

## **Weimar Rendez-Vous with History**

### **MONUMENTS?**

### **THINK A MOMENT!**

**30-31 October 2022**

Dear Guests and Visitors,

This year our festival will boast of a special format: smaller than usual, but nonetheless more inclusive. On 30 and 31 October 2022, we will be devoting ourselves to controversial monuments and other contentious remembrance sites, not only in Weimar, but also in several cities throughout Thuringia.

Whether monuments, street names, or other sites linked directly to history, time and again, they afford us an occasion for controversial debates about the past and present. This is not only due to Germany's problematic and complex history, which in the East, the erstwhile GDR, is even notably more abundant on account of that chapter in its past. It is equally due to the fact that our assessment of history in society is constantly changing. Where a consensus can be found today, need no longer be the case tomorrow if something perhaps has been forgotten and suppressed.

Such controversies can then ignite at monuments and places. Such disputes are critical for underpinning any democratic society, for they offer an occasion for a frank exchange of views, perhaps also for a better understanding and comprehension. This is exactly what we want to promote and to carry out in-situ: with respect, guided by science and with a focus on the matter at hand. So let's think together about our problematic monuments!

*Dr. Andreas Braune,*

Programme Director 2022

### **Weimar Notenbank, 30 October 2022, 18.00.**

#### **Ceremonial Opening: After Remembering: New Approaches to Commemorative Culture?!**

On 30 October 2022, something unprecedented will happen in Weimar: with a ceremonial act, the city of Weimar will nominate six French survivors of Buchenwald concentration camp and its satellite camps as honorary citizens of the city. This is the highest honour the city can bestow upon the former prisoners. Jacques Bloch, Armand Bulwa, Robert Galafrio, Jacques Moalic, Raymond Renaud, and Raymond Touraud are among those who know and "remember" Buchenwald not only as a memorial site but also as a place steeped in crime. It now befalls upon us to transform this "remembering" into commemoration and to carry it into the future. Such honouring gestures should be a matter of course for any society, but it must not rest on them. At best, these gestures constitute a pivot between the era of reappraisal with contemporary witnesses and a new era in which the "memory" of Nazi crimes against humanity must remain present in another way. What can and should this look like? Physical monuments per se are certainly not enough for this: both victim and perpetrator must remain present in any societal discourse so that it engenders a sense of "Never again!"

The Oldtime Jazz Ensemble of the Franz Liszt School of Music in Weimar will play pieces by the Buchenwald Jazz Orchestra, which existed in the camp from 1943 to 1945.

*This is a joint event organized by the City of Weimar, the Buchenwald Memorial and the Weimar Rendez-vous with History.*

**Jacques BLOCH (KLB 85235), born in Paris on 7 July 1924.**

Bloch joined the Résistance thanks to his cousin, the eminent French historian Marc Bloch. He became involved in its activities in February 1944 under the pseudonym Jacques Binet. During an armed operation in June 1944, he was so badly wounded that his arm had to be amputated. The Gestapo arrested Bloch in his sickbed and interrogated him for a full seven days and nights. After three months in solitary confinement, he reached Buchenwald on 5 September 1944 and was assigned to the Holzhof Arbeitskommando. He was able to escape the evacuation transport in April 1945 and return to France. In the post-war years, Bloch studied law and worked in the Sénat administration. Following his retirement, he has been sharing his life experiences with many young people.

**Armand BULWA (KLB 116536), born on 27 December 1928 in Piotrków (Poland) as Aron BULWA.**

From October 1939, Bulwa and his family spent three years in the ghetto of their hometown. His mother and younger brother were murdered at Treblinka after the liquidation of the ghetto, and his father died a little later. Bulwa was arrested on 14 October 1942 on account of his Jewish origins and forced to work at a foundry in Czestochowa. He arrived at Buchenwald on 20 January 1945 with the evacuation transport from that camp, where he was registered as a Polish political prisoner and a Jew. Bulwa was assigned to Children's Block 8 and was liberated in Buchenwald. He was among the 426 children taken in by France in May 1945. In 1952, he took French citizenship and adopted the name Armand. Since 1990, Bulwa has regularly spoken about his life experience in schools. Armand Bulwa is a Knight of the Legion of Honour and lives in Paris.

