

May 3, 2019

Program of the Commemorative Ceremony

to Mark the 74th Anniversary of the End of the War and Liberation of Concentration Camps

Song "Bella Ciao"

The New Choir Hamburg

Opening speech

Dr. Detlef Garbe, director of the Neuengamme Concentration Camp Memorial

Welcome speech

Senator Dr. Carsten Brosda, Minister of Culture and Media

Song "Mir lebn eibig"

The New Choir Hamburg

Speech

Karl Paiuk, survivor of the Neuengamme concentration camp from Ukraine

Speech

Helle Vibeke Sørensen, president of Danish Landsforeningen af KZ-Fanger Fra Neuengamme, daughter of a prisoner of the Neuengamme concentration camp

Film project "Memories – What Remains?"

Students of Ida Ehre School in Hamburg

Song "Zog Nit Keyn Mol"

The New Choir Hamburg

Wreath-laying ceremony at the former bunker

**Commemorative ceremony to mark the 74th anniversary of the end of the war and liberation of
concentration camps, May 3, 2019, 17:00
Opening speech: Detlef Garbe**

Ms. Letterie, Vice President of Amicale Internationale KZ Neuengamme
Senator Brosda,
ladies and gentlemen,

On behalf of the Neuengamme Concentration Camp Memorial I would like to welcome you to this year's commemorative ceremony to mark the 74th anniversary of the end of the war and liberation of concentration camps, which we organized together with the Amicale Internationale KZ Neuengamme. We are very glad to see so many people come from very far away to visit former satellite camps, attend the ceremony at the Cap Arcona Memorial in Neustadt in Holstein and to pay their respect to the victims of the SS terror here in Neuengamme today. We are grateful to the survivors of the Neuengamme concentration camp who undertook a strenuous trip yet again this year, despite their old age, in order to be here with us and to talk to us about their experiences. Natalia Radchenko came from Belarus, Mogens Henrik Nielsen from Denmark, Ivan Moscovich from the Netherlands, Nahum Rotenberg from Israel, Ksenija Olchova from Russia, Livia Fränkel from Sweden and Jewgenij Malychin, Anton Rudnew and Karl Paiuk from Ukraine. This year we have two survivors with us who are attending the commemorative events for the first time: Elisabeth Kischinowsky Masur from Sweden and Margot Heuman from Arizona. 75 years ago, they were both transferred from Auschwitz to different satellite camps of Neuengamme: the Dessauer Ufer camp in Hamburg and the Hanseatisches Kettenwerk armament factory in Langenhorn. We appreciate your being here very much and would like to thank you for it.

The survivor who will speak to us today is Karl Paiuk, who was only 16 when he was sent from Lviv to the German Reich for forced labor in 1942. After an escape attempt he was sent to the so-called *Arbeitserziehungslager* Liebenau (corrective labor camp), from there he was transferred to the Neuengamme concentration camp and eventually to one of its satellite camps, the large camp of the industrial conglomerate known as the "Reichswerke Hermann Göring" in Salzgitter-Drütte. He was liberated in Bergen-Belsen.

There are many family members of former prisoners among us today. They arrived separately or with delegations from Belgium, Denmark, France, the Netherlands and Poland. One of them is Helle Sørensen, President of Danish Landsforeningen af KZ-Fanger fra Neuengamme and the daughter of the Neuengamme prisoner Orla Helmuth Rasmussen.

Senator Brosda, Minister for Culture and Media, will address the audience on behalf of the City of Hamburg. Given that the Neuengamme Concentration Camp Memorial is a part of the Ministry of Culture and Media which will be the case even after it gains independence and becomes a foundation, Senator Brosda has had and will continue to have a special connection to our work.

I would like to extend a warm welcome to Mr. Sharashkin, Consul General of the Russian Federation, Mr. Borkowski, Vice Consul of the Consulate General of the Republic of Poland, Mr. Teller, Honorary Consul of Great Britain as well as other representatives of consular corps, members of the Hamburg Parliament, among

them Ms. Dobusch, President of the Culture Committee, Mr. Koops, Deputy Federal Government Commissioner for Culture and Media, representatives of the Jewish Community, churches and the Islamic Community in Hamburg.

