



BERLIN



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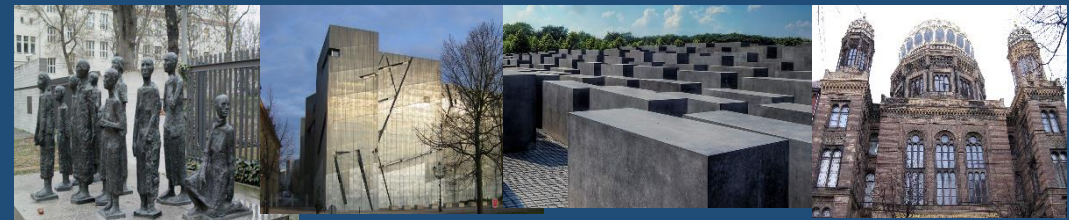
JEWIS IN BERLIN

MEMORIAL AT GROÙE HAMBURGER STRAÙE

THE MEMORIAL TO THE MURDERED JEWS OF EUROPE

JEWISH MUSEUM

NEW SYNAGOGUE



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There are many sites in Berlin that are fantastic and are definitely worth seeing, but this study guide focuses in particular on a day trip visiting Jewish sites in Berlin.



JEWS IN BERLIN

The first appearance of Jewish life in Berlin occurred in the 13th century. In 1671 Elector Frederick William declared that exiled Jews from Vienna could settle in Brandenburg (Schneidewind, 2011: 35). On the 10th of September of that year, the first Austrian families received an assurance of protection. This was the foundations of the Jewish community in Berlin. However, it was as late as 1714 that the first synagogue, later known as the Old Synagogue, was inaugurated at *Heidereutergasse* in Mitte (Levine, 2016). From this point, the Jewish community in Berlin had continuously been growing despite the restrictions on residence and family size. Despite that, there were approximately 1,000 residents of the Jewish ghetto by the beginning of the 18th century (Levine, 2016). The Jewish community had to pay an extensive amount of their income in taxes: a protection tax, residence tax, head tax and were required to pay to work in certain professions (Levine, 2016). Nonetheless, the Jews excelled and were soon among the richest people in Berlin. By the mid-18th century, the population of Jews totalled to 2,000 people (Levine, 2016).

During Adolf Hitler's position as Reich Chancellor the persecution and the systematic murder of Jews in Germany started, which later spread to countries that Germany had occupied. As a result, today, there are numerous monuments, memorials and museums in Berlin that remind the public of the atrocities that the National Socialist state caused for Jews in Berlin and throughout Europe (Schneidewind, 2011: 35). Today, Jews have

rebuilt a community in Berlin with numbers amounting to approximately 12,000. This almost equals the numbers of Jews who lived in Berlin during the middle of the 19th century (Schneidewind, 2011: 35).

Moses Mendelssohn, philosopher and scholar, arrived in Berlin in 1743 and encouraged Jews to integrate into a secular society (Levine, 2016). The Society for Reform in Judaism was founded in 1845 which promoted revised liturgy, organ music as well as Sunday services (Levine, 2016). By the end of the 18th century, Berlin became the centre of the **Haskalah**, known as the Jewish Enlightenment, which promoted Jewish equality with secularism (Levine, 2016).

By 1815, Jews had succeeded in achieving Prussian citizenship which meant that the regulations and taxes previously against them were withdrawn (Levine, 2016). By this time, 9,500 Jews lived in Berlin. As a result of the growing Jewish community in Berlin, there were eight new synagogues constructed between 1880 and 1930, raising the total amount to sixteen (Levine, 2016). By 1933, there were 160,000 Jews in Berlin who lived there. However, during this time, there was a rise of anti-Semitism and the attacks on Jews increased in the years leading up to the Nazi's ascendance to power in 1933 (Levine, 2016).



MEMORIAL AT GROÙE HAMBURGER STRAÙE

The Große Hamburger Straße is the oldest Jewish cemetery in Berlin and was used between 1672 and 1827. The cemetery was established by the first 50 Jewish families who were entitled to live in Berlin, which was 100 years after the last expulsion from Berlin (Verlag, 2008). The families were known as “Schutzjuden” (under special protection of the head of the state) who came from Vienna in 1671 and were allowed to settle in an area known as Spandauer Tor, close to the cemetery (Verlag, 2008).