**Robert GALAFRIO (KLB 40365), born on 12 May 1926 in Paris.**

Galafrio was arrested on 6 December 1943 at the Spanish border while trying to make his way to join the French liberation forces in North Africa. His imprisonment was followed by deportation to Buchenwald, where he arrived on 19 January 1944 and was assigned to a Kommando in Gustloff-Werk II. Liberated on 11 April 1945, he returned to France on 26 April. Following the war, Galafrio became president of a section of the *Fédération Nationale des Déportés, Internés, Résistants et Patriotes* in his home town of Corneilles.

**Jacques MOALIC (KLB 38348), born on 3 March 1923 in Brest**

Moalic was already active in the Résistance in July 1940. In October 1943, he was arrested while attempting to cross the Spanish border and subsequently deported to Buchenwald. After his arrival on 16 December 1943, he first worked in the Kommando Bau III on maintaining the railway line from Weimar to Buchenwald and later in the Kommando Mibau, where he built motors for the V2 rocket. On 7 January 1945, he was transferred to the subcamp SIII in Ohrdruf. Moalic survived the gruelling work in the tunnel system and the Death March to Buchenwald from 2 to 5 April 1945, where he was liberated on 11 April 1945 and returned to France on 29 April 1945. He worked for the French press agency AFP for almost forty years. He is an active member of numerous memorial associations and lives in Paris.

**Raymond RENAUD (KLB 21448), born on 13 July 1923 in Palinges (Saône-et-Loire).**

Renaud was initially arrested on 3 December 1940 for distributing leaflets, and again on 14 August 1942, when he was sentenced to thirteen months in prison. At the end of this sentence, he was deported to Buchenwald, where he arrived on 18 September

1943. Renaud worked in the Gustloff-Werk II Commando and later became a member of the military unit of the illegal French camp organisation. He was liberated on 11 April 1945 and returned to France on 8 May 1945. For more than twenty years, Renaud worked with young people and actively contributed to safeguarding the memory of all those deported. Raymond Renaud is a Knight of the Legion of Honour and lives in Palinges.

**Raymond TOURAUD (KLB 21716), born on 8 November 1926 in Bagnolet (Seine-Saint-Denis)**

On 18 July 1943, Touraud and his father discovered a cache of weapons dropped by plane and hid it for the Résistance. On that very evening both were arrested by the Gestapo and deported to Buchenwald, where they arrived on 18 September 1943. He was assigned to Baukommando I as a bricklayer and returned to France after being liberated on 11 April 1945, where he later worked as a heating installer.

**The Rendez-vous visiting...**

[Veste Heldburg, 30 October 2022, 13.00 Guided tour, 15.00 Discussion](#)

**Home Education in the German Democratic Republic -**

**How and Where to Remember at the Castle?**

*13.00: Guided tour with contemporary witnesses, Manfred May and Dr. Sebastian Kranich (Advisory Board DENKOrte)*

*Meeting place: DENKOrte Tafel*

*15.00.: Group Discussion with Prof. Dr. Anke Dreier-Horning (German Institute for Home Education Research), Manfred May (Discussion Group for Those Affected by Home Education in the GDR), Adina Rösch (German Castle Museum Veste Heldburg), Dr. Franz Nagel (Thuringian Castles and Gardens Foundation)*

*Moderation: Dr. Sebastian Kranich (Director of the Protestant Academy of Thuringia)*

Between 1949 and 1990, an estimated 500,000 children and young people passed through various institutions run by the GDR's youth welfare system. The reasons behind their institutionalisation varied considerably: everything from orphan care to "educational measures" in the SED regime's sense of the term. In many cases, such institutions also constituted a disciplinary arm of the real socialist authoritarian state with which to enforce its ideas concerning order. For some children and adolescents, they could also mean help and an improvement in their predicament, but in many cases an odyssey of oppression and harassment began when they were admitted. With the children's home at Veste Heldburg and its further use as a special school home, Heldburg also formed part of this home education system between 1954 and 1982. Now, for the first time in decades, many children who once lived in that home are able to speak openly about their experiences, thanks in part to various projects aimed at coming to terms with the past. Though this process is not an easy one, they want an appropriate reminder of how this castle is being used and for this formative, partly traumatic part of their lives. The prerequisite for this process is reappraisal and resolution, and open and constructive discussion with all participants and interested parties. This does not exclude former employees who would like to contribute their views to such a reappraisal process, as well as all citizens of Heldburg who care deeply about "their" castle.