We will also see the film "Memories – What Remains?", created by the 12th grade students of Ida Ehre School in the course of the cooperation project with the Memorial.

Today we are missing many survivors who supported us for decades, told us about their experiences in interviews and testimonies and were dear friends. Among those who have died in the past year, I would like to mention Roland Beaulieu, Pierre Billaut, André Boulard, Ida Desandré, Jean Mével, André Quinton, Tadeusz Sztalmirski as well as Pascal Valliccioni and Hana Weingarten, who were here with us last year.

Those of you who were here last year certainly remember Pascal Valliccioni's impressive speech. He passionately urged "the children, grandchildren, great-grandchildren of the victims and our tormentors to join forces in the same fight" in order to remember, warn about and "condemn any attack on human dignity" today and in the future.

In what way the past events continue to have an impact on the families and the public memory and how memory can serve as a warning, especially today when the number of eyewitnesses keeps growing smaller due to the ever-increasing time gap, are the questions that this year's international forum "Future of Remembrance" has been dealing with in the past two days at the Center for Historical Studies. I would like to thank Swenja Granzow-Rauwald, Susann Lewerenz, Oliver von Wrochem and everyone who helped make this ceremony and numerous other events happen. Special thanks go to Lisa Herbst, our intern, who was in charge of the organization of the entire program including travel arrangements. Church volunteers and the Friends of the Neuengamme Memorial are supporting us again this year by accompanying our guests.

I would like to thank the Federal Government Commissioner for Culture and Media, Free and Hanseatic City of Hamburg, Bergedorf Borough Assembly, Schleswig-Holstein Memorials Community Foundation, Friedrich Ebert Foundation, Körber Foundation and Foundation "Remembrance, Responsibility and Future" for financially supporting numerous events you can read about in the program flyers and enabling us to invite survivors to Hamburg.

I yield the floor to Senator Brosda.

Welcome speech – Senator Brosda

International Commemorative Ceremony on the Occasion of the 74th Anniversary of the End of
the Second World War and Liberation of Concentration Camps at the Neuengamme

Concentration Camp Memorial

May 3, 2019, 17:00, former workshops of the Walther factory

Mr. Paiuk,

Ms. Sørensen,

Ms. Latterie,

Mr. Garbe,

ladies and gentlemen,

We are here today to commemorate the 74th anniversary of the end of the war and liberation of concentration camps.

This day is an important day for us all.

It is a day of painful memories.

And it is a day to take the responsibility for here and now.

I am grateful to all of you, survivors, who are here today with your relatives and your children and grandchildren.

I am also grateful to all the students, especially students from Ida Ehre School, who found their way to Neuengamme.

On behalf of the Hamburg Senate, I would like to welcome you all to the central commemorative ceremony we have organized together with Amicale Internationale KZ Neuengamme.

Many of you were in Neustadt in Holstein this morning and attended the commemorative ceremony to mark the anniversary of the bombing of ships in Lübeck Bay.

As a child I used to spend family vacations in the neighboring town of Pelzerhaken. The way to the memorial behind the steep cliffs was an intrinsic part of the visit to the Baltic Sea and it helped me understand at such an early age how close humanity and inhumanity can be to one another.

The death of 7000 concentration camp prisoners who died in flames, drowned or were murdered trying to reach the coast – right before the end of the horror – marks a particularly atrocious chapter in a series of atrocious chapters of the history of the Second World War and Nazi Germany.

"Crimes committed in the final stages of the war", as they were later called by the judiciary, represented the escalation of the Nazi terror and led to the fact that even the expressions like "end of the war" and "liberation", which should stand for "beginning" and "freedom", leave a bitter taste in one's mouth, having adopted the meaning of "end" and "death" as well.