It was once home to not only the oldest Jewish cemetery in Berlin, but to a Jewish home for the elderly and a school for boys which was run by the Jewish community in Berlin (Jewish Sites of Remembrance Online, 2011). However, these institutions were destroyed during the National Socialist period. In the present day, there are several memorial plaques and monuments to honour the deported Jews of Berlin (Jewish Sites of Remembrance Online, 2011).

The cemetery was built in 1672 and contains the grave of Moses Mendelssohn (1729-1786), the greatest thinker of the Jewish Enlightenment known as the *Haskalah* (Cohn-Sherbok, 2003: 253). Before its destruction during the Second World War, the site was used as a holding place before for the Jews who were deported to concentration camps (Visit Berlin, Online).

“On 11th March 1942, the SS ordered the school’s closure. Its doors were shut on 30th June and the Gestapo turned it – together with the neighbouring Jewish home for the aged – into a transit camp for Berlin Jews destined for deportation. More than 55,000 Jews were deported from there to the extermination camps in “the east.” (Vigurs, 2013).

The Jewish cemetery was entirely destroyed in 1943 on orders of the Gestapo, where the Nazis desecrated the graves whilst turning the entire grounds into air raid shelters (Vigurs, 2013). Furthermore, by April 1945 the grounds were used as a mass grave for soldiers and civilians killed during Allied air raids (Vigurs, 2013).

Will Lammert installed a group of figures in 1985 next to the memorial stone that was outside the gates of the former Jewish Cemetery at Große Hamburger Straße (Vigurs, 2013). The cemetery was reopened at the end of 2008, with the estimate of roughly 12,000 Jewish citizens buried there (Vigurs, 2013).



VISITOR INFORMATION

Visitors of the cemetery may use the digital guide-system, available in English and German, which provides information about the history, selected graves and the interred persons. More information is available at www.juedische-friedhoefe-berlin.de (Visit Berlin, Online).

Service Jewish Cemetery Große Hamburger Straße:

Große Hamburger Str. 2610117 Berlin Phone: +49 (0) 30 – 88 02 08 – 0. (Visit Berlin, Online).

IMPORTANT INFORMATION

Visitors need to respect the requirements of the cemetery:

Gentlemen should cover their heads and a kippah may be borrowed at the entrance of the cemetery. Do not step on the graves or sit on the gravestones (Visit Berlin, Online).

Further information can be found at:

www.jewish-cemeteries-berlin.eu

www.jewish-cemeteries-berlin.mobi

(Visit Berlin, Online).

OPENING TIMES:

Summer: April – September

Mon – Fri 7:30 – 17:00

Sun 8:00 – 17:00

Winter: October – March

Mon – Fri 7:30 – 16:00

Sun 8:00 – 16:00

Closed on Shabbat (Saturday) and Jewish holidays.

(Historic Jewish Cemeteries in Berlin: Service, Online).





MEMORIAL TO THE MURDERED JEWS OF EUROPE

In June 1999 the German Federal Parliament decided to build the memorial and established a federal foundation to run it (Information booklet, Memorial to the Murdered Jews: 2012). The Memorial to the Murdered Jews of Europe is situated in the centre of Berlin, near the Brandenburg gate, on the site of the former Reich's chancellery in Berlin (Vigurs, 2013). It is the German Holocaust Memorial which honours and remembers the up to six million Jewish victims of the Holocaust (Seemann, Online: 2015). The construction of the memorial began in April 2003 and lasted two years. It was built according to a design by the architect Peter Eisenmann (Vigurs, 2013) and opened officially in May 2005.

The Field of Stelae covers an area of 19,000m² and contains 2,711 concrete blocks, and an Information Centre. An exhibition designed by Dagmar von Wilcken about the persecution and extermination of the Jews in Europe and the historical crime sites is included (Information booklet, Memorial to the Murdered Jews: 2012). Almost half a million visitors per year visit the exhibition and the Information Centre (Seemann, Online: 2015).

