have achieved and built up over the past seven decades.

Dear President Dr. Steinmeier, during your inaugural visit to the Israeli Hebrew University of Jerusalem, you emphasized, “Democracy was never a matter of course for our two countries and it is neither finished nor secured forever.” You also said, “Germany would not be the same today without the outstretched hand of our Israeli friends. Preserving the miracle of this friendship is an inalienable task for us Germans.”—end quote.

Preserving the miracle of this friendship, dear attendees, is our common task.

Bavarian Prime Minister Mr. Horst Seehofer, you are not just an outstanding fighter against anti-Semitism; you are a true friend of the Jewish community and the State of Israel. At the inauguration of the consulate general in Munich, you said, “In an unraveling world, in a world of disintegrating states and international terrorism, nothing is more valuable than the trust and continuity of friendly, international cooperation. Bavaria, Germany, and Israel stand for a life of prosperity, democracy, and peace, all over the world.”—end quote.

Your Excellency, Dear President Rivlin, Dear President Dr. Steinmeier, Dear Bavarian Prime Minister Mr. Horst Seehofer, in these hours you are consolidating the bond of reconciliation, trust, and friendship that has grown over decades. It is anything but natural. Given the wreckage of civilization and the ashes of humanity, Germany and Israel have made a mutual promise. A promise against inhumanity. Against solitude.

Let us do everything we can to make this promise that our bond lasts—for the better world that we want to leave behind for our future generations.

Institutions

Opening Words by the President of the Central Council of Jews in Germany and the State Association of the Jewish Communities in Bavaria Dr. Josef Schuster, on the Visit by the President of the State of Israel to the Dachau Concentration Camp Memorial Site, September 6th, 2017.



Dear Ladies and Gentleman,

“I talk about Auschwitz, Warsaw, Dachau, without letting myself be dominated by the spirit of Auschwitz, by trying to build bridges between people from different countries, of different origin, with different backgrounds, over all political and religious obstacles.”

These words came from Max Mannheimer. He spoke them on the Holocaust Remembrance Day 2015, before the Bavarian State Parliament. Max Mannheimer survived the Dachau and Auschwitz concentration camps. Throughout his life, he worked to keep memories alive and build bridges. Last year, he left us forever.

Today we are here, in front of the remains of the Dachau concentration camp. Just hours after we inaugurated the memorial to the Israeli athletes who were murdered by Palestinian terrorists in 1972. The Israeli athletes took part in the Summer Olympics in Munich. A tournament that was not just about measuring strength and winning, but also about building bridges. Bridges of friendship, respect, and mutual understanding.

Some forty-five years ago, some of these Israeli athletes came together here, to the Jewish Memorial of the State Association of Jewish Communities in Bavaria. They stood here and thought of the six million Jews who were murdered. Back then, nobody could have imagined that these athletes—just a few days later—would lose their lives themselves. Murdered by terrorists.

Dear President Rivlin, I would like to say thank you for your visit. I am aware that your stay in Germany is fleeting. It means a lot to the Jewish community in Germany that you commemorate the victims of the Shoah here in Dachau. Ladies and Gentleman, I am here as a representative of the Jewish community in Bavaria and Germany, but also as the son and grandson of those who were imprisoned here. Because my father David and my grandfather Julius were among the 200,000 prisoners. Both were arrested in 1938 and deported to the Dachau concentration camp.

I remember very clearly my first visit to the Dachau Concentration Camp Memorial Site. It was 1962. I was eight years old. My father took me aside and explained very carefully what had happened here. He also showed me barrack number four. It was his barrack. My reaction was clear. I said, “I want to get out of here.” Over and over again. That’s what my parents told me years later. But I came back. Over and over again.

My father and grandfather were then deported to Buchenwald concentration camp. Fortunately, they were released in 1939 and were able to emigrate to Palestine. The Nazis were interested in a hotel that belonged to my family, located in a small town in Lower Franconia. My grandfather handed the hotel over to the Nazis on the condition that my family could leave Germany. That was the only way they could save themselves.

But only a few managed to escape the machinery of murder. The pain that the loss of our six million brothers and sisters means is



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beyond words. They all have a permanent place in our hearts. We will never forget them.

Here at the Jewish Memorial, the ramp leads into a black abyss. But at the lowest point of the Memorial, the Ner Tamid burns—the eternal light. May it always remind us of the six million brothers and sisters we have lost. May the flame shine for Max Mannheimer and all the survivors who shared their stories with us and built bridges of reconciliation. May their light give us strength to continue the work of the survivors and not let built bridges tear down.

I would like to quote Max Mannheimer again, who said,

“Personally, I am shaped by what I experienced at Auschwitz. My life has been marked by persecution, exclusion, contempt for life, annihilation, and loss, but it has not determined who I am. There was, and always is, a before and an after.”

Institutions

Opening Words by the Honorary Director of the Bavarian Memorial Foundation Karl Freller, MP, at the Commemoration of the Victims of National Socialism with the Czech Parliament and the Czech Ministry of Culture, Terezín and Litoměřice (Theresienstadt and Leitmeritz), January 27th, 2017



Dear Survivors, Ms. Deputy Chairwoman, Mr. Deputy Chairman,
Ms. President of the Bavarian State Parliament, Ladies and Gentleman,

Over seventy years ago, terrible crimes were committed in the name of the German people, in Theresienstadt, in Leitmeritz, and in countless other places in Europe. The guilty—whether active perpetrators or passive followers—may soon find their end, perhaps also their final judge. However, our responsibility will remain! As a member of the Bavarian Parliament and as a Director of the Bavarian Memorial Foundation, I deeply regret what Germans—especially in former Czechoslovakia—have brought on people; with injustice, suffering, and death.

Every year, the Bavarian Memorial Foundation and the Bavarian State Parliament commemorate the victims of National Socialism and the victims of the Holocaust. Today, for the first wreath-laying, we deliberately went the largest subcamp of the Flossenbürg concentration camp—to Leitmeritz.

About ten kilometers from here there were underground production sites of the German armaments industry, where prisoners from many countries were forced to perform hard labor under terrible conditions. Of the 18,000 prisoners who were there, at least 4,500 did not survive.

The former “cave of Leitmeritz” became the “hell of Leitmeritz.” Mainly tank engines of the Auto Union were manufactured.

Dear Ladies and Gentleman, it is a great honor for me—for us—to be able to remember today, with representatives of the Czech people from both chambers of parliament. We greatly appreciate this; all the more so since, in the senate today, we were allowed to commemorate those who experienced and survived the atrocities seventy years ago. I bow in thanks to you—especially to you, Mr Miroslav Kubík, that you just now spoke to us!