You, survivors, who have come to Hamburg with your relatives from many different countries, together with your memories and stories represent a direct link to the past events for us who were born after the war. You keep memories of what happened in Germany in May 1945 alive in a personal way. Thank you for your strength and willingness to be here today. You are facing your own memories and the questions young people want to ask you. The fact that you are here 74 years after your liberation should by no means be taken for granted.

Your memories and your stories help us comprehend the incomprehensible and believe the unimaginable. Your testimony of the Nazi horrors is the key, not only to understanding but also to immense responsibility we have to take over today so that the post-war agreement – the promise of "Never again!" - can remain in force in the future.

The Spanish author Jorge Semprun, himself a survivor of the Buchenwald concentration camp, pointed out in 2005 how important it is to keep spreading the story of one's experiences because it goes beyond "the necessary but insufficient work of historians and sociologists."

Your lives, your testimonies and interviews at the memorial and your biographies in the exhibition belong to the most powerful evidence of how important it is to shed light upon the consequences of racism, excessive nationalism and discrimination against a particular group.

In view of the inevitably growing distance to the Nazi crimes and the fact that eyewitnesses are growing silent, it is even more significant to prevent a false representation of the Shoah and the Nazi regime. Together with young generations and representatives of different cultures and religious groups which are parts of our open society, we have to find new ways to take over the responsibility for freedom, openness and diversity in our society.

I am thankful to all of you who have used this opportunity to connect and talk about possibilities of collaboration and the future of remembrance here in Neuengamme.

In the past few days you have discussed not only the growing unease about current far-right nationalist tendencies, but also contradictions in the culture of remembrance and the fact that certain persecuted groups and their children continue to be marginalized.

How can the experience of children and relatives be used in history and political education?

How can you make your voices count?

How can the correlation between social and family histories find its place in education?

At the beginning you are faced with the question what it means to you, children and grandchildren, to deal with your family history.

The same goes for the questions and experiences of children and grandchildren of perpetrators.

What are the differences and similarities in individual experiences and which were the conditions that led to different results?

What would be possible forms of collaboration?

How important such a dialog is, how important it is to really talk and listen to one another, to accept different experiences of second and third generations and thus look into the future shaped by togetherness rather than division – this is something we can all relate to through our own experiences of communication with others.

We are unfortunately witnessing far too often, that things as self-evident as clear communication are not to be taken for granted, that speech is being turned into a weapon yet again and that defamation leads to marginalization. To oppose these tendencies is one of our key tasks in the diverse society we live in.

A vibrant democracy needs citizens who participate in the society and social participation implies active engagement and the introduction of new perspectives.

The Shoah is without comparison a unique crime against humanity committed by Germans which has challenged us to this day and has to keep challenging us. Whoever downplays or trivializes its meaning insults the fate of the victims and their relatives as well as the ideals of our society.

Today, when anti-fascism is a general consensus, it calls for our common responsibility in the struggle against the far-right. However it does not mean that all the other ideological positions of the so-called anti-fa should suddenly expect a broad social acceptance.

Anyone who wants an open society where we get to decide how we want to live every day stands in direct opposition to the idea of a closed society – be it on the right or on the left. Traditional truths and truths which are not to be questioned carry a threat to freedom with them.

What is even more important than the semantic strategies is clarification of practical situations in everyday life, the examination, reassessment and reestablishing of our values rooted in the belief in the unity of reason in the plurality of voices.

We can already see examples of dialogues being initiated between different perspectives due to great social involvement.

The first example refers to the treatment of the history of colonialism and the development of a postcolonial culture of remembrance. For decades it had not been a topic in Hamburg and elsewhere. In a port city like Hamburg, with its numerous connections and colonial entanglements it is one of the most important cultural and political tasks of the city. Hamburg has now accepted its responsibility. And we are working together with experts from the societies affected by colonialism and representatives of civil society organizations. Because decolonization can only happen through dialogue and exchange of perspectives.