The concrete stelae, which are funeral pillars, are of different heights but all identical lengths and widths. They are placed in rows – 54 of them go in the North-South direction, and 87 head in the East-West at right angles

(Spiegelman, 2011). The stelae at the periphery are flat with the ground but as you move toward the centre, the grade deepens and you find yourself walking between taller pillars (Spiegelman, 2011). "Claustrophobia replaces openness: two people cannot walk abreast down the aisles. The site is not quite a labyrinth, because all of its lines are straight, but you feel trapped" (Spiegelman, 2011). The stelae represent the facelessness of the mass destruction of the six million European Jews (Spiegelman, 2011).

The memorial above the ground constitutes only part of the experience of visiting the site.

Plainness and anonymity are banished in the rooms of the Information Centre which is below ground. Visitors are able to see names, faces and personal information of the Holocaust victims (Spiegelman, 2011). There are magnified photographs of six people as a representation of the six million at the end of a long corridor which display in words and images a history of Jews during the Third Reich (1933-45) (Spiegelman, 2011). Following this, there are four darkened, sombre rooms which balance the enormity of the tragedy with the individual victims, their stories and voices (Spiegelman, 2011). Each room contains "visual reminders of the stelae above: rectangular benches, horizontal floor markers and vertical illuminations" (Spiegelman, 2011).

In 2009, it was decided that the Federal Foundation Memorial to the Murdered Jews of Europe should also be responsible for the Memorial to the Homosexuals Persecuted under the National Socialist Regime and the Memorial to the Murdered Sinti and Roma of Europe (Information booklet, Memorial to the Murdered Jews: 2012).

The Memorial to the Murdered Jews of Europe has become one of the city's most popular tourist sites since the opening 10 years ago, but was controversial at the beginning due to critics of the project of the time described the design as 'abstract' and believed that the prominent location

and the fact that the site was once occupied by Adolf Hitler's chancellery were factors that made it vulnerable to vandalism and exploitation (Cole, 2015). The mayor of the Christian Democratic Union in Berlin, Eberhard Diepgen, declared that Berlin should not become a 'capital of remorse' and the entire process of the memorial planning should have been destroyed (Ostow, 2008: 205). As a result, he did not attend the opening of the memorial. Despite that, there are still half a million visitors each year who visit the memorial

A TRIP THROUGH THE INFORMATION CENTRE

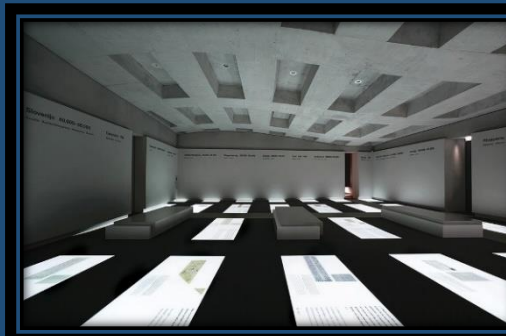


1. Exhibition Prelude

An overview of the national-socialist terror policy between 1933 and 1945 is the start of the exhibition, including a timeline of images and texts showing the persecution and murder of the Jews of Europe. There are six large-scale images that represent the six million victims (Information booklet, Memorial to the Murdered Jews: 2012).

2. Room of dimensions

Diary entries, letters and notes are shown that were written during the Holocaust (Information booklet, Memorial to the Murdered Jews: 2012).



3. Room of families

Fifteen examples of Jewish family lifestyles are shown using personal photographs and documents to reflect the varied European Jewish culture before the Holocaust. They illustrate destruction, displacement and murder (Information booklet, Memorial to the Murdered Jews: 2012).

4. Room of names

Names and brief biographies of missing and murdered Jews from all over Europe. However, if presenting all the victims' names in this way, it would take six years, seven months and twenty-seven days to read them (Information booklet, Memorial to the Murdered Jews: 2012).

5. Room of sites

The geographical extent of the Holocaust in Europe. There is historical film and photo material that represent 220 exemplary places of persecution and

murder of Jews in Europe as well as other victims (Information booklet, Memorial to the Murdered Jews: 2012).

6. Commemoration site portal

The portal offers information with regard to commemoration sites, museums and memorials which provides insights into the world of European remembrance of the Holocaust and the Second World War (Information booklet, Memorial to the Murdered Jews: 2012).

