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Jewish Studies Fellowship Reflection 2

I spent the second half of my travels in Berlin and Munich, Germany to investigate the Holocaust memorialization within each city as well as the concentration camps of Ravensbruck, Sachsenhausen, Buchenwald and Dachau.

Akin to Warsaw, 90% of Berlin was destroyed during World War II, mostly by Allied fire bombing. After the Berlin Wall came down, most of East Berlin was reconstructed and currently Berliners are in the process of reconstructing the King's Palace of Prussia as a symbol of Berlin's return to the rich, tolerant, multicultural city that was marred by Nazism and Communism.

An all-city bike tour acquainted me with Berlin's city sites. The buildings and monuments are associated with three eras of significance: The Prussian monarchy, World War II and the Cold War. The interlinked history of the city makes Berlin a microcosmic mirror to the world's history: Monarchy, WWI, fascism, WWII, communism vs. capitalism.

The bike tour highlighted several sites associated with Holocaust memorialization, including Babelplatz, the former Nazi luftwaffe building, Hitler's bunker, the Holocaust Memorial to the Murdered Jews of Europe, and the Reichstag (now the Bundesrat). I returned to the same bike company to take the Third Reich tour, which introduced me to Rosenstrasse, the Neue Synagogue, stolpersteine, Hausvogteiplatz, Topography of Terror, Anhalter Bahnhof, the German Resistance Memorial Courtyard, the site of the T4 Aktion Project, and Georg Elser's memorial. Joe, a Berliner, led the all-city tour and Rob, an American expat, led the Third Reich tour. Both were full of information.

Babelplatz, which encompassed Humboldt University, the first Berlin Catholic Church, and the theatre house, was the site of many book burnings by the Nazis. Hitler is thought to have hated Berlin because only 5% of Berlin's votes went to the Nazi Party. Two subtle memorials now sit on the ground where the books went up in flames in 1933. The first memorial is a simple plaque not far from the steps of the university, which used to be a library. The plaque, in German, says something along the lines of, "Where you burn books, you eventually burn people." Heinrich Heine, a Jewish man, declared this in 1820 during the Spanish Inquisition. In hindsight, Heine's words eerily read as a prophecy of the Holocaust, which occurred over a century later.

The other memorial, nearer the theater house, necessitates the viewers to sit on their knees and peer through a glass pane in the ground. Beneath the pane is a pit filled with white sand and surrounded by empty white bookshelves. The empty shelves intuitively stand for the library shelves after the book burnings.

The former Nazi luftwaffe building stands in front of both the site of the former Gestapo headquarters, now the Topography of Terror Museum, and the Berlin Wall monument, the

longest stretch of continuously standing Berlin wall. At the foot of the Berlin Wall monument is an open air museum chronicling the rise of Nazi power and crimes.

Joe joked the luftwaffe building is still a site of evil as it now holds the offices of the tax ministry. The building demonstrates Nazi architecture: thick concrete, straight lines, no ornamentation and small windows to keep in all the secrets. The building stands in contrast to the Parliament buildings of present day, which are intentionally made of glass to symbolize the transparency of the government to its people. A glass dome was installed in 1999 on the Reichstag building to allow the citizens “to look down upon and control” the Bundestag.

Hitler’s bunker, apparently a 4 story chamber measuring 1500 square meters, currently lies beneath a parking lot in between apartments formerly owned by communists, and in the vicinity of a sauna frequented by gays and the Holocaust memorial and museum. A bit of poetic justice. The German government did not reveal the location of Hitler’s bunker to the public until 2006. The Germans wanted to keep the site unknown, citing that they did not want people to dig it up and pay tribute to Hitler. Though keeping the Neo-Nazis away sounds like a decent reason, I think Germany is not as selfless as its self-representation. By not revealing the bunker’s location, Berlin evaded having to pay for security detail for decades. The bunker’s location, which now has an accompanying panel description, was only revealed in 2006 because the government did not want world cup soccer fans milling around the adjacent communities guessing its location. The Soviets apparently found pieces of Hitler’s rotted jaw to confirm his suicide, but records of the remains are still in Moscow and inaccessible.

The Memorial to the Murdered Jews of Europe was at its inception a point of controversy because the memorial was only dedicated to the Jewish victims of the Holocaust. While digging the plot for the field of stelae, workers found the bunker of Hermann Goering. Though some argue the site of the memorial is now tasteless, others find it a fitting sign that the evil of the Nazis has been overcome.