The other example is the dialogue with young generations. We talk about them instead of with them far too often. And it is far too often that we, the older ones, want to teach them something without caring for their own perspective.

I think about Fridays-for-Future demonstrations all over Europe, young people in the streets demanding something that is important for them. Yes, young people can learn from the experience of older generations but older generations can learn from young ones too. They challenge us to question and maybe even change our intentions. Dialog has to overcome the generation gap – and it has to really be a dialogue because it is dialogue that makes different experiences and perspectives visible.

This is especially true of the work in the field of culture of remembrance. We have to really work hard to systematically start taking young people's perspective into consideration in order to develop models of education which we will be able to use and which would as a consequence have an impact.

Ladies and gentlemen,

Jan Pillipp Reemtsma once said that remembering the Nazi crimes is more about "the awareness of a threat" than anything else. Since they happened we know that we always have to keep this awareness alive. This is the prerequisite for standing up resolutely against any attempt at repeating them.

Today to remember also means to develop strategies to keep the awareness of the meaning of the breach of civilization this country committed alive and to draw conclusions from it. This responsibility is not getting smaller. On the contrary.

In our society, there is less and less dialogue. Instead, there is more judgment and evaluation – thumbs up or thumbs down. This leads to quick judgment and simple conclusions which fail to meet the requirements of the complexity of our world. Loud and simple populist messages can unfortunately resonate more easily because they offer simple solutions – but at what cost?

Democracy lives off dialogue and debate – about topics which affect us deeply, too. In a community which consists of people with different backgrounds and experiences, this dialogue is absolutely necessary. It is necessary to keep the awareness alive and thus face the threat. Rather than insisting on what separates us, we should create something which brings us together.

Noach Flug, a longtime president of the International Auschwitz Committee, who died in 2011 said a year before his death:

"Memory is like water. It is vital and it finds its ways into new places and to other people. It is always concrete: there are faces and places and smells and sounds before its eyes. It has no expiry date and it cannot be proclaimed finished or processed. "

Memory is not time-barred. Work in the field of remembrance is indispensable. Memory and commemoration take up important places in our society and they will remain this way in our city – while we are looking together into a democratic and free future.

Thank you.

Karl Paiuk's speech
(Survivor of the Neuengamme concentration camp from Ukraine)

Good afternoon, dear friends!

My name is Karl Paiuk, I was born in 1926 and I am a former prisoner of four concentration camps and one of the last ones who was imprisoned in Neuengamme, even though I didn't stay very long in this camp. On January 13, 1943 we were taken to the camp, we had to put on prisoner uniforms and I received the number 15002. In late January we were transferred to the Drütte camp in the town of Salzgitter, where I stayed for over two years. On April 7, 1945 we, 4000 prisoners, found ourselves on a transport with 500 female prisoners from a camp for women. We didn't know where we were being taken and the ride lasted half a day and one whole night. Finally we arrived in the town of Celle, where our transport was bombed. Only around 1000 out of 4500 people were still alive after the air-raid. Those of us who survived were taken to Bergen-Belsen. On April 15 we were liberated by British troops.

Drear friends! I am asking you to make sure the misery my fellow prisoners and I suffered never happens again. I am grateful to people like Detlef Garbe, who keep the memory of all the innocent victims alive. May peace be preserved.

Helle Vibeke Sørensen's speeches
**(President of Danish Landsforeningen af KZ-Fanger Fra Neuengamme, daughter of a former
prisoner of Neuengamme)**

Survivors of the Neuengamme concentration camp,
Mr. Garbe,
Mr. Brosda,
friends, ladies and gentlemen

I am the daughter of Henriette and Orla Helmuth Rasmussen. My father taught math, physics and chemistry at Horsens High School in Denmark. On April 26, 1944 he was arrested by the Gestapo early in the morning. My mother was pregnant with me.

My father was interrogated at the Aarhus prison. My mother was interrogated too. On June 8, he was sent to the Horserød camp on the island of Zealand. On August 14 he was transferred to the Frøslev camp close to the German border. In this camp, in the barrack 14, my father received news that he had gotten a daughter and that was me.