It is they—the survivors—who keep reminding us of what should never happen again: the denial of free thinking, the trampling of human rights, the murder of innocent people! We are very concerned about current events in the world! The cohesion of democratically-led nations against all forms of extremism is all the more important.

We are here today to transnationally commemorate events—across national borders—which have shaped the history of these two neighboring countries. We paid special attention to Leitmeritz today. Now, here in the former Theresienstadt Ghetto, which was also part of Hitler’s so-called “Final Solution” (*die Endlösung*), we want to commemorate the countless victims in the same way. I particularly want to commemorate the many children who were here, and were then being mostly deported to the large extermination camps in the east where they were were



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murdered mercilessly. I would like to close with a poem that gets under my skin, from František Bass—a boy who was prisoner here and whose life was taken away at the age of fourteen at Auschwitz.

The little rose garden
is so fragrant today,
on a narrow path
a boy goes back and forth.

A boy, oh so pleasant and nice,
a little bud that wants to bloom.
Once the bud blooms small,
the boy will no longer be.

Institutions

Opening Words by Romani Rose, Chairman of the Central Council of German Sinti and Roma, at the 71st Anniversary of the Liberation of the Flossenbürg Concentration Camp, April 17th, 2016



Dear Minister Dr. Spaenle, Dear Foundation Director Freller,
Dear Dr. Skriebeleit, Dear Mr. Gibillini, Dear Erich Schneeberger,
Ladies and Gentleman,

I especially warmly greet the survivors and the representatives of the victims' associations that are among us today.

The name of the Flossenbürg concentration camp also stands as a representation for the genocide of the Sinti and Roma peoples. It was a state crime that was meticulously planned and put to work. The National Socialist state collectively and definitively denied the members of our minority the right to exist on the basis of an inhuman racial ideology—simply because they were born Sinti or Roma.

Like the Jews, the notorious Nuremberg Laws were also applied to the Sinti and Roma at the direction of the Minister of Interior Frick. As a result, members of our minority were systematically excluded from all areas of society. In December 1938, Himmler issued a decree calling for the "Final Solution to the Gypsy Question." In the middle of May 1940, the SS leadership began to deport entire families to occupied Poland.

The culmination of the extermination policy was the deportation of Sinti and Roma from the German Reich and occupied Europe to Auschwitz-Birkenau, on the basis of a Himmler order on December 16th, 1942. The gas chambers at Auschwitz, where thousands of our people suffered an agonizing death, have become the symbol of a crime that is unprecedented in history.

The network of concentration camps—and also of execution sites and mass graves with murdered members of our minority—extends across Europe. Over 500,000 Sinti and Roma fell victim to systematic extermination.

The former Flossenbürg concentration camp, with its subcamps, also represents this breach of civilization.

There men, and especially women, from our minority had to do slave labor for the German armaments industry. They were all supposed to be annihilated through work, signified in the inhuman language of the SS.

For us Sinti and Roma, this historical place where we now stand is, first of all, a huge cemetery. It was the Allied soldiers who risked their own lives to put an end to the unprecedented murder by the Nazi state, and who liberated Europe from Nazism. Our special thanks go to you today.

After they were liberated by the Allied forces, the few surviving Sinti returned to their old hometowns. What awaited them there was continued exclusion and the denial of the crimes they endured. The SS and the police apparatus who organized the genocide, on the other hand, remained in exalted positions.

In the newly founded Bavarian State Criminal Police Office in Munich, former “gypsy experts” from the Reich Security Main Office continued the racist surveillance of our minority without hindrance. The criminalization of the victims was a prerequisite for the self-exoneration of the perpetrators who, after 1945, tried to cover up by all means their participation in the deportation of entire families.

It was only the civil rights movement of the German Sinti and Roma that made these personal and ideological commitments to keep the subject of public debate focal and so finally managed to break the perpetrators’ power of interpretation. It took decades of political struggle to get the public to recognize that the genocide of our minority has its own historical status, that we remember our victims with dignity.

The fact that we are inaugurating a monument dedicated to the victims of the Sinti and Roma on today’s day of liberation is an important symbolic gesture of remembrance. It is also a sign of Bavaria’s solidarity with our minority, who have been rooted here for centuries.

Ladies and gentleman, seventy years after the collapse of the Nazi dictatorship, it certainly cannot be about imposing any form of guilt on the offspring of the perpetrators. Rather, the purpose of remembering is to live responsibly for the present and for our community.

The rise of nationalist and populist tendencies across Europe very much concern us. For their own political purposes, such movements need images of demonization to exploit people’s fears; so, they specifically stir up resentment against Sinti and Roma and other minorities.

But racist propaganda against Sinti and Roma has long been a part of the arsenal of campaigns not only of right-wing extremist parties—especially the NPD in Germany—but also parties of the bourgeois center. Instead of clearly distancing themselves from the racism of the right, more and more politicians are adopting populist ideas and thus contributing to the creeping erosion of democratic principles. In doing so, they are paving the way for extremists in parliament.

We, the descendants of the victims who grew up in the shadow of Auschwitz, know about the value of democracy and also about its endangerment. The European integration process and reconciliation with our neighbors—after the break of civilization marked by the Nazi barbarism—has given us an unprecedented period of peace and prosperity. For all of us, our future depends on whether Europe, the much-vaunted community of values, stands together in the current crisis or falls apart.

As a political representative of the German Sinti and Roma, one message is particularly important to me: racism and populism not only threaten the rights of minorities, they also take aim at the heart of our democracy. They divide society and destroy the foundation of our coexistence. We are all called upon to defend the achievement of an open society.

Allow me to make one final comment. Since 2004, the Central Council of German Sinti and Roma, together with its regional associations, has been working with the federal government and the states to permanently preserve the graves of the Sinti and Roma who were persecuted by the Nazis, as family memorials.

At this point, I would like to expressly acknowledge that the Bavarian State Government has ensured the preservation of the graves at state level and is also working for a corresponding regulation at federal level.

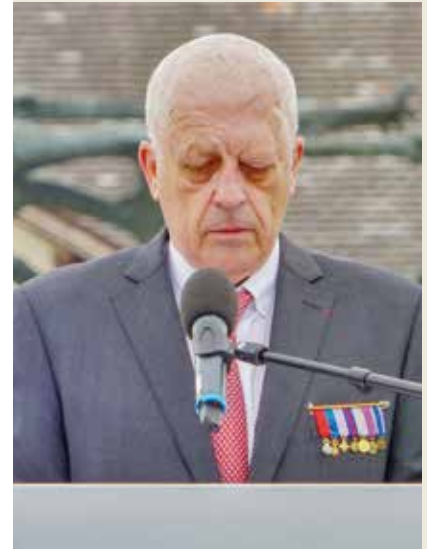
I hope very much that the current talks between the Bavarian State Government and the Bavarian State Association of German Sinti and Roman can soon be brought to a successful conclusion with the aim of a joint state treaty.