*Project Partner: ThürAZ - Thüringer Archiv für Thuringian Archive for Contemporary History "Matthias Domaschk," Project DENKOrte*

[Notenbank Weimar, 31 October 2022, 11.00 Discussion](#)

## **Castles and Nobility All Over the Map - Does Such A Democratic Culture of Remembrance Flourish?**

*Prof. Dr. Martin Sabrow (Centre for Contemporary History Research, Potsdam), Dr. Miriam Rieger (Thuringian Palaces and Gardens Foundation), Prof. Dr. H  l  ne Miard-Delacroix (Sorbonne Universit   Paris)*

*Moderation: Dr. Markus Lang (Society for the Study of the History of Democracy)*

Hardly any other region in Germany can boast of such an abundance of palaces, castles and gardens as Thuringia. Little wonder, for when the monarchy came to an end with the November Revolution of 1918, eight princes and their families were instantly “removed” from their residences, hunting lodges and other estates. Unquestionably, all these aristocratic residences were to form a rich cultural treasure that has had to be preserved ever since. Opening these buildings to the public is supposed to help keep the elevated costs of maintenance, renovation and monument preservation in check. One of the results of this strategy has been countless exhibitions on noble houses, princely collections and lifestyles, knight's armour and weaponry.

Still, might this be too much of a good thing? Have we developed a culture of remembrance that has subliminally popularised a view that is overly monarchy-oriented and well disposed toward the aristocracy? A view, perhaps, that overly idealises life at the princely courts and ignores the long struggle for democracy? And yet, can (some) castles in Germany not also be “sites linked to democratic history?” Many were the stage for democratic revolutions, in some of them State parliaments met and continue to meet, and we shouldn't forget that in 1919 Weimar's *Stadtschloss* was home to the Reich's first democratically legitimised government. So how can a republican culture of remembrance and the preservation of a rich palace environment be reconciled? Is it also worth looking at France, where the Palace of Versailles represents not only the site of absolutism, but also one of the sites of French democracy and democratic history?

Markus Lang presents some examples from the project “Sites in the History of Democracy,” where castles can also be understood as places of remembrance in the struggle for democracy, its establishment and its daily implementation.

*Project Partner: Society for the Study of the History of Democracy (Gesellschaft zur Erforschung der Demokratiegeschichte e.V.), “Orte der Demokratiegeschichte” Project*

[Weimar, 31 October 2022, 14:00. Guided tour, 16: 00 p.m. Discussion](#)

### **Soviet Memorial Cemeteries: How Politicised has the Memory of the “Great Patriotic War of 1941-45” Become ?**

*14:00: Guided tour with Henrik Hug (Managing Director of the Thuringia branch of the German War Graves Commission)*

*Duration: approx. 90 min., meeting point: Soviet War Cemetery in Ilmpark Weimar*

*4 p.m.: Discussion with Prof. Dr. J  rg Baberowski (Humboldt University Berlin), Dr. Katja Makhotina (Universit  t Bonn), Dr. Michael Krapp (Chairman LV Th  ringen im Volksbund)*

*Chair: Dr. Andreas Braune (Friedrich Schiller University Jena)*

*Venue: Notenbank Weimar*

Across Thuringia graves and memorials for some 30,000 Soviet war dead are to be found, yet they rarely make a distinction according to nationality. Nevertheless, following the outbreak of the recent war in Ukraine, some of them— including the one in Weimar —have become the target for politically motivated actions and the ensuing

property damage in order to protest against Russian aggression. For it was Vladimir Putin who, in his justification for the war, has also been falsifying and misusing the memory of the Second World War to this day. Against such a war-laden backdrop, the Soviet memorials to the Second World War and its victims have become even more politicised than they have been for thirty years. For many, they have continually been an emblematic reminder of “never again war” and also a possible reconciliation with Russia. Can these monuments still credibly convey this conciliatory message to Russia and its people when war is now being waged in their name? In Ukraine and other post-Soviet nations, the process of dismantling such monuments has long since begun, for they now appear as symbols of Russia's claim to power. And how are we deal with them here in Germany?