On December 21, 1944 my father was sent to the Neuengamme concentration camp without having seen me. He received the prisoner number NG 68 340. After a few days he was sent on to Dalum where he stayed until late March 1945, when all Danes were sent back to Neuengamme.

On April 20, 1945 my father was transported to Friedrichsruh by the White Buses and then on to Denmark. The agreement which made it possible for the Danes to leave the Neuengamme camp also implied that they were not allowed to stay in Denmark and had to be sent on to Sweden. My father was briefly detained in the Møgelkær prison before he was sent to Sweden.

When the White Buses reached the Danish border, my mother had already arrived having cycled 130 km from Horsens to the border. The last 40 km she was picked up by a fish transporter. She waited for days at the border until she finally spotted the bus carrying my father. Since the bus wasn't guarded, she drove to Møgelkær near Horsens by bus. They took the bicycle along too, on the roof of the bus.

The following day my mother cycled to Møgelkær with me in a box on a baby carriage frame which was attached to the bike. She wanted to introduce me to my father even though there was a fence with barbed wire between us. I don't remember anything, but my father did.

After a few days he found himself on another transport, this time to Sweden via Frøslev. The bus reached Copenhagen, May 4 came, the war ended and on the following day peace was restored in Denmark.

My father went back to his everyday life and continued teaching at the same school in October 1945 until his retirement in 1977.

In the beginning he didn't talk much about his time in Germany. He only said that "there was no reason to, not even my best friend believed what I had told him." My mother told me that his mother told him: "Stop meddling." Eventually my father got quiet and said nothing more about what he had gone through. As I started asking him about it, I was referred to Åke Svenson's book "The White Buses" and Odd Nansen's book "From Day to Day".

His time in concentration camps had a great impact on the rest of his life. If someone asked him how he could survive in a concentration camp, he always said: "As far as I'm concerned, I can say that I got a daughter at the time and I was determined to come home to see her. This thought kept me going." My father never felt hate towards Germans, he went to Germany with his family as soon as it was possible again. As early as 1950 he passed through Germany on his way to Paris and in 1953 the whole family went on a trip through Germany in a Volkswagen, where we also visited my mother's family in Hamburg.

It was not before 1986 that my father started talking about what he experienced in concentration camps. He was invited to a meeting in Papenburg, Emsland where he talked about his imprisonment to a group of young people.

My father died in 1992 at the age of 81, tired of life. My mother died in 1996 at the age of 86. Her last days were marked with fear, especially the fear of breaking down because then everything would go wrong. Belated concentration camp syndrome.

The first time I heard my father give a speech about his imprisonment was on April 20, 1987 at the Church of the Holy Ghost in Copenhagen, where the monument for those who died in concentration camp is located. From this day I accompanied him to commemorative ceremonies and meetings at the Danish Neuengamme Association.

In 1988 I took part in my first pilgrimage with the Neuengamme Association. It brought me closer to my father and other former prisoners and helped me gain a better insight into their suffering and understand it. Neuengamme has been an important part of my life even since.

In 1990 I became a member of the Danish Association of Concentration Camp Prisoners, in 1997 a board member and in 2005 the first president.

I am now working on keeping the promise I gave to Helge Hansen, the Neuengamme prisoner with the number 69 493 in Dalum in 1998:

"You will never be forgotten"

May their memory be honored.

Introduction to the film "Memories – What Remains?" by 12th grade students of Ida Ehre School

Ladies and gentlemen, welcome to this year's commemorative ceremony at the Neuengamme Concentration Camp Memorial

We are 12th grade students of Ida Ehre School and in the past four months we have worked on a project which focuses on the lives of survivors and their children and grandchildren as well as the impact and consequences their experiences have had on their lives. The past and the history of the country we grew up and live in has moved and occupied us. With this project we wanted to deal with the topic more thoroughly and show that history must not repeat itself.