Given the dramatic increase in right-wing violence and the strengthening of populist movements, such a treaty is an unmistakable political signal of historical responsibility towards our minority.

I thank you all.

Institutions

Speech by President of the CID
(*Comité International de Dachau*)
General Jean-Michael Thomas,
May 1st, 2016



The year 2015 was the 70th anniversary of the liberation of the camps and was marked by the attendance of the Chancellor, Dr. Angela Merkel. She came to commemorate all the victims and bow to the memorial, affirming the special position of the Dachau Concentration Camp Memorial Site.

But beyond this moving moment and the celebration of peace, the year was marked by the resurgence of terrorism and barbarism in several countries.

As under National Socialism, innocent victims were murdered and for exactly the same reasons: for religious reasons, against the Jews or “unbelievers”; for political reasons, against journalists, against people in street cafés, on holiday beaches, subways and airports, or against those who listen to music—model symbols of the Western culture—banished by the enemy. All of these innocents were murdered in the name of a totalitarian ideology, a radical Salafist deviation, a new National Socialism.

Our elders knew the horror of Dachau because they opposed the Hitler regime politically, because they defended freedom in different countries and because of their religious affiliations. We see, even when it changes form, that the fanaticism and barbarism in human history can come to light again with the same types of crimes—after the mass extermination in the gas chambers of Auschwitz, the planned murder through exhaustion and hunger in Dachau; today, it is the barbaric massacres and beheadings.

These sinister current events make us think and face reality in front of the monument that states: “Never again.” What are we doing to honor the oath of the elders who escaped the Brownshirt horror?

Under the yoke of the Nazis, souls were strong enough to react with armed resistance in Germany and neighboring countries. Many were sent to Dachau; some are still with us today.



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For all of us affected by the Dachau commemoration, the courses of action possible in this new war are, of course, different. But this will to carry out resistance—with vigilance—for the sake of freedom must be the goal of our struggle against indifference and oblivion, using history and education as a tool.

The measures are numerous and varied.

An example of a specific measure was seen in denouncing the choice of the entertainment industry to use the former Nazi camps as gaming platforms for virtual battles on the internet. A coordinated response from the memorial, the international committee, and the press was a success.

Given the arrival of the refugees in a climate of fear and selfishness, it is also our duty to help provide truth against false information about the places and conditions of their reception, especially in Dachau.

History reminds us that people from all walks of life, from all countries, shook hands with the Jews and helped them escape arrest and death. In our world where we distrust one another, this example of a just people inspires numerous associations in Dachau and Bavaria to welcome others.

Recourse to history can now be made with the necessary annotations that explain the book *Mein Kampf*. This allows a critical study of the dangers of hate speech. This should allow everyone to think autonomously without succumbing to the populist seducers that appear all over Europe.

But the main model for the conclusion “Never again” is of course the Dachau Concentration Camp Memorial Site. With almost a million visitors a year—the majority being students—it is also an educational institution, a place for historical research, exchange and reflection. Your archive department has been internationally recognized and respected. Its pedagogy cultivates information that is characterized by quality, precision and clarity. And it benefits from the support of countless volunteers, as well as from the support of religious communities and numerous associations.

The same concern—to stimulate thought and to warn—is currently driving the courageous initiatives of several cities to

face up to the dark sides of their history, with the rehabilitation of sites of suffering, the subcamps of Dachau and Mühldorf: Landsberg, Kaufering, and Allach.

In addition to all the local actions, the same dynamic is expressed on an international level. The CID’s mission remains. Its memory work extends beyond the close cooperation with the memorial, to various nations and their representatives, deportees, and families of former Dachau prisoners. With the passing on of the task to new generations, it is also a mediator in the fight against intolerance, racism, and anti-Semitism, extremism, exclusion on the basis of religious affiliation, also for the equality of men and woman and respect of others—which begins with respect for women.

There are so many actions here that are touching and consistent. They show that this struggle for the “Never again”—a fragile and threatened goal—continues with zeal, with the evident actions of an ever-increasing number of people and with the suitable means that must surely follow.

All of these enterprises that exist for the purposes of commemoration are difficult to measure but they are not in vain. A comforting sign is the participation of young men who are excited to take part in the momentum of remembrance—such as today in Dachau, Hersbruck in January and yesterday on the 100th anniversary of Verdun.

In addition to the educational side, the aspect of commemoration remains.

This solemn gesture of laying down more than a hundred wreaths in front of this monument takes place now with the representatives of institutions and associations from all countries.

Devotion expresses its significance today with the remembrance of all the victims and the 41,000 deaths in Dachau. Because it connects the past with the present, more than ever before, in view of the new crimes against humanity which as such must be denounced.

Thank you for your attentiveness.

Institutions

Commemorative Speech by Chairman of the Jewish Community Nuremberg and Contemporary Witness (*Zeitzeuge*) Rudi Ceslanski on the Day of Remembrance for the Victims of National Socialism, Nuremberg, January 23rd, 2014



Dear Bavarian Parliament President Stamm, Dear Foundation Director Freller,
Good Day Ladies and Gentleman,

My name is Rudi Ceslanski. I was born in Nuremberg in 1933. In August 1939, when I was six years old—and as the Nazis were becoming ever more brutal—my parents sent me to a cousin in London on one of the last Jewish transports of children. My parents wanted to come after but could not leave Germany due to war breaking out three weeks after my departure. With my parents there was no longer any connection.

I saw the beginning of the war in London. The sirens howled night after night. We spent endless hours in the air-raid shelter. There were the explosions of many bombs. We were very afraid of the V-1. There was a terrible crash and entire rows of houses were destroyed. Often the neighborhood was on fire. The British Parliament reacted very quickly. I was evacuated from London in 1940 with hundreds of thousands of English children. Countless trains were used to bring us to safety in the north of England. So, I was partly OK, partly not-so OK. But it didn't matter. What mattered was that I was lucky enough to be out of Nazi Germany and find a home in a country where I could stay alive. But what happened to my parents?