7. Additional databases

Name database of the Holocaust victims at the Israeli Yad Vashem commemoration site that has over three million entries and the 'Commemoration Book of the Federal Archive for the Victims of the National-Socialist Persecution of Jews in Germany (1933-1945)' are available for individual research (Information booklet, Memorial to the Murdered Jews: 2012).

8. Video archive

This archive offers ten computer terminals in ten languages that show interviews with Holocaust survivors which is open on Sundays (Information booklet, Memorial to the Murdered Jews: 2012).

PLEASE TAKE NOTE OF THE FOLLOWING INFORMATION WHEN VISITING THE MEMORIAL:

Field of Stelae

- Visitors enter the memorial at their own risk at all times.
- It is not permitted to climb on to the stelae.
- Smoking and drinking alcohol is not permitted.
- (Information booklet, Memorial to the Murdered Jews: 2012).

Information Centre

- Waiting periods may occur when entering the information centre due to large amounts of people and security checks.
- Children under the age of 14 are not recommended to visit the exhibition.
- Photographing is only permitted without the flash. Please ensure that mobile telephones are on silent.
- There is a cloakroom service that is free of charge where all baggage should be left.
- (Information booklet, Memorial to the Murdered Jews: 2012).

RECOMMENDATIONS FOR YOUR VISIT

Audio Guide

Offers an insight into the history of the Holocaust, including reports by historians who curated the exhibition.

Price per person: 4 euros.

Available languages: German, English, Dutch. (Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).



Audio Translation

Audio translations of the exhibition are available.

Price per person: 4 euros.

Languages: Spanish, Italian, French, Hebrew, Polish and Russian.
(Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).

Guided Tours for the Impaired

Hand-held video sign language is offered throughout the exhibition for the hearing impaired and a special interface for the blind and visually impaired.

Free of charge. Only available in German. (Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).

ADDITIONAL OFFERS

Free Public Guided Tours for Individuals

Meeting Point: the elevator on the corner of Cora-Berliner and Hannah-Arendt-Strasse at Saturday 3pm (English), Sunday 3pm (German).

Reservation not required. Free of charge. Maximum participants: 25.

(Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).

Guided Tours for Groups

Guided tours for groups in German, English, French, Polish and Swedish.

Workshops and Project Days

Workshops and themes relating to the memorial and exhibition are available for students. The video archive with interviews with Holocaust

survivors are especially designed for students (Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).

OPENING TIMES AND ADDRESS

Field of stelae: Accessible 24 hours a day.

Opening times of the Information Centre

April to September: Tue – Sun 10am to 8pm

October to March: Tue – Sun 10am to 7pm

Closed on: 1 Jan, 24 to 26 Dec.

Admission is free of charge. (Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).

Address: Cora-Berliner-Strasse 1, 10117 Berlin

Public Transport

Bus: 100, 200, M41, M48, M85, TXL

S-Bahn Station: Brandenburg Gate or Potsdamer Platz (Lines S1, S2, S25)

U-Bahn Station: Potsdamer Platz or Mohrenstrasse (Line U2), Französische Strasse (Line U6) or Brandenburg Gate (Line U55). (Information booklet: Memorial to the Murdered Jews of Europe and Information Centre).





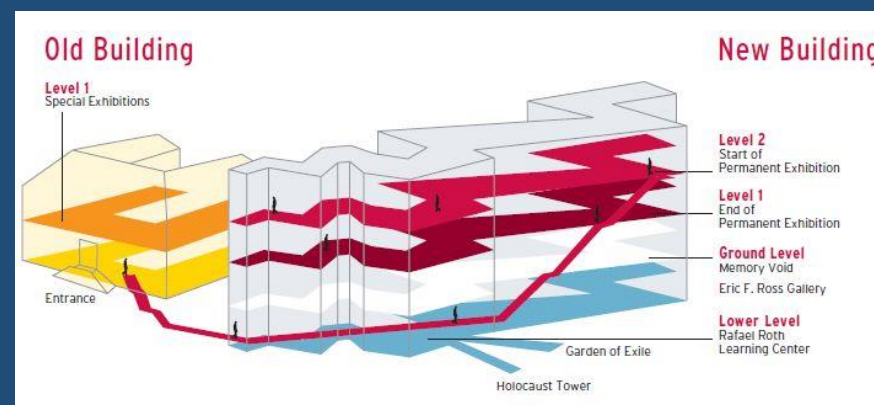
JEWISH MUSEUM

People from all over the world meet and mingle in Daniel Libeskind's spectacular zigzag construction every day. Since it opened in 2001, the building has housed a permanent collection of two millennia of German-Jewish history, with some of the most fascinating exhibition spaces in Germany. Each year over 700,000 people of all ages enjoy various temporary exhibits, exciting events, and a welcoming visitor culture (Information booklet: Jewish Museum Berlin).