We agreed on four questions which had to be answered over the course of the project and in interviews:

- Has the persecution been a topic in your family?
- How has the family history affected you as a person and your daily life?
- What do you think about current political developments and far-right agitation?
- How would you want to see the culture of remembrance of the Neuengamme Concentration Camp Memorial as well as the politics develop in the future?

We knew from the start that we wanted to talk to the people personally and hear about their experiences directly from them. We formed groups which would focus on different aspects of the project. There were groups in charge of the organization, research, interviews, technical support and our group was in charge of the speech. Together we made a schedule for the following weeks and months. We also dealt with the topic of the culture of remembrance at school, we read texts, had discussions and gathered impressions and ideas. Next step was to prepare ourselves for the interviews and to make appointments for them. Since we wanted to get different generations involved, we talked to a daughter, a granddaughter and a great-granddaughter. We could personally meet and talk to two of the people we interviewed. The third interview had to be conducted via Skype due to the distance, but this was not a problem for us. After the interviews, we had to choose what we thought were most important and strongest statements and shorten the initially lengthy film to 15 minutes. Finally we agreed on the title "Memories – What Remains?"

We produced a 15-minute film which illustrates the lives of the first, second and third generations. We would like to show it to you today.

Transcript of the film "Memories – What Remains?"
by 12th grade students of Ida Ehre School

Question 1:

Has the persecution been a topic in your family?

Yvonne Cossu: Well, the family at that time was my mother and myself because I had no brother or sister and my grandparents, my father's parents, were a bit far away in the south of France. I was living in Brittany. Of course, we talked about it but not much. And my mother and my grandparents protected me and they didn't talk much about that in front of me. They thought it was better for a child not to hear too much about that. I don't think, maybe it was not so right because it would have been better to speak. Otherwise, I thought in myself about that, perhaps it would have been better if I could have spoken with my mother. But we didn't speak. We spoke a lot of my father, but my father alive, what he liked, what he wanted to do and that sort of thing but not about deportation. So I kept that inside me and I don't think it was such a good idea in fact.

Student: It's always better to speak about it.

Yvonne Cossu: I think it would have been better, yeah.

Student: Yeah, especially because you were so young, so you also didn't know anything about it and just got the information that he is buried in a mass grave.

Yvonne Cossu: Yes and I couldn't believe in his death because there was no burying, no tomb to go and put flowers on or that sort of thing. He had no tomb, he had not been buried anywhere in France so I couldn't believe it and for years I thought maybe he went to the east or something and he would come back. And I've spoken with friends of mine and it was the same for many of us. We couldn't believe, there was no proof no concrete proof of the death.

Martine Letterie: I think we are somewhat of an exception. We have talked a lot about the persecution in our family. The conversations have changed over time. When I was a child, I was only told exciting stories about resistance. I found it exciting but I didn't understand how emotional the topic was. It was only when I became a mother myself that I understood how difficult it must have been for my father. Since then I've talked about the topic in a different way. It was never a problem, but it was difficult to talk about emotional consequences.

Franciska Henning: I knew there was a story, but I didn't really understand it before I was 15. So it wasn't a secret. The problem was that my grandpa, my great-grandfather's son, died when I was 13, which means I never got to talk to him about it and I really regret it. I find it such a pity because I would have really liked to hear from him personally what he thought of it, how it was for him to grow up without a father.

Question 2:

How has the family history affected you as a person and your daily life?

Yvonne Cossu: I didn't speak about it. My friends were surprised later on when they said well we knew your father had died but you never spoke about it so, no, I lived my life. I married, I didn't have children but I lived a normal life you could say. And then getting older, when I was near my retirement, suddenly I thought maybe I could just face things instead of, you know, trying to put it back and I decided when I was 60 years old, to

come to Neuengamme for the yearly pilgrimage to the camp and that year I decided to come to Neuengamme and discover where my father had suffered.