From 1939 to 1941, my parents lived in Nuremberg as second-class people according to Hitler's race laws. They were forced to labor in factories; they had to vacate their apartment and they had to move into a so-called Jewish house. On November 26th, 1941, my parents and my two grandmothers—along with 510 other Jews from Nuremberg—were rounded up by the Gestapo and taken to a collection camp on the Nazi Party rally grounds. Three days

later, on November 29th, the German railways transported them east. There were over 1,000 people on the train. In addition to the 514 people from Nuremberg, 500 Jews joined from Fürth, Bamberg, Bayreuth, and Würzburg. When leaving Nuremberg, many rushed to the windows to check the direction of travel. The train passed the Jewish cemetery—a bad omen for everyone, even if nobody said it. After three days and nights, the train reached a marshalling yard in Latvia near Riga. The young and old had to leave the wagons quickly. The SS indiscriminately beat people with rubber truncheons.

Following this was the march to the Riga Jungfernhof concentration camp. Everyone had to carry a heavy load. If someone stumbled, kicks and rifle butts quickly brought them back to formation. Jungfernhof used to be a manor. In the stables there were now bunks with up to six beds. New transports were constantly arriving from Hamburg, Stuttgart, the Rhineland and Vienna. The camp population soon numbered over 5,000 people.

In the so-called Jewish ghettos of the Reich (*Reichsjudenghetto*), in the Jungfernhof and Salaspils camps, and in the Bikernieki forest, the systematic murder of German, Austrian, and Czech Jews began. The central shooting site was the Bikernieki forest. Today, there are 55 marked mass graves. On some trees you can still see bullet holes; on others you can see burn marks from the corpse burnings that were carried out in 1944 before the German retreat.

In 2001, a memorial was built in the Bikernieki forest. Representatives of all the cities from which the deportees arrived from were invited to the inauguration. At the memorial's request, the representatives of the communities brought scrolls of parchment with lists of the names of those who were murdered. The rolls were placed in a cavity of the memorial and then closed for eternity—for anyone who was shot, buried and burned without a name, symbolically a dignified burial. Ms. Riva Bluhm and myself were there in Riga, as board members of the Jewish Community of Nuremberg. The mass graves were framed and marked with natural stelae. The now paved forest path, called the "Path of Death," is lined with concrete steles of Stars of David, crosses, and wreaths of thorns to symbolize the different groups of victims.

With the approach of the Soviet Army in 1942, the Jungfernhof concentration camp was dissolved and my parents, along with other survivors, were taken to the Stutthof concentration camp near Danzig—a horrific extermination camp, where men, women, and children were separated forever on arrival. My father saw my mother there for the last time.

The Stutthof concentration camp was a place of unimaginable suffering. Most of the 110,000 Jews imprisoned in Stutthof died. They died from the consequences of appalling hygiene conditions, dire standards of accommodation and completely inadequate nutrition. Jews were not allowed to be treated medically. The half-starved patients had no chance of survival. In the spring of 1944, in view of the ever-closer Russian front, my father and other survivors were returned to the Reich territory in marching columns. My father's other concentration camp stations were Buchenwald and Theresienstadt, north of Prague.

In 1945, my mother, since she could not be found, was officially declared dead by the authorities. For years, I had no information—neither about where she died nor about the date of her death. Only after the opening of the eastern borders did documents come out that contained information about my mother. With

this, I found out the day of her death. She died on December 12th, 1944—just thirty-two years old—in the Stutthof extermination camp. My two grandmothers also died; I do not know where.

In 1946, I was back with my cousin in London. One day the doorbell rang. I opened the door. A man in uniform stood in front of me. Please allow me to repeat the words in English, because I have never forgotten them. The man looked at me and said, *"Hello, young man, I'm looking for Rudi Ceslanski. Are you Rudi?"* "Yes, that's me." Then he replied, *"I'm an American soldier, stationed in Germany and on vacation in England. In Nuremberg, I happened to make the acquaintance of your father. He told me about you and gave me your address. He asked me to visit you and tell you that he is alive and longing to see you."*

Shortly afterwards, I returned to Germany to be with my father. After six years, we finally saw each other again. A day I will never forget. The terrible period in the concentration camp had taken a toll on him. He never really recovered. I only had him for twelve years until his early death. I learned German again and gained a foothold at MAN (*Maschinenfabrik Augsburg-Nürnberg*) in Nuremberg, where I worked as a German/English interpreter and translator for forty-three years. I retired in 1996 and was immediately elected to the board of the Nuremberg Jewish Community. There, under the direction of City Councilor Arno Hamburger—our recently deceased first chairman—I began to learn a lot about my religion as a Jew and realized how important it is in our world to make a commitment to humaneness and tolerance; to love and respect one's neighbor.

One last word, ladies and gentlemen: when the train to the east passed this Jewish cemetery in Nuremberg on November 29th, 1941, it truly was a bad omen for the occupants. Only sixteen of the 514 Nuremberg Jews returned from this transport.

I thank you all for your attentiveness.

The Next Generations

Speech by Helen Albert and Sarah Champness on the 73rd Anniversary of the Liberation of the Flossenbürg Concentration Camp, April 22nd, 2018



Helen Albert:

My father died in 2012 at the age of eighty-seven. He had a long life. I myself had a typical American childhood: during vacation I took dance classes, my father played golf and worked as a manager in a large corporation.

However, we were different. My dad had a tattoo on his wrist. I didn't have grandparents, uncles, or aunts. We were a family all to ourselves. We were normal but, in a subtle, silent way, we weren't.

My father never spoke about the war and neither did we—his children—urge him to do so. My mother, an orphan and refugee from the Warsaw Ghetto, was ready to speak. But not dad. I knew that he had been in Flossenbürg and had lived in Schwandorf for four years after the war.

When he was admitted to the hospital shortly before his death, I organized his documents in order to pay the bills. In a box I discovered his request for reparation in 1956, where he described his suffering. The day before his death, I found out that he had not only been in one but five camps and was liberated on a Death March to the sixth camp—the Dachau concentration camp. I found out about his days in the Rzeszow Ghetto, where he had to build engines for Daimler Benz. About the fact that he had built and repaired aircraft: in Budzyn and Mielec for Heinkel, in Flossenbürg for the Messerschmitt production. He had been a forced laborer for the Luftwaffe.

I learned about the severe beatings, hunger, illnesses, and humiliations that he had to endure every day for six years. I also

discovered that because he knew five languages, he had been used by the US Army as an interpreter in war crimes trials. It was the US Army that brought my father to the United States. I called my brother. We were overwhelmed.