*Project Partner: Volksbund Deutsche Kriegsgräberfürsorge e.V., Regional Association of Thuringia*

**The Rendez-vous visiting...**

**Erfurt, 31 October 2022, 14:00, Guided tour, 16.00 . Discussion**

**“Ecclesia & Synagoga” - Are there anti-Jewish representations in Erfurt Cathedral?**

*14:00: joint tour of the cathedral with Bishop Dr Ulrich Neymeyr and Prof. Dr Reinhard Schramm*

*Meeting place: Entrance to Erfurt Cathedral*

*16:00.: Discussion with PD Dr. Birgit Wiedl (Institute for Jewish History in Austria, St. Pölten), Bishop Dr. Ulrich Neymeyr (Diocese of Erfurt), Prof. Dr. Reinhard Schramm (Chairman of the Jewish Community of Thuringia)*

*Chair: Prof. Dr. Susanne Rau (University of Erfurt)*

*Venue: Kleine Synagoge Erfurt*

During the early summer of 2022, the case of the so-called Jew's sow sculpture on the Evangelische Stadtkirche in Wittenberg hit the headlines: A pending decision by the Federal Court on whether a medieval anti-Jewish defamatory sculpture on the Stadtkirche should be allowed to stay in place or needed to be removed from public view. The plaintiff saw the sculpture as inciting anti-Semitism; this, he claimed, had not been eliminated by an on-site explanation and the church's distancing itself. The Federal Court did not agree with this argument and ruled that this contextualisation allowed this abusive sculpture to remain in-situ.

Yet, how is the situation elsewhere? Across the ecclesiastical imagery dating from the Middle Ages and the early modern period, depictions of Judaism are widespread and equally subject to strong historical change. They do not always immediately catch the eye and nowadays require expert explanation in order to be discerned in the first place. And they are not always so sharp in the contempt they represent, as is the case in Wittenberg. What representations of Judaism are to be found in and around Erfurt Cathedral? Do they equally express disparagement of Judaism? Henceforth, should they be better explained to visitors? Following a guided tour that will sharpen our perceptions, these questions will be discussed.

*Project Partners: City of Erfurt, Jüdisches Leben Erfurt*

**The Rendez-vous visiting...**

**Jena, Rathausdiele, 31 October 2022, 16:00 Discussion**

**Monument to the Ur-Burschen: What is to become of this memorial?**

*Introduction by Evelyn Halm (JenaKultur, Denkmal und Kunstförderung)*

*Discussion with PD Dr. Stefan Gerber (University Archive of the FSU Jena), Dr. Rüdiger Stutz (City Historian of the City of Jena), Heiko Ziemer (Burschenschaft Arminia auf dem Burgkeller), NN Die Linke, answer pending)*  
*Moderation: PD Dr. Tobias Kaiser (Commission for the History of Parliamentarism and Political Parties e. V., Berlin)*

Highly visible and yet well concealed - this is how the *Burschenschaftsdenkmal* (Fraternity Memorial) at the university's main building has presented itself for years. In June 2011, during the fraternity day in Eisenach, it was the target of a large-scale paint attack, an attack whose traces could not be entirely removed even after a costly renovation. An enclosure, which previously was merely meant to safeguard the monument from weather-related incidents during the colder months, has since permanently covered it. The tarpaulin now protecting it from rain and further vandalism shows photos of the memorial so that passers-by can at least acquire a two-dimensional image of it.