History of the Museum

Although Libeskind's Jewish Museum took 12 years to complete, the beginning of the museum goes much further back. In 1933, the first Jewish Museum opened in Berlin being an inauspicious time for the opening of a Jewish Museum due to the Nazis consolidating power (Sodaro, *International Journal* 2013: 77-91). As a result, it was destroyed along with most other Jewish establishments. Therefore, calls for a Jewish museum persisted. Finally, in 1988 the Jewish Museum was approved by the West German Senate for having its own building, but to be housed under the Berlin Museum (Jewish Museum Berlin, 2013: 2).

The Jewish Museum in Berlin is devoted to Jewish history and memory. Although it is not a Holocaust museum, most reference to the Holocaust is architectural (Sodaro, *International Journal* 2013: 77-91). The museum represents contemporary trends in museology and resembles many Holocaust memorial museums over the world in its interactive and sophisticated exhibitions (Sodaro, *International Journal* 2013: 77-91). The museum is often referred to as a 'counter-memorial museum' due to focusing on a celebration of the German-Jewish culture and history instead of the Holocaust and its tragedy (Sodaro, *International Journal* 2013: 77-91).



The Jewish Museum in Berlin opened in September 2001, 12 years since Daniel Libeskind won the design for the competition for a "Jewish department" expansion of the Berlin Museum. Libeskind entered a design called "Between the Lines" which was complicated and perhaps even described as 'unbuildable' (Young, 2000: 10). It is a spectacular, zigzagging building which represented a distorted Star of David (Sodaro, *International Journal* 2013: 77-91). The lines are also intended to represent the continuity of the Jewish tradition and the void and absence shaped by the Holocaust (Young, 2000: 10). "Between the Lines" is regarded to not just be an extension, or *Erweiterungsbau*, of the Berlin Museum but also an

Erweiterungsbau of the Jewish heritage “across the abyss created by the destruction of European Jewry” (Libeskind, 1999: 19). The building was designed to reflect the past but also to be oriented toward the present and future by seeking to capture the history of the Jews and situate the history in the present day Berlin as a warning for the future (Sodaro, *International Journal* 2013: 77-91). Moreover, visitors that attend the Jewish Museum are to enter through the underground passage accessed from the old Museum building as Libeskind’s building has no entrance (Sodaro, *International Journal* 2013: 77-91). Libeskind installed a Glass Courtyard based on *sukkah* which has a roof of 7000 square-foot in the inner courtyard of the Old Building (Levine, Online, 2016).

However, almost three years before the exhibition was complete and the Jewish Museum was opened, visitors came to visit the empty building of that time. Many believed that it should have been left as it was as the design said more about Jewish life and history in Germany than the exhibitions (Sodaro, *International Journal* 2013: 77-91). Despite that, the building allows visitors to have their own experience, memory and attitudes toward the destruction of European Jews in the Holocaust. Although many wanted the building to remain empty, the permanent exhibition, “Two Millennia of German Jewish History”, was designed to give a “Jewish history and culture that celebrated the contributions to German society made by its Jews and that served as a place for ‘the lively teaching of Jewish history’” (Jewish Museum Berlin, 2013: 8).

Contemporary Museum

The entrance starts in the baroque Old Building, where visitors will descend a large staircase which leads to three axes in the basement of Libeskind’s building (Jewish Museum Berlin, 2013: 2).

The “Axis of the Holocaust” and “Axis of Exile” depict the persecution and murder of Jews during the Nazi era, including the escape from Germany into

exile (Jewish Museum Berlin, 2013: 2). The “Axis of Continuity” is in the third corridor which leads visitors up to the second story, which marks the beginning of the exhibition. Through this, the architecture continues completed with angles, partitions, light and emptiness (Jewish Museum Berlin, 2013: 2).