As a professional investigative agent, I felt obliged to learn more. His death gave me the freedom to understand the man whom I obviously did not know completely. I turned to the place I knew he had been at—Flossenbürg. I had his prisoner number from his application. I was able to contact an employee who sent me the original documents. I was overwhelmed again. I received his effects card and a report on medical—and yes, also experimental—treatments that were performed on him; an arrival register that noted when and from which concentration camp he was transferred. I found out that he came from a camp that was also depicted in *Schindler's List*. The men who came to Flossenbürg, after a stop at the Auschwitz gate, were the ones who had not been selected for the list. With a lot of detective work I was able to reconstruct his life from 1939 to 1949. And what a story that was! Sarah and I came here for our first meeting in 2014. On this occasion Sarah also presented a biography for the exhibition space. I encountered survivors who walked exactly the same path as Dad, who lived in his barrack and had the same "KZ" tattoo. Frankly, I was shocked to see the "KZ" on someone else's wrist. I found out that only two camps tattooed: in Auschwitz with numbers and in Mielec with the letters "KZ" for "*Konzentrationslager*" (concentration camp). We drove to Schwandorf, where the mayor showed us a report about the four years my father had spent there. In 2017, we gave a lecture at the high school in Weiden. This year we attended other high schools and met with university students from Regensburg.

You may be wondering why I come here. I can tell you that if he had been invited today, my father would not have come. He had made the decision not to speak to his family about his life during the war. Maybe it was too painful for him or he didn't want to upset his children. There is no real answer to his silence. My father was a tall, physically strong man with pronounced leadership qualities, a man with an extremely high level of intelligence and inner strength. And he liked to laugh. My father was hilarious and light-hearted, not moody. You may wonder how he could laugh at all after the horror he experienced. My brother-in-law told me that he once asked my dad what he thought about with everything that had happened. My dad replied, "I don't think about it. The people who think about it go crazy." I think he just didn't want to be determined by these things when he came to America, and they never did. He loved his new home. He raised his flag every fourth of July. Jack Terry had once said how precious freedom is, especially when it is fought for. In America, we call these people from World War II, those who fought and those who survived, the "greatest generation." Both my parents cautioned us about lingering in the past. The burden of a life haunted by its past we never saw in our father. Although my parents were victims of immense violence and hostility, they were both compassionate and charitable. They did not sink into bitterness. Despite all the atrocities they were exposed to at the beginning of their lives, they decided to believe the best in people. They did not sink into hopelessness. They had decided not to give up their beliefs, even though that was the only way many others processed what had happened. They had the energy to rebuild their lives, put their faith back in God and a meaningful life. And they imparted strong values because the family they founded was all they had to make up for those they lost. We were more than their bearers of hope. We lived a life that aimed at reconstruction.

My parents never despaired of their loss, and neither we—their children and grandchildren. We have inherited extraordinary strength in the face of adversity, this adaptability and tenacious will. One has the choice of overcoming a tragedy or being consumed by its gravity.

I remember my first visit to Flossenbürg, how I looked down on the crematorium from above, and how I stood at the foot of the gloomy granite structure in which people had been locked up, and I kept thinking of dad's favorite psalm. My dad had a voice for opera and sang as a cantor at the synagogue. He had put singing, as well as laughter, above suffering. I remember him singing Psalm 121—*Esra Einai*: "I raise my eyes to the mountains: where does help come from?"

When I stood there, I suddenly understood why he had sung this psalm. As the next generation after the survivors, we firmly believe in redemption. It is said that the Redeemer is the one who brings right to wrong. The next generation are said to be the saviors of those who have suffered. It is an inherited responsibility not only to rebuild two lost families, but to give them a voice again. Redemption comes with remembrance.

That means not only being a witness to history but honoring those who defied adversity and stuck to their belief in humanity, even when they saw their darkest hours. It is said that courage is the light that remains when absolute darkness falls. My father and others who are here today were such a light.

And so, I ask the question: "Why do I come here?" I am getting older and know that I will remain connected, even in retirement. As a person who has led criminal investigations and is married to a colonel who served in the war, I will volunteer at the US Holocaust Museum and give lectures to FBI recruits and West Point cadets who are required to attend such courses. Together we will explore the responsibility that comes with their position, as dictators cannot achieve their genocidal goals without collaboration. History shows that those who said, "I was only following orders," were ultimately condemned. I will not convey this as someone in a position of authority but as the child of a person who has suffered from their actions. I will try and show why it is of the utmost importance for each of us to decide. I do this because I have been given a special responsibility. It is in the nature of the mortal being to want to leave a mark in the world.

The Next Generations

The spoken word shall prevail

If this human need is taken away, those who still remember will leave this mark for those who can no longer do it themselves.

Over seventy-three years have passed and today it is more important than ever: *C'est le devoir de mémoire*—it is our duty to remember. *Chovar Lizchor*—we must remember...

Sarah Champness:

It is our duty to remember. Now more than ever, it is OUR duty to remember. I remember that in America we covered the topic of the Holocaust in two days. I looked around at my classmates and realized that they would never know the real story of what these people had gone through. It's not something you can learn from a textbook; it is something that must be spoken and passed on. For me it is not a story; it is my reality. My grandfather survived so I can be here. Therefore, as a member of the next generation, I see it as my duty to continue telling his story and the stories of everyone else, so that we can remember and learn through retelling. I lost my grandfather a few years ago; afterwards began my lifelong mission to become the voice of him and all of my other lost family members. It is important to mention that the Holocaust began eighty years ago, not with violence, but with words. Words spoken in hate can have a long-lasting effect. Our words of empathy can overcome words of hostility; nevertheless, we must always be vigilant. The greatest danger lies in silence and indifference. We are all responsible for ensuring that history does not repeat itself. I have dedicated myself to this task, so that the world will not forget the names of my grandfather, my grandmother, my great-grandparents, my great-uncles and great-aunts. Their deaths should not be in vain, nor be without meaning.

The Next Generations

Speech by Yves Durnez—Survivor Meeting, Flossenbürg, 2017



Dear Survivors, Dear Jack Terry, Dear Mr. Minister, Dear Foundation Director Freller,
Dear First Mayor Thomas Meiler, Dear Dr. Jörg Skriebeleit,
Dear Dean Karlhermann Schötz, Dear Dignitaries, Dear Friends,

Every year there are fewer and fewer survivors who survived the atrocities of the Second World War and the hell of the former Flossenbürg concentration camp. Nevertheless, we can still meet survivors this week and it pleases me very much.

In the last year, another two survivors of the “Amicale” died: Frans Berghmans and, shortly before his 90th birthday, my father Marcel. On November 15th, 2016, our world turned upside down. My father suddenly lost his life in the arms of nurses. He fought for his life until the end, because my father loved life and enjoyed it with my mother to the fullest extent. She was always there for him when he had difficulty remembering that dark side of his life story.

Marcel was only seventeen years old when he and two of his brothers were arrested. Only he survived the three concentration camps: Auschwitz, Buchenwald, and Flossenbürg. In Auschwitz, the number 185497 was tattooed on his left arm. It remained on his arm until the end because it didn’t weigh anything and he had not stolen it either. The number remained there to the shame of those who gave it and the Nazi regime. One should never forget what happened back then.