Nevertheless, the question arises where is this *Burschenschaftsdenkmal* to be placed? The memorial was erected on Eichplatz in 1883, but it was not until 1951 that it was relocated to its present location, where it now cannot remain if it is to be shown to the public again in its original form. But does one want to or should one want to display it in its original form in the first place? Is this memorial not an expression of an outdated monument culture—and in any case a symbol of excessive nationalism, male-bonding cronyism, and the calamity of German history? Or does the history of the fraternity of 1815 and thus the memorial not belong inextricably to the university town of Jena, and perhaps even to the history of democracy in Germany? Can such a politicised and controversial memorial be salvaged for the public through dialogue and contextualisation and displayed safely in future?

It is planned to make the memorial visible to the public on 31 October. So, get an idea for yourself and join us for the discussion.

*Project Partner: JenaKultur*

### **The Rendez-vous visiting...**

**Gotha, Tivoli, 31 October, 2022, 16: 00 Discussion**

#### **A German Memory Lapsus? Concentration Camp SIII in Ohrdruf and Jonastal**

*Georg Ribieski (Geschichts- und Technologiegesellschaft Großraum Jonastal e.V.), Dr. Christoph Mauny (Friedenstein Castle Foundation Gotha), Klaus-Peter Schambach (Förderverein Alte Mühle e.V., Crawinkel), Jörg Bischoff (KommPottPora e.V. Gotha)*

*Moderation: David Gilles (Anne Frank Centre, Berlin)*

On 4 April 1945, American troops reached the concentration camp located south of Gotha on the outskirts of Ohrdruf. It was the first concentration camp to be liberated by the US Allies. Amongst the countless dead, they encountered, for the first time, prisoners still alive. International war correspondents were called to Ohrdruf and reported on the "horror camp," located south of the Gleichen castles between Ohrdruf, Crawinkel and Arnstadt, in an area which today is used for Bundeswehr training purposes. While "Ohrdruf" remains a household name in US World War II history, it has somewhat disappeared from the German culture of remembrance. One of the more than 130 subcamps of Buchenwald concentration camp, camp SIII in Ohrdruf was established on 6 November 1944. Prisoners from several European nations were deported here in order to dig tunnels into the nearby Jonastal valley, working under hard labour conditions for up to fourteen hours a day. Sections of that tunnel system and remnants of its foundations still exist. Myths still surround Jonastal

despite the various reappraisals concerning the site, primarily by civil-society. Do they obscure the victims' perspectives? The panellists will therefore discuss the question: *What* and *how* do we want to remember?

*Project Partners: Schloss Friedenstein Gotha Foundation and KommPottPora e.V.*

### **Notenbank Weimar, 31 October 2022, 18:00 Discussion**

#### **Ernst Thälmann: Workers' Leader! Anti-Fascist! Anti-democrat? Explaining the Thälmann Monument**

*Rikola-Gunnar Lüttgenau (Buchenwald Memorial), Dr. Christian Faludi (Society for the Study of the History of Democracy e.V.), Prof. Dr. Hans-Rudolf Meier (Bauhaus University)*

*Chair: Hanno Müller (Journalist, Erfurt)*

The 2021 Weimar Rendez-vous caused a stir: Ernst Thälmann covered up? In keeping with the festival's theme "Heroes (m/f/d)," the *Weimarer Republik e.V.* and the Society for the Study of the History of Democracy had the bronze hero located in the Carl-August-Allee from the GDR era covered up. Their shared objective was not to cause offence, but rather to initiate public debate about Thälmann's role in history and to engage with the question of whether such a monument can still do without an explanatory plaque.

This monument, which has both fallen out with the times and out of sight, can thus become a site for historical learning if its origin and function in the GDR are explained, and also directs a critical regard toward the historical figure of Thälmann. Commemorating victims of National Socialism, reflecting on the role of anti-fascism in the GDR's underpinning ideology, and assuming personal responsibility for parliamentary democracy can thus be jointly enhanced. A working group has designed an explanatory plaque which is to be presented to the public and put up for discussion. The text featured on the panel has been created not least from ideas and suggestions collected during a public inspection on Open Monuments Day 2022.

How should this monument be showcased in future? Join in the discussion!

*Project Partners: Weimar Republic e.V., Society for the Study of the History of Democracy e.V.*

### **History Days**

Together with many of Weimar's institutions that teach history, we are organising the first ever two-day event: *Tag der Geschichte*, offering insights into the past during the festival's Sunday and Monday. All project partners participating in the event will open their doors to the public and lay bare diverse hi/stories that have been concealed behind(not only) their facades.