The Two millennia of German-Jewish history permanent exhibition of the Jewish Museum portrays the history of Jews in Germany in 13 chapters:

The first Jewish communities on the Rhine, sweeping cultural changes during the European Enlightenment, struggles for social equality, the profound rupture of the Holocaust, legal attempts to process the murder of European Jews, and the present-day situation of Jews in Germany (Jewish Museum Berlin, 2013: 3).

This exhibition includes objects from the Judaica Collection which offers a glimpse into religious traditions and rituals (Jewish Museum Berlin, 2013: 3).

There is a Memory Void which is a walk-in installation “Shalekhet” (Fallen Leaves) that is dedicated to the victims of the Holocaust. It consists of 10,000 heavy iron plates that are cut to resemble faces that are conceptualised by Israeli artist Menashe Kadishman (Jewish Museum Berlin, 2013: 5).



GENERAL INFORMATION

Photographs may be taken of the exhibitions providing the flash is not used.

Customer service hosts (who wear red scarves) will answer any of your questions throughout the exhibitions.

The Café Schmus offers food and beverages if you wish to take a break, which is situated in the Glass Courtyard and Museum Garden (Jewish Museum Berlin: Museum Map).

Audio Guide

There is an audio guide available for the tour of the exhibition which is available in eight languages (Jewish Museum Berlin: Museum Map).

Guided Tours

Saturday – 3pm, and Sunday – 11am for the tour of the permanent exhibition.

Sunday – 2pm for the tour of the current special exhibition.

All the tours are made available for groups. Contact:

Tel. +49 (0)30 – 25993 305

Fax +49 (0)30 – 25993 412

Email: groups:jmberlin.de

(Jewish Museum Berlin: Museum Map).

OPENING TIMES AND ADDRESS

Daily 10am – 8pm. Mondays until 10pm.

(Museum closed on Jewish holidays of Rosh Hashanah and Yom Kippur and on 24 December). (Jewish Museum Berlin: Museum Map).

Jewish Museum Berlin

Lindenstraße 9-14

10969 Berlin

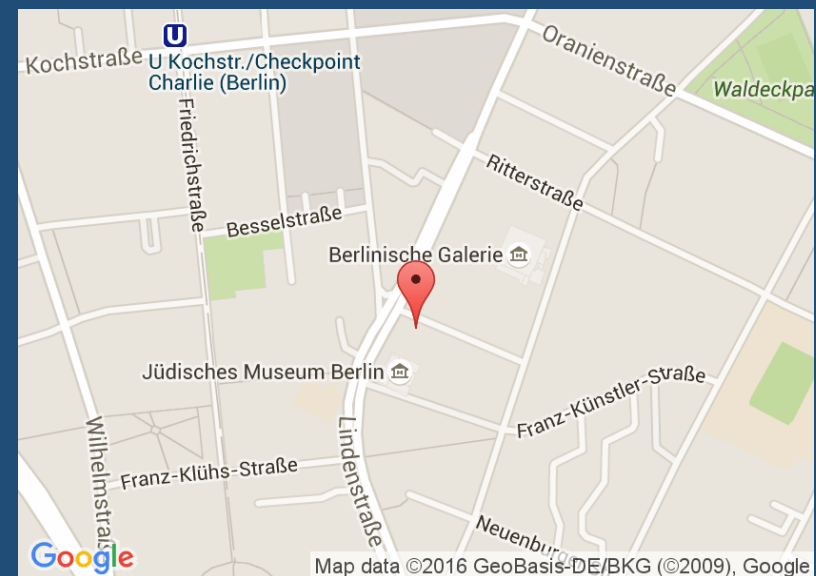
Tel. +49 (0)30 – 25993 300

Public Transport

U1, U6 Hallesches Tor, U6 Kochstraße

Bus M29, M41M 248.

(Jewish Museum Berlin: Museum Map).





NEW SYNAGOGUE

The New Synagogue on Oranienburger Straße was the main synagogue for the Jewish community in Berlin. It was an important architectural monument of the late 19th century in Berlin and is now home to the Centrum Judaicum (Kraschinsk, 2015).