From Auschwitz, then came Buchenwald. My father still remembered the way from the train station to the camp, especially the dogs with the swastika flag on their backs. Together, we

visited the concentration camp last summer. It was an emotional event because he never thought he would ever go back.

In Buchenwald, it quickly became clear that there was no space for them. Marcel and his brothers were then sent to Flossenbürg. They had promised their mother that they would always stay together and take care of each other, that they would return home as soon as possible after the war, but everything went differently than they had imagined. In January 1945, Marcel lost his brother Daniel to tuberculosis, exhaustion, abuse, and malnutrition. Three weeks before the end of the war, Marcel was separated from his brother Gilbert. According to the block elder, he was sent to an “Ascension Command.” Marcel only understand what that meant after the war.

All of his life, these events have never left him. Talking about it was never easy for him. It was impossible to forget and cope mentally with the detention, humiliation, dehumanization and torture.

Despite the cruelty of what happened, my father was able to put things into perspective very well and was incredibly optimistic. His optimism, smile, and simplicity were infectious. His words, “Hatred had not won, but love,” characterized him and became his motto in life. You can learn to hate someone; it is very easy.

But what does it do?

My father and all other survivors leave us a legacy to work with. We live in a world that we have to appreciate. They suffered so that we can now live in freedom, in a world defined by freedom of expression, coalition, and assembly; in stark contrast to the Nazi era, where everything was polarized and enlarged, where every opponent was demonized and arrested, where a religious or political conviction was enough to be excluded and ultimately murdered in a cruel way.

I often worry about the current political situation at home and abroad, the new presidents and heads of government, their statements and practices. In certain European countries, one turns back to exactly what makes us shiver: a trace of nationalism, protectionism, and with that a pinch of religion. We know what that leads to. There was no escape even for the greatest democracy in the world. Not to mention the country where judges, journalists, teachers, officials, and ordinary people are locked up because they disagree.

In certain European democracies, museums and schools are closed because their point of view and opinions do not agree with that of the President. Doesn't that remind us of something from the past? Didn't we learn anything from this past?

Now that the survivors of the Nazi terror are no longer in great numbers, history repeats itself. We cannot let that happen. We, the second and third generations, must prevent politicians and their organizations from inciting people and betraying each other. We have to be a burr under the saddles of these people. We owe it to all survivors. It's our damn duty. We have to keep the memory alive. The horror of the Holocaust must not simply disappear into the fog. Although some might prefer that.

To commemorate and honor our deceased relatives and friends at certain times is a beautiful tradition. It is important that we continue to do this. But we also have to ask ourselves whether it will be enough. Are we not only reaching relatives who know very well enough why they participate in these acts of commemoration? This group is getting smaller and older every year. So, isn't it important that we try in different ways to reach and inform those who know the history only from schoolbooks, who don't know the slightest thing that happened, who never heard of a concentration camp?

As I said, tradition is important, but if we never leave the beaten track, we won't get anywhere. It is therefore important to broaden our perspective and try to make people of all ages and

especially young people aware of the history, to inspire them so that they can inspire other people in their own way.

First of all, we must expose the mechanisms that led people to fall into the trap of a dictatorial system. We should not be afraid to consult the past, to analyze today's events so that their dynamics become clear. Perhaps in this way we could understand what led to barbarism and could learn from it. Testimonies from survivors can be added to new findings. We just have to make sure that readings, seminars, educational programs, worksheets and so on, are written in plain language so that everyone can understand them.

It is important that we look at the camp system at that time and produce something that could make the struggle against forgetting more positive. What do I mean by this? The memorial's Museum Café is a fine example. The former SS dining hall (referred to as the *SS Casino*) was converted into a seminar house, which also houses the Museum Café, operated by twelve people with disabilities. There is no greater contrast to the Nazi era, where people with disabilities were humiliated and dehumanized. In this way, the entire National Socialist system is put to shame.

We have to keep doing things with the same open mind. The concentration camp was a place where people tried to incite nations and prisoners against each other. Where one tried to destroy everything that makes a person human.

Art, theater, and culture in general are other channels through which we can pass on interest and information. We need something low threshold so that our message reaches as many people as possible. After all, everyone lives in their own cultural environment, in which there are points of contact, but also differences compared to other cultures. This is exactly what makes it interesting to make sharing the history accessible to everyone.

We cannot do it without everyone working together: the survivors who can still advise us, the second and third generations.

It is not very long until 2020, the 75th anniversary of the liberation. We have to move forward, dare to expand our view. Are we going to make mistakes? Without a doubt. Will we always agree on everything? Definitely not. But that shouldn't be the reasons not to do it. That is the challenge. We have to talk to each other and help each other.

I will end my speech with the wise words of my former youth leader at the local youth association: "Friends: come together, have fun and enjoy each other's company, but above all: then do something!"

I thank you all for your attentiveness.

The Next Generations

Speech by Benjamin Temkin at the
Exhibition Opening of the Memorial
in Memory of his Father on the Grounds
of the Former “Shooting Range” of the
Dachau Concentration Camp, May 2nd, 2014



Dear Ladies and Gentlemen,
Comrades! Friends!

I never thought and never imagined that I would stand in this place on the site of the former Dachau concentration camp or the so-called Hebersthausen “shooting range.” Here our father’s detention began—that is my and my brother’s father—as a Soviet prisoner of war and non-commissioned officer of Jewish ethnicity, Mikhail Weniainowitsch Temkin, under this invented name at the Dachau concentration camp. He was here twice: the first time from November 22nd, 1941 to the end of January 1942—almost three months—arriving from the Hammelburg officers’ camp; the second time from November 7th, 1942 to August 1943—around a year and nine months—this time as a political prisoner after the camp for Russian prisoners of war was closed at the Mauthausen concentration camp, from which he was again transferred to Dachau. Our father spent almost two years in the Dachau concentration camp! Just think of this! Two years means twenty-four months, or around 720 days! It’s just amazing!

But let’s get back to the subject of the “shooting range.” It is interesting that I only learned of this term “shooting range,” as well as the name Hebertshausen, only recently for the first time as I was corresponding with the memorial. My father never used this term or referred to it in his memories. In it he describes this

place as “*Hof am Tor*” (courtyard at the gate). Allow me to quote the first impression our father got from the “shooting range.” He said:

“We were taken to a wide courtyard with a large iron gate on one side. Opposite the gate was a high, long stone wall, splattered with blood. On the two sides of the courtyard there was a three to four-meter-high embankment, on which the SS stood with rifles and machine guns. There were also many SS and Gestapo men in uniform and in civilian clothes, in fur coats, in the courtyard because it was very cold, even frosty. With the help of the interpreter, the Gestapo gave everyone the order to completely undress and to line up in rows of five with their faces to the gate. The civilian SS men approached everyone, asked their name, noted something on the list, and sent most of them to the gate so that they could line up again in rows of five. But some were sent to the wall, so that they could simply line up, with their face to the gate.