Though Berlin is covered in graffiti, there is no such street art on the stelae. This is because not only is there 24/7 security detail, paid for by the government, but also the stones are coated by anti-graffiti material. The spray-on chemicals became a point of contention as well because the company, Degussa, was the international producer of Zyklon B during the Nazi era. To atone, Degussa has promised to recoat the stelae for free for as long as Germany is a country.

The main objectives of the design are to feel the sense of agony the Jews felt in their transition from the ghettos to the camps. The stelae look like gravestones, and become increasingly taller toward the middle of the field. At the outskirts of the field are trees to represent the glimmers of hope and sparks of life the Jews felt at the beginning. However, the deeper visitors move into the field, the more disconnected and lost they feel from the people around them.

Unfortunately, the memorial seems more like a playground than a site of remembrance. Kids disregard the rules; they hop from stela to stela and run around the field laughing, ignorant of the weight of this memorial.

In 2008, Berlin's first publicly gay mayor, Klaus Wowereit, inaugurated a memorial to the persecuted gays of the Holocaust. The memorial is placed kitty corner to the Memorial to the Murdered Jews, just inside the Tiergarten, and shrouded by trees. The memorial is a single, grey, slanted stela, mimicking the units of the field of stelae, which comprises the Memorial to the Murdered Jews. I peered through the window of the stela to watch a video, on loop, playing vignettes of contemporary gay and lesbian couples kissing. The reel had recently been updated to include lesbians, although no documentation on pointedly lesbian persecution in the Holocaust has been uncovered.

On the Third Reich tour, we stopped at Rosenstrasse, where there is a memorial in a small park. This park formerly was the site of a Jewish community center. The Nazis had put 1,500 Jewish men into this center to transport them to Auschwitz. 25 men had already been sent to Auschwitz when 600 people, mainly women who were the wives and friends of the men, protested the Nazis. The memorial commemorates this successful civilian protest against the Nazis because all the men were released and the 25 men were returned home from Auschwitz.

At this memorial, as at every Holocaust-related memorial, there is permanent security detail. The security is a symbolic gesture by the German government to say, "We failed to protect you (the Jews) before, but we will never fail again."

The Neue Synagogue is today a replica of the synagogue destroyed in the 1950s. On Kristallnacht, the legend goes that 20 Nazis broke into the synagogue and started a fire. Before the Nazis could continue their arson, a German officer with a single pistol chased the Nazis out. Salvaged from the synagogue were archives of Jewish family trees, which unfortunately were used later by the Nazis to find and deport Jews in the city.

My favorite form of memorialization in Germany began illegally by a man in Cologne. The man removed a cobblestone from a sidewalk and replaced it with a metal block engraved with the name of a Holocaust victim, his dates of birth and death and to where he was deported. There are now 30,000 stolpersteine (stumbling blocks) in the world and 3,000 in Berlin alone. These stolpersteine epitomize Germany's take on Holocaust memorialization: low-key yet powerful. Rob, our guide, said he lived in the city for two years before recognizing a stolperstein. The blocks mark the homes from which Holocaust victims were forcibly taken, and highlight the issue of ownership. These blocks reminded me of the fictional book and movie, *Sarah's Key*, in which a French family had moved into a former Jewish family's home, ignorant, or turning a blind eye, to the history of the flat.

Unlike the subtle yet shocking memorial of the stolpersteine, the three mirrors at Hausvogteiplatz are cliched and slightly flawed. Hausvogteiplatz, formerly the epicenter of Berlin's fashion industry, is now a financial district with an open-air food market. Behind the market and at the top of the Hausvogteiplatz U-Bahn station steps is a memorial of three mirrors. The mirrors are meant to ask the viewer, "What was your responsibility in the Holocaust?" The artist did not have the foresight to think about the mirrors' meaning to people who were not directly associated with the Holocaust, but I guess the memorial may now ask, "What would you have done?"

Another form of subtle memorialization spans the steps leading up from the Hausvogteiplatz U-Bhf station. On each step are names and addresses of people who “disappeared” from the district during the Holocaust. These names may only be seen from an angle walking up the steps.

The Anhalter Bahnhof Train Station was the deportation site of the Jews to the Theresienstadt camp. Alongside the fraction of preserved train station is an accompanying plaque with the numbers of people deported by year. The plaque shows 42 people were deported on 27.3.1945, after the war was essentially over.