Chronology of the History of the New Synagogue

5th Sept 1866 – Consecration of the New Synagogue

9-10th Sept 1938 – Kristallnacht: The Synagogue was desecrated and set aflame, but saved from heavy damages

30th March 1940 – Last service was held in the Synagogue

23rd Nov 1943 – Synagogue heavily damaged by Allied bombs

1958 – The main room of the Synagogue was blasted

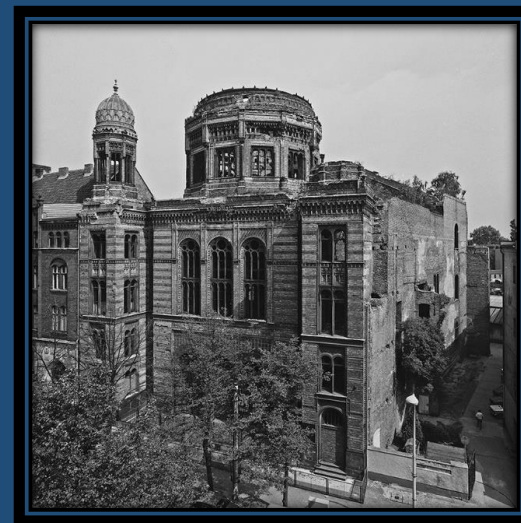
July 1988 – The founding of the New Synagogue Berlin – Centrum Judaicum Foundation

19th Oct 1989 – During the removal of rubble, the eternal lamp was found in the entrance

5th June 1991 – The dome was crowned with the Star of David

7th May 1995 – Consecration of the New Synagogue as the Centrum Judaicum

(Schutz and Wolfram, New Synagogue Berlin Information Booklet).



The New Synagogue was the main synagogue for the Jewish community in Berlin (Kraschinsk, 2015). It is one of the most significant landmarks in Berlin that was built in 1866 to house 3200 people, being the largest place of worship for Jews in Germany (Kraschinsk, 2015).

Centrum Judaicum

Today, the building of the New Synagogue houses the Centrum Judaicum foundation, an institution that preserves Jewish memory and tradition and a centre for studying and teaching that opened in 1995 (Kraschinsk, 2015). The museum and information centre contain exhibits, including the Torah scrolls that were evacuated during the restoration phase in 1989 (Kraschinsk, 2015). Today, there is only one prayer room that is in use. There are guided tours available for this part of the building to see the “open space which lies behind the restored façade of the building where the former huge, main Synagogue room once was” (Kraschinsk, 2015).

Liturgically, social adaption was reflected through the more liberal approach to religious practices, especially when an organ, a choir and services in German were included in the New Synagogue (Kraschinsk, 2015). These services were held until 1940 until the building was confiscated by the Nazis, and in 1943 it was nearly completely destroyed by Allied bombings (Kraschinsk, 2015).

Reconstruction of New Synagogue

The New Synagogue was reconstructed in 1988-91, where the front of the building was rebuilt. The mission was to “rebuild the Neue Synagogue in the Oranienburger Straße in Berlin for present and future generations and create a centre for preserving and fostering Jewish culture” (Centrum Judaicum, Online). The Federal Government financially supported the building, and the Dome was reconstructed in 1991 (Kraschinsk, 2015). The entire building was reopened in May 1995 including the permanent exhibition called “Open ye the Gates” (Centrum Judaicum, Online). Scholarly research is included in the archives and library of the New Synagogue, which receives approximately 1,300 inquiries every year. The Centrum Judaicum has become a connection between the past and future, as well as a memorial and a centre for preserving and promoting Jewish culture (Centrum Judaicum, Online).



OPENING TIMES

Sunday - Friday open from 10am (last entry- 30 minutes prior to closing).

Closing hours:

April – September

Sun/Mon: 8pm, Tues/Thurs: 6pm, Fri: 5pm.

March – October

Sun/Mon: 8pm, Tues/Thurs: 6pm, Fri: 2pm.

November – February

Sun/Mon: 6pm, Tues/Thurs: 6pm, Fri: 2pm.

(Schutz and Wolfram, New Synagogue Berlin Information Booklet).

Guided Tours: Sun: 2pm.

Stiftung Neue Synagogue Berlin – Centrum Judaicum

Oranienburger Straße 28/30, 10117 Berlin

Tel 030 / 880 28-316, Fax 030 / 880 28-320

(Schutz and Wolfram, New Synagogue Berlin Information Booklet).



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