I stood somewhere in the middle of the column and waited for my turn. Everyone knew that they were going to be shot here. The brain was running at full speed. Most of the prisoners were placed at the gate, and a few were sent to the wall. It was logical to assume that those who were sent to the wall would most likely be shot because they were the fewest. It

was unthinkable that the majority of the prisoners who were at the gate were shot. I started to think about how I could somehow walk over and join the column at the gate, which of course was not possible. But I wanted that so much. Now it was my turn. I was looked at from all sides, somehow put on the list and...sent to the wall. I stood there naked, shivering with cold and fear, looking around and thinking hard. The SS men on the embankment pointed their fingers up and said to us, 'In heaven—it goes to heaven.' Then some people were lined up next to me, whereupon a Gestapo officer ordered, 'Enough! Enough!'

Including me, twenty-three people were separated out of the entire group of around 200 people who had been brought from Hammelsburg."

—end quote.

All other Soviet prisoners of war who had been left naked at the "*Hof am Tor*" (courtyard at the gate) were shot.

I have to say that his detainment at Dachau, as in other concentration camps that he was at, left an indelible mark on my father's memory and life. But Dachau was indeed a special concentration camp.

Here my father met a Sudeten German, a former communist, who was the oldest of the third group—the block senior—who tried to help my father as much as possible. The prisoners of war also received help from the interpreters, among whom was also a German communist. Senior officers were registered as lieutenants and a regimental commissioner as a colonel. Our father, who accidentally, out of ignorance and carelessness, introduced himself to the Russian prisoners of war as a Jew—which almost drove the entire camp insane because something like that was simply impossible in Dachau—was registered by a German interpreter as a "half-Jew." This caused an unprecedented commotion in the camp. Our father described it as follows:

"After it became known in the camp that there was a commissioner and a 'half-Jew' among the Russian officers captured, SS people—common soldiers, officers and even generals—came every day to look over the Russian commissioner and the half-Jews.

Everyone looked at the commissioner as some kind of monster. People came to look at us like rare animals in a zoo. I

was put on a stool, told to go straight, then to the right, then to the left, to unbutton my clothes, and to show my chest. The SS men watched me carefully and nodded their heads in confirmation, 'Yes, yes! This is a half-Jew.'"

—end quote.

The block senior, the Sudeten German, when it was time for the prisoners to go to bed, often came to them with a harmonica and played Soviet songs. He asked them about life in the Soviet Union and he gained sympathy from the prisoners of war. He and another German, the senior of the room, actually saved my father when, after a discussion of the "Jewish Question" with the participation of the camp's Gestapo leadership, they said that a half-Jew was not a Jew, "Half-Jew is not a Jew!" With that they helped him to escape detention with the subsequent annihilation.

When he came to Dachau for the second time, this time from Mauthausen, he had already been classified as sick and disabled by the camp doctors. His body weight was 39 kg. His whole body was covered in a rash and scabs. My father underwent three to four months of so-called "treatment" before he was sent "to work" with a group of disabled people. In fact, this time his transfer to Dachau saved him from inevitable death after his stay in the gruesome, deadly, and terrible Mauthausen concentration camp. Here in Dachau, he was lucky enough to meet his former block senior again, the Sudeten German, who did not immediately recognize my father, but later pushed him a piece of bread or shared his food rations with him. He told my father news and provided moral support. So, my father's stay in the Dachau concentration camp was ambiguous: terrible and hated on the one hand, and lifesaving on the other! Therefore, one can probably say that my father remembered Dachau with a special feeling, without anger or bitterness.

It should be noted that my father often described to us, his family, close relatives, friends, and work colleagues, this important part of his life. When he watched programs or read newspaper articles commemorating former prisoners of war and concentration camp prisoners, he unintentionally compared their stories to his own, and he always said people like him no longer exist. In fact, I think it is difficult to find someone else with a similarly unusual fate. [My father endured] a total of ten (10!) Nazi prisoner-of-war, concentration and extermination camps, from which he was finally liberated by the Allied Anglo-American forces on April 25th, 1945.

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The spoken word shall prevail

During these years he experienced everything: betrayal by his own people, arrest, interrogation, and beatings by the Gestapo, the order to be shot, but also derision and donkey-work at the quarries and at the railroad construction site when he was at the Mauthausen concentration camp, where he lost half a finger on his left hand when it was chopped off by a rail, and where, out of pity, someone suggested to the prisoners who lost their strength that they should “attack the guards” in order to be shot; hard work in the underground tunnels of the Dora concentration camp, where the V-2 rockets were assembled and painted; and lastly, the Bergen-Belsen concentration camp, where prisoners died in the thousands every day when they were just left to their fate, without food or drink.

Father said that after learning about the fact that he was a Jew, the Allies tried several times to convince him not to return to the Soviet Union—where he as a “traitor” would anticipate a labor camp—but to immigrate to the United States, or another country, where he would not be persecuted as a former Soviet prisoner of war or as a Jew. They were ready to help him with that. But father flatly refused. He was brought up in the spirit of communist ideas, in a socialist atmosphere, and he could not imagine giving up on his home. Something like that would actually be a betrayal in his eyes. And he just had to know the fate of his family, relatives and loved ones: his father and three sisters, who had stayed far away in Belarus, and from whom he had received no news in all these long years of war and captivity. That is why he was ready to go through everything and was therefore handed over to the Soviet military on the Elbe. But that was not the end of his suffering. He still had to pass the SMERSCH (Secret Service of the Soviet Union) military review, which became another criterion for him that he honorably overcame by mastering it at the first class, the highest of the three categories. Those who had to overcome that know what that means! Afterwards, he was released from the military into the reserve and got back his officer rank. He looked for work to make a permanent living and was immediately refused as soon as it was discovered that he had been a prisoner of war. He searched for his older sisters and was ultimately successful. He saw them in Omsk (Western Siberia). He also found out about the arrest of shooting of his father and other Jews by the Nazis in the harsh winter of 1942, in February, near Beschenkowitschi in the neighborhood of Vitebsk, on the banks of the Western Dvina River. He drove home to his father's grave, met his younger sister at Lvov, and later, in the spring of 1947, met our mother by accident driving through Kharkov. There he married her and worked. And we lived in this city together as a family until we were repatriated to Israel in spring 1993.