The T4 Aktion project is commemorated only by a plaque at the border of the Tiergarten. The T4 (T4 meaning Tiergartenstrasse) euthanasia program began with portable buses driving around neighborhoods, gassing handicapped German kids. The irony of the T4 program was Nazi leader Josef Goebbels was born with a clubbed foot and therefore defined as physically handicapped.

The German Resistance Memorial Courtyard commemorates Claus Von Stauffenberg and his collaborators’ attempt to assassinate Hitler, known as Operation Valkyrie. A naked statue of Von Stauffenberg stands in the middle of the courtyard. The nakedness has roused a controversy over its many possible interpretations. On panels along the walls are photos of the July 20, 1944 failed attempt, of which prompted the July 21st executions of all five involved men. Rob was not impressed by Von Stauffenberg, not only because the attempt was poorly thought out, but also because Von Stauffenberg was not a humanitarian, but a power-hungry German officer.

The monument to Georg Elser, a towering, black metal profile of Elser’s face, is located at a sidewalk corner in a downtown square. Elser, unlike Von Stauffenberg, was not a politician but a watchmaker. He acted alone in his assassination attempt on Hitler, taking a year to learn how to make a bomb. He planted the bomb at the Burgerbraukeller beer hall in Munich, at which Hitler was giving a speech to commemorate the anniversary of the Beer Hall Putsch. Poor weather conditions had shut down the Munich airport, so Hitler decided to end his speech early and to catch a train back to Berlin. The bomb went off only 13 minutes later and Elser, who tried to flee, was caught and executed in Dachau 3 weeks before the day of Hitler’s suicide. Only in 1960 did the German government finally believe Elser acted alone, and his monument was erected in November of last year.

I visited Ravensbruck, 40 minutes outside of Berlin by train, and Sachsenhausen, another 40 minutes further than Ravensbruck on the same line.

Ravensbruck is a small memorial-museum, so the information desk had no audio guides. I followed a map around the Ravensbruck exhibits, but unfortunately, most of the information was only written in German. Ravensbruck was a women's concentration camp and most of the prisoners were German women dubbed “asocials.” The camp was razed, so in lieu of foundations, the memorial-museum laid black gravel and created shallow depressions to demonstrate the former sites of the barracks. Visitors walk on a lane flanked by the depressions,

the voids left by the deaths of the women prisoners.

In front of the depressions are little signs which label the former barracks: Judenblock, penal block, sick bay. At the far end of the camp was a preserved tailor's workshop building. Though all the panels were in German, I was able to look at the accompanying photos. Cement sculptures from a 1999 exhibition stood in one room: figures of different types of prisoners, denoted by the triangle symbols attached to stakes piercing their hearts.

One of the more enlightening (and English translated) exhibits focused solely on the camp brothels. Ravensbruck inmates were transported to camps such as Dachau, Sachsenhausen, Buchenwald and Mauthausen to work in brothels. These brothels were meant to incentivize work by male camp inmates, but at camps like Dachau, the brothels were closed after a few months because the prisoners refused to frequent them. Another exhibition space held articles, books and letters from inmates of the camp, including Nina Schenk, countess of Von Stauffenberg.

I found the most effective form of memorialization within Ravensbruck on the second floor of the jail block. In each cell is a memorial room dedicated to one of the nations from which the women prisoners originated. Each room is decorated differently, by either individuals or an organization from that nation. Nations include Albania, Greece, Belgium and Spain, and memorialization ranges from art to information, abstract to figural, numbers to symbolism. On the bottom floor of the jail are memorial rooms for the July 20 failed assassins and for the Sinti and Roma.

The camp also includes a burial ground overlooking a lake. The wall behind the burial ground contains the names of all the nations of the women. Facing outward at the lake's end, toward Furstenberg/Havel on the other shore, is the tall "Burdened Woman" statue. She carries a limp prisoner in her arms.

The SS guards' houses have been converted to exhibitions with further information on the camp. My favorite exhibit was of the camp matrons, whose power and evil stood in stark contrast to the women inmates' weakness.

Sachsenhausen was intriguing because from 1936 to 1945 the camp was a Holocaust concentration camp, but from 1945 to 1950 it was the largest special labor camp used by the NKVD Soviet Secret Service.

The Nazis told the townspeople of Oranienburg that the camp was meant to re-educate "misguided comrades" through hard work. By building an onsite gas chamber and crematorium, the townspeople never knew the exact number of deaths.

One of the main exhibits focused solely on propaganda and the media. It was astounding that foreign journalists and photographers visited the Oranienburg camp in town (which was different from Sachsenhausen) to document the "show camp" of 1933.