We cordially invite you to re-discover old familiar places together with us! Our "History Days" will make this an experience to remember.

### **Weimar, 30 October 2022, 11 a.m. Guided tour**

#### **Post-War Weimar. Traces of the Soviet Occupation in Weimar 1945-1950**

*Guided tour with Dr. Julia Landau, Franz Waurig, Rene Emmendorffer and Franziska Mendler, Buchenwald Memorial Site*

Duration: 2 hours, meeting point: Marienstr. 17/ Liszt House

In the wake of the US troops' withdraw in July 1945, Weimar was to become the centre of the Soviet military administration for Thuringia as well as a key military location. Traces of this post-war period can still be found in numerous sites throughout the city today. They bespeak not only of power and repression, but also of

a fresh cultural beginning and a period of difficult rapprochements after the end of the Second World War.

*An event organised by the Buchenwald and Mittelbau-Dora Memorials Foundation.*

### **Weimar, 30 October 2022 Guided tours**

#### **National Socialist “Racial Hygiene” in Weimar: three site visits**

*Guided tours with Steffi von dem Fange and Jonny Thimm, Lernort Weimar e.V.*

*Duration: approx. 60 min. each, meeting points on site*

#### **13:30 Former Reichärztekammer, Bauhausstraße 11**

In 1935, the *Kassenärztliche Vereinigung Deutschlands* (German Association of Statutory Health Insurance Physicians), which had been made toe the line by the National Socialists, commissioned the Jena architect Georg Schirrmeister to design a so-called *Ärztehaus* (Doctors' House) in what was then Kurthstraße, whose purpose was to serve as the control centre for Nazi health policy after 1937. Important health administration institutions in the National Socialist's "model region" of Thuringia, such as the "National Socialist German Medical Association" or the "German Reich Association for Physical Exercise" had their headquarters here. Design elements from the then new building still reveal the Nazi's ideological background in their understanding of health, which focused on individual performance and the "hereditarily healthy" reproduction of the "national community."

#### **14:30 pm Former State Office for Racial Hygiene, Marienstraße 13-15**

The buildings currently used by Bauhaus University once housed the "State Office for Racial Hygiene" during the Nazi era. It was subordinate to the Thuringian Ministry of the Interior and under the direction of Karl Astel, a former Munich sports physician who carved out a career for himself under the Third Reich. This institution's mission was, on one hand, to indoctrinate the population with regard to the idea of race, and on the other, to register them according to "racial hygiene" criteria. A hereditary-biological archive was created for this purpose. The "expert opinions" from the state office's staff determined the forced sterilisation of patients with allegedly hereditary deficiencies. We will provide information about the work carried out by this institution and its ideological background.

#### **15:45 Former Public Health Office, Burgplatz 2**

The first mention of a State Health Office was at Burgplatz 2 in 1941. This was the workplace for the district of Weimar's medical officers. The Health Office institution and its staff were involved in crimes committed by the National Socialists which today could be summed up as "Nazi euthanasia": mandatory sterilizations, forced admissions to "sanatoriums" and other welfare institutions, and the murder of those who were excluded from the so-called *Volksgemeinschaft* on account of physical, psychological, mental impairments or even social maladjustment. We will introduce the ideology underpinning such a *Volksgemeinschaft*, the concept of "racial hygiene" and the work undertaken by the health office.

*An event organised by Lernort Weimar e.V. in conjunction with Bürgerbündnis gegen Rechtsextremismus Weimar.*

### **Stadtschloss Weimar, 31 October 2022, 10.00 & 12.00 Guided tour.**

#### **The Origins of Weimar's Museum Culture? The Poets' Rooms in the Weimar Residence Palace**

Duration: approx. 60 min., meeting point: Stadtschloss Weimar/ Löwen Portal, two guided tours for ten guests per tour.