After getting to know each other and getting married, my mother once explained that when eating lunch at home our father would pour a whole bottle of salt into his soup without even tasting it beforehand. This was because his body was affected by the lack of salt during his stays in the concentration camps. I also remember well that he always enjoyed over-salting his food until the end of his life.

It should be noted that in this difficult period of my father's life—in which he had to go through a lot of difficult experiences, I mean as prisoner of war, treason, concentration camps and the years that followed—he experienced a lot of luck with good people of different nationalities who he met, who helped him and saved him several times from death. He often remembered this, writing and talking about it.

That was probably because he himself liked people and life, so people thanked him in this way.

When asked how he could survive as a Jew and a Soviet officer after all these tortures, he replied that he himself did not know how that was possible; it was simply fate. And we think that fate was benevolent and miraculously gave him back life every time, thanks to his steadfastness, bravery, resourcefulness, high spirits, health, and his belief in people and the victory!

He was very proud of his fate, proud that he was finally recognized as a veteran of the Great Patriotic War, awarded orders and medals—in the Soviet Union and in Israel. When he was in Israel, he was also proud that, as a former Nazi concentration camp prisoner, he received a lifelong pension from the German government and was able to financially support his family, his children, and grandchildren, who were infinitely grateful to him.

If only he were still alive! He always dreamed of the moment when an exhibition, a memorial, was set up in his honor here, on this “shooting range” at the former Dachau concentration camp. That is all he lacked in life: public recognition.

He was asked several times, and was also given the opportunity to appear at work, in veterans' clubs in Kharkov and in Israel, and to talk about what happened during his captivity. Articles about him have been published in newspapers. His memories are kept in print and video form in the Museum of the History of the Catastrophe (Holocaust), at Yad Vashem in Jerusalem. But despite all of this, he dreamed of a journalist who would question him professionally about everything and produce a



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serious publication in the mass media which, to our great regret, we were unable to do at the time. For example, when my brother and I recently, around seven years after his death, prepared his memories—thanks to which we meet here in Dachau today—for publication on the “War Memoirs” website, we only then understood how much he had not yet told, how many questions there still remains, to which no one can answer. And we deeply regret that. And we can’t get rid of these feelings of guilt towards our father.

Allow me, from where I stand before you today, to express my deepest solidarity and my sincere thanks to the Dachau Memorial and to Ms. Claudia Gugenberger personally for inviting my brother and me and making it possible for us to visit the memorial and attending the opening of the exhibition in honor of our father Mikhail Temkin. Allow me also to express my great appreciation to the revered and charming Ms. Tatiana Szekely, a Russian-speaking employee of the memorial. In many ways, it is thanks to their professional work, their tact and efforts, that this exhibition could be organized in memory of our father and with our participation. Many thanks also to the historian and researcher, Mr. Otto Reinhard, for his support as well as the to the memorial staff for their work and comprehensive help.



Prof. Dr. Michael Piazolo
Chairman of the Foundation Council



Ernst Grube
Chairman of the Advisory Board



Prof. Dr. Wolfgang Benz
Chairman of the Research Advisory Board

Board Overview

BAVARIAN
MEMORIAL FOUNDATION

Bavarian Memorial Foundation | Board of Trustees

Duties

1. The board of trustees decides on all fundamental matters of the Foundation.
2. They particularly decide on:
 - the Foundation's statutes (Art. 13),
 - the budget and job proposals of the Foundation and the Memorial,
 - the recruitment, assessment, and dismissal of the Foundation director, the directors of the memorial sites, and other senior staff,
 - the discharge of the director of the Foundation upon presentation of the annual accounts,
 - the acquisition and sale of collection items and assets in accordance with the articles of association,
 - the assumption of tasks for other institutions of memorial work (Art. 1, para. 3 sentence 2). They can make further legal transactions dependent on the consent.
3. Decisions on budgetary matters and on the appointment and dismissal of the Foundation Director and directors of the memorials require the approval of the representatives of the Free State of Bavaria.
4. The Board of Trustees appoints the members of the Advisory Board and the Research Advisory Board.
5. The Board of Trustees monitors the execution of its decisions through the Foundation Director.

(Excerpt from: Gesetz über die Errichtung der Stiftung Bayerische Gedenkstätten vom 24.12.2002; Bayer. Gesetz- und Verordnungsblatt Nr. 29/2002)

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Bavarian Memorial Foundation | Board of Advisors

Duties

1. The Board Advisors advises the board of trustees and the Foundation director on all technical issues. They participate in all important decisions to fulfill the Foundation's purpose.
2. The Board of Advisors consists of up to fifteen experts appointed by the Board of Trustees for four years. At least one representative of each is appointed on proposal.
 - of the *Deutschen Gewerkschaftsbundes Landesverband Bayern*,
 - of the *Verbandes Deutscher Sinti und Roma Landesverband Bayern e. V.*,
 - of the *Bayerischen Jugendrings*,
 - of the *Kreises der Vereinigungen*, dedicated to the remembrance work of the Dachau concentration camp
 - of the *Kreises der Vereinigungen*, dedicated to the remembrance work of the Flossenbürg concentration camp

When selecting other experts, particular attention should be given to representatives of the victim groups and related social organizations, as well as representatives of schools, non-formal education, and youth work. The Board of Advisors elects a chairman from among its members.

3. The Board of Advisors is convened by its chairman when required. Unless the Board of Advisors decides otherwise, the Foundation Director and the directors of the memorial sites take part in the meetings in an advisory capacity. Other employees of the Foundation can be brought in as needed.

(Excerpt from: Gesetz über die Errichtung der Stiftung Bayerische Gedenkstätten vom 24.12.2002; Bayer. Gesetz- und Verordnungsblatt Nr. 29/2002)

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Descendant of a concentration camp survivor | Israel

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Stähler, Christian

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Metz, Markus

Association of German Sinti and Roma, State Association Bavaria e.V. | Nuremberg

Stanglmayr, Annerose

Managing Director Dachauer Forum

Bavarian Memorial Foundation | Research Advisory Board

Duties

1. The Research Advisory Board consists of up to seven experts, who are appointed by the Board of Trustees for a period of four years.
2. The Research Advisory Board draws up recommendations for the work of the Foundation and the memorial sites and provides expert opinions on plans and projects.
3. The Research Advisory Board elects a chairman from among its members.
4. The director of the Foundation and the directors of the memorials take part in the meetings of the Research Advisory Board in an advisory capacity.

(Excerpt from: Gesetz über die Errichtung der Stiftung Bayerische Gedenkstätten vom 24.12.2002, Bayer. Gesetz- und Verordnungsblatt Nr. 29/2002)

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