Sachsenhausen's permanent exhibition, "From Memory to Monument," was inaugurated in 1961 and chronicled how the camp itself became a memorial-museum. One information plaque talked about a monument in the camp by Hans Eickworth. The original monument had a red triangle on top and a relief of a Soviet soldier holding a liberated prisoner in his arms.

The monument was re-worked in 1955 to leave only the red triangle. This re-done monument highlights the motivation behind memorialization and the controversy behind depiction. Former prisoners disapproved of another monument, a sculpture called "Liberation" by Rene Gratz, because they did not want to be portrayed as weak and wretched.

The camp was well-maintained, from the camp entrance to the barracks. Behind the "Arbeit Macht Frei" sign and barbed wire fence was the death strip, which still retained green grass. Guards were given bonuses and holidays for shooting prisoners who strayed (or were pushed) onto the grass.

A feature unique to Sachsenhausen was its shoe-testing track. The semi-circular track had varying turfs, and inmates would be given boots, regardless of foot size, to march on the track for 18 ½ to 25 miles a day.

Just beyond the shoe-testing track loomed an obelisk with 18 red triangles to represent the 18 European countries of the political prisoners. This obelisk was built under the socialist German Democratic Republic, whose sole focus was anti-fascism. Thus, there is no reference to ethnic, religious or other prisoner groups on the obelisk because they were not relevant to the GDR agenda. Though from 1936-38 the camp housed mostly political prisoners, from 1938-42 mainly Jews were incarcerated.

The prison was also a prominent feature of the camp because it included a section for special prisoners, such as Martin Niemöller. Niemöller, a Protestant pastor, was a personal prisoner of the Führer, and is most famous for his quote, "First they came for the Socialists..."

The extra-long infirmary barracks hosted an exhibition on medical experimentation. Another permanent exhibition had a particularly haunting display of the neck-shot device used to murder thousands of Soviet POWs (10,000 were shot in 10 weeks in Autumn 1941 alone). The neck-shot device was hidden within the walls between two rooms. In the room with the POW, the device looked like a measuring rod, but when he stood up against it, a Nazi in the other room would point the barrel of his gun through the wall and shoot the POW in the neck.

My trip from Berlin to Buchenwald was complicated, far and expensive. I encountered extreme difficulty figuring out how to simply travel to Buchenwald. Finally, thanks to advice from Trip Advisor, not any German tourist information official, I was led to Weimar. I had to take a two hour train from Berlin Hbf to Naumburg, switch trains for a 30 minute ride to Weimar and then take a bus from the station to Buchenwald. Buchenwald was the most isolated camp I had visited.

Like Sachsenhausen, Buchenwald became a Soviet special camp from 1945-50. However, unlike the well-maintained camp of Sachsenhausen, most of Buchenwald was only foundations, overgrown with flora. This overgrowth of nature made Buchenwald distinct from all the other camps I had seen.

Simple memorials were strewn across the grounds along with descriptive panels. Buchenwald, like Ravensbrück, had a memorial to the Sinti and Roma, which was a batch of concrete pillars with the names of the various concentration camps. At the far end, hidden by

trees, was the site of the notorious Little Camp, which was a converted horse barracks. The Little Camp had especially poor conditions and was responsible for 5,000 deaths (mostly Jews) from January to March, 1945 alone.

The permanent exhibition displayed more disturbing imagery than the other camps I had visited. Though most of the descriptions were in German, the photos and artifacts sufficed. In addition to information on life in the camps, the exhibition also dedicated a section to the liberators, the Americans. The most interesting artifacts were the instruments and technology produced by companies that are still working today, like Siemens, whose electric generator allowed the fences to remain charged during storms and possible power outages.

The most poignant aspect of the camp was the preserved crematorium cellar. The musty room immediately provoked my mind to imagine the corpses that were held in the cellar until they could be cremated. Lining the walls of the cellar were chains used to strangle 1,100 men, women and children.

Upon leaving the camp, I noted a Young People's Center to address younger generations about the Holocaust.

Before leaving Berlin, I visited the Holocaust Museum under the field of stela. I had to wait in a line above the museum because visitors must pass through security detectors at the entrance. The museum was small, and incorporated the stela structures extending down from the ceiling.

The museum begins with a timeline of events, then moves to a second room, where on the ground are illuminated plaques of witness testimony, diary entries and final letters to family members. Many visitors had to sit down after reading a plaque illuminating the goodbye letter from a little girl to her father, who knew she and her mother were about to die.