The year is 1835— guests were visiting Weimar in quest of any traces of Goethe, Schiller, Herder and Wieland. Yet, there were no museums, no monuments. The erstwhile homes of the poets and thinkers were now inhabited by everyday citizens. Grand Duchess Maria Pavlovna recognised this deficiency and had memorial rooms built—in the Residenzschloss of all places—following designs by Karl Friedrich Schinkel. They have been presented to the public as a *Gesamtkunstwerk*, a total artwork, ever since Goethe's 100<sup>th</sup> anniversary in 1849 at the latest. The palace thus took on a new aspect: it was no longer merely the centre for princely power and a symbol of monarchical rule, but was also deliberately stylised as a focal point for the cult of bourgeois poets. But what have bourgeois idylls, spurned loves and criticism of feudal nobility got to do with a castle? A tour provides insights into the process of creating the poets' rooms, which were last renovated from 2012 to 2014.

*An event organized by the Klassik Stiftung Weimar.*

**Weimar, Interim Town Hall, 31 October 2022, 11.00 a.m. Workshop**

**“Tear down the walls in the minds and on the streets!” Artwork in the foyer at Herderplatz 14**

with Lisa Ströer, Project Manager of *Vor Dem Verschwinden*.

Duration: 1 hour, meeting point Herderplatz 14, followed by a (closed) workshop from 12 to 5 p.m. at the Weimar Painting and Drawing School for young people aged 12 to 27.

To register for the workshop please contact Lisa Ströer:

**[stroeer@stiftung-ettersberg.de](mailto:stroeer@stiftung-ettersberg.de)**

*Vor dem Verschwinden* [Before The Disappearance] is an Ettersberg Foundation project which has been seeking out forgotten and missing art from buildings from the GDR era. The GDR attached huge significance to artistic design whenever constructing residential zones and city centres. Murals, reliefs, glass windows and mosaics, sculptures and fountains were not only meant to embellish buildings, but also to illustrate the socialist way of life and world view. After 1990, many GDR buildings either lost their original function or were demolished and/or altered. The associated artwork often vanished into oblivion along with the buildings. The remaining artworks were ultimately removed from their original context and are often in need of restoration as well as being controversial in nature. One highly well-preserved artwork, however, can be found in the foyer of the former Wilhelm-Ernst-Gymnasium at 14 Herderplatz in Weimar. It was commissioned in 1969 for the polytechnic school education centre that had been established there at that time and combines Goethe's figure of Faust with Marx's Communist Manifesto. In 1989, handwritten supplement was added, one which gave this event its title and which asks us to think about how we should engage with these artworks today. In what form should we make them visible and situate them amidst our everyday life and history? The Ettersberg Foundation offers an exploration of this artwork and invites you to get to know the project and share memories and knowledge about building-related artworks in Weimar.

*An event organized by the Ettersberg Foundation / Andreasstraße Memorial and Educational Centre Erfurt with Lisa Ströer, Project Manager Vor Dem Verschwinden.*

**Weimar, 31 October 2022, 11 a.m. Guided tour**

**Suppressed Remembrance Sites? Legacy of Nazi Industrialisation in Weimar**

*Walk with Fridtjof Florian Dossin, Bauhaus University Weimar*

Duration: 60 min., Meeting point: Weimar main railway station

Under National Socialism, Weimar was of unprecedented symbolic significance as a place of remembrance. Yet, in addition to appropriating Weimar's cultural history for the Nazi's misanthropic system and transforming it into a "New Weimar," Weimar was also developed as a district capital into a central location for industry and trade. Numerous testimonies to this development still exist today, but few places commemorate this aspect of their history. No wonder, for many of these structures form part of this city's economic history. Some evidence has been irretrievably erased—and with it the history of those from the main and satellite camps who were forced to work at these sites, often with devastating consequences. Starting at Weimar train station, our tour will take us to selected sites of those crimes that inscribed the agricultural and industrial preparations for war into Weimar's urban space.