Martine Letterie: I think that my family history has affected me to a great extent. You can also see it in my work since I've written a lot about the Second World War. It is a topic I've written about and it has had a great impact on my life. For example, my father lost his father when he was 10 years old and the way I was brought up also changed drastically when I was 10. At that time my parents started thinking of me as an adult and left me to my own devices. Before that, they used to take great care of me and do nice things with me. When I turned ten, they started perceiving me as an independent person and this came from my father because he also became independent at the age of ten. My mother became independent at that age too, due to a different war story. So both of them had lived independent lives and this is what they expected from me, too. This had a great impact on my life. And I want to make it better for my children. But life goes on. They always say: It is always about the war, isn't it done already? They haven't been affected by the war in the same way my husband and I have been. Every generation is a bit further away from it and that is good.

Franciska Henning: It has influenced me because I grew up with it. My great-grandfather was a social democrat and that was the reason he was imprisoned. That is why we are social democrats too. If not us, who? Besides, it is simply a wonderful story which I am always happy to tell. Only rarely is one really able to say: My great-grandfather was a resistance fighter at the time. Some people say it and believe it too but there are not too many cases to talk of. Therefore I am a bit proud and it also helps when you work in the field. I would really like to work in the field one day.

Question 3:

What do you think about current political developments and far-right agitation?

Yvonne Cossu: I decided that I had to do something not just leave things going on. But do something to make things known. People say: that's what happened, how could it happen, how did it come, how did German people come to obey such stupid orders from a mad man? I cannot help calling him Hitler, it's just he was a mad man, who gave stupid orders and he didn't take into consideration human beings.

Martine Letterie: I am truly worried and afraid when I see it. And I hope to make a small contribution through my work and my books. In addition to that, I visit students twice a week and talk to them about what is happening. It is also a warning to make sure it doesn't happen again. It is small, I don't know if it really helps but I hope I get through to one person at least. I am really anxious about what is happening in the Netherlands and in Germany too: the agitation and the reactions to refugees in whole Europe. I am very worried.

Franciska Henning: I am a little afraid of course. I think those are partly such outdated beliefs. Of course that refugees have to be integrated into the society and that it doesn't simply run smoothly, it implies certain problems as well but, hello, they are people.

Question 4:

How would you want to see the culture of remembrance of the Neuengamme Concentration Camp Memorial as well as the politics develop in the future?

Yvonne Cossu: I'm trying to work with them because I visit the forum every year, which is called "Future of Memory" and it's organized by the KZ-Gedenkstätte Neuengamme. I think it's very important if we work together: French people, Belgians, people from the Netherlands and from other countries. I think that's how we can manage to make things better. If we work each and one apart it's not that useful. We have to come together that's very important I think.

Student: And according to that, do you think, that this is enough or do you also think that the politics have to make the right decisions now?

Yvonne Cossu: Yes, they have, but how can we force them to take the right decisions? That's very difficult. There will be soon European elections. I think it's in May and that will be very important too and I'm really anxious. I think if they win, because they will make something different and new that makes me anxious.

Martine Letterie: I was very happy about the statement all German memorials issued in December. It was an important political statement which made it clear that they are concerned for the future of democracy. I think it is very good that they did that and it is difficult of course because one shouldn't always choose a side. In this case I find it good. It is also our responsibility to warn, to show what happens if democracy doesn't work. That is an important duty of memorials.

Franciska Henning: In terms of politics, I would like to see more money invested in memorials so that I can go on doing my job and keep getting paid for it. At the moment I am a student intern and as soon as I'm no longer a student, I cannot go on working in the same field because there will be another student coming to do the job. Of course I would like to have a job which would allow me to do something similar. We will see. Something will surely change because we live in the time when eyewitnesses are dying. This is a great issue my generation is facing and yours, too. We will be the last ones to say: we could talk to our grandparents about it, they actually experienced it.

Credits:

It was an honor to take part in this project.

Memories – What Remains?

We give the past what we owe it and the present that what makes it acceptable.
(Siegfried Lenz, 1988)

Participants...