The third room had real examples of persecuted families. Each display contained a family photo, information about the family's history, a map of where each family member was transported, and the fate of each member. This room was the most effective individualized memorialization I had ever seen in a museum. Visitors saw whole families, whether with four or sixteen members, destroyed by the Holocaust.

The fourth room took individual memory a step further. Visitors sat in a dark room, listening to the names, dates of birth and death, and short descriptions of each recorded Holocaust victim's life in German and English. The audio, titled "Collecting Traces," is supposed to take seven years to go through each victim once.

My final stop of my trip was in Munich, Germany. After WWII, Hitler's job was to spy on potential radical parties that would pose a threat to the Weimar Republic. He spied on the German Workers' Party's meetings, which were held in what is now an Apple Reseller store. After becoming the leader of the German Workers' Party, Hitler gave speeches in beer halls and gardens, including the Hofbrauhaus beer hall in the middle of Munich. Hitler's Beer Hall Putsch began at the Burgerbraukeller, the site of which is now a Hilton. I took a Third Reich walking

tour and an all-city bike tour to learn the history of the Nazi movement's inception. The tours followed the path of his putsch across a bridge over the Isar river, through Marienplatz and the opera square, until it was stopped at the end of Odeonsplatz.

I found Munich's memorialization sub-par in comparison to that of the other cities I visited. Only one memorial I saw commemorated the victims of the Holocaust, the rest were memorials to the German citizens.

The first memorial I was introduced to in Munich actually irritated me. A German inscription on the tower of the Glockenspiel clock read something akin to, "Thank you to the American soldiers who liberated the German citizens from Nazi Rule." This memorialization gave me the negative impression that Germans were saying they were the victims, completely disassociated from the Nazi Party's crimes.

Another memorial to the Germans was at Odeonsplatz, where the Beer Hall Putsch ended with 16 Nazis dead, including Hitler's personal bodyguard. During Nazi Rule, a shrine to the "16 Martyrs" was placed at Odeonsplatz, with two guards attending it at all times. When Germans passed, they were forced to give the "Heil Hitler" salute, so as a form of passive resistance (or because the salute just became frustrating to do everyday on the way to work) Germans began walking in an alley behind the shrine to avoid the guards. That alley today is paved with a thin line of copper cobblestones to commemorate the passive resisters. Locals refer to the alley as "Dodger's Alley."

At the edge of Munich's Englisher Gardens is a memorial to the White Rose Resistance. The memorial is a simple white block, engraved with an inscription about the White Rose Resistance. As per Jewish tradition, visitors have paid their respects by placing stones on the symbolic gravestone of the university students and dean.

The only memorial to the Holocaust victims in the city was under construction. On the outskirts of the city center was the "Platz for the Victims of the Nazis," established in 1985. The memorial, meant to represent all the Holocaust victims, was a black tower with a caged perpetual flame. There is one sign about the memorial, only in German, which seems to show Munich's ambivalence in erecting the caged flame. Currently, four million euros are being invested for an upgraded memorial of twice the size, which will open concurrently with the Nazi History and Documentation Center.

I also saw the site of the former Gestapo headquarters, now a Bayern LB building, and Hitler's personal office balcony. On all of the preserved former Nazi buildings, the eagle and swastika emblem has been removed and the drill holes filled. I could make out the outlines of these emblems, which symbolized to me that Germany can hush-up but never erase its history. Above the doorway inside a former Nazi luftwaffe building, an eagle still hangs with the remnants of a stone swastika in its claws. Emblematic stone eagles and Nazi helmets are also still part of the building's facade.

I took a tour to the Dachau concentration camp with an American expat named Eric. He said in 1972 when he tried to visit the camp there were no direct bus lines from the train station

and people from the town told him they did not know the camp's location. Bus #726 has since been established to shuttle hoards of visitors from the train station to the camp and back. Eric contradicted Marta (my tour guide in Warsaw) when he said the Poles were anti-semitic and as early as 1937 proposed to send their Jews to Madagascar.

Dachau was the first camp established by the Nazis and the first camp to use the color/shape prisoner grouping system. This system demonstrates Nazis believed Jews were a race, not a religious group. The Soviet POWs at this camp were not even tallied in the prisoner count because they were directly taken to the shooting range.

Unlike Joe (my tour guide in Berlin), Eric believed there was no question the Germans knew what was happening to the Jews because Dachau had subsidiary camps in neighboring towns like Augsburg