*An event organized by the International Heritage Centre at the Bauhaus University Weimar.*

**Weimar, 31 October 2022, 13.00 Guided tour.**

**"Asbach Grünzug" or "Weimar Cultural Project"? A Forgotten Legacy of Modernism**

*Walk with Oliver Trepte (Bauhaus University Weimar)*

Duration: 60 min., meeting point: car park of the city administration, Schwanseestraße (just opposite house number 17)

Whether the *Schwanseebad*, the sports facilities at the Wimar Stadium or the *Weimarahallenpark*—all components of the Historic Asbach Green Corridor are nowadays much-used and manifestly urban spaces in Weimar. Their open space design, however, is still not regarded as part of the city's architectural heritage or a historical monument. The ignorance about this complex is astonishing, for not only does it represent the city's largest building project in the first half of the 20th century, but also because it is a people's park that is unique in Germany. The city tour will explain the complex history behind its creation and the cultural-historical significance of the urban axis, which was created between 1909 and 1932. The architectural context, the urban planning function and the park's overall social background will be explained on site. In addition to a critical reflection on its inherent continuities and contradictions during its development, an appreciation of its high-quality and sustainable planning can also be expected from the commentary.

*An event organized by the International Heritage Centre of the Bauhaus University Weimar.*

**Weimar, Memorial Site Gestapo Cellar, 31 October 2022, 14.00 & 14.30. Guided tour.**

**Opening of the former Gestapo cellar**

*Commentary by Katrin Weiß (Hauptstaatsarchiv Weimar)*

Duration: approx. 20 min. (14.00 and 14.30), Meeting point: Inner courtyard of the Marstall Building of the Weimar's Hauptstaatsarchiv, Gestapo cellar memorial site.

After 1935, the Marstall Building housed, inter alia, the office of the Weimar Secret State Police, which was responsible for the entire area of the NSDAP district of Thuringia as of 1 July 1941. The basement of the Ilm Pavilion—which was used as a prison under the Nazis—houses an exhibition on the Gestapo's history and practices. During the site visit, the historical circumstances surrounding the Marstall Building,

the Gestapo's practices and their close involvement with the Buchenwald concentration camp will be explained. Afterwards, you can visit the exhibition on the Gestapo.

The lecture will also deal with the art project *Zermahlene Geschichte* (Grinding History), which is located in the building's inner courtyard.

*An event organized by the Landesarchiv Thüringen - Hauptstaatsarchiv Weimar.*

**Weimar, 31 October 2022, 15.00 Guided tour.**

**The Quartier der Moderne around the former Gauforum**

Duration: 90 min., meeting point Stéphane-Hessel-Platz

Everyone knows about the “mountain above the city”— with its Buchenwald internment camp—yet traces of the extent of the Nazi's power and violence in Weimar are often only known to specialists. This tour sets out to render visible what is not obvious in itself.

There are many traces of National Socialist ideas about culture and society, notably in the *Quartier Weimarer Moderne* between the Old Town and the district adjacent to the railway station. Here, the Nazi's idea for the “people's community” was reflected in their urban redevelopment and a large-scale architectural project whose intrinsic downside was exclusion and violence perpetrated against supposedly inferior “alien community.”

The anchor points for the History(ies) to be told are the former Gauforum, the Neues Weimar Museum, the “Atrium Weimar” on Jorge Semprún Square, the new “Weimarahalle” (currently a congress centre) and the Bauhaus Museum's immediate surroundings. Amid a dense panorama of contemporary historical, art historical and architectural information, a picture of Weimar and Thuringian history between 1930 and 1945 unfolds throughout the quarter.

*The event is a collaborative project between curators of the “Gauforum Exhibition” and staff of the Museum Forced Labour under National Socialism: Dr. Daniel Logemann, Dr. Dorothee Schlüter, Dr. Justus H. Ulbricht, Karoline Wirth, Dr. Christiane Wolf.*

**Weimar, 31 October 2022, 16.00 Guided tour**

**Weimar 1919 - The Theatre City Tour**

Duration: 80 min., meeting point at the German National Theatre

This city walk will afford participants an insight into those turbulent events of the spring of 1919, as Germany's future was being determined in the small residential city of Weimar. The atmosphere of that period is brought to life by an experienced team of actors at the original historical locations, such as the German National Theatre and the Stadtschloss. In addition to the historical framework conditions, questions and decisions which still resonate today, will also be addressed.

*An event organized by the Weimar Republik e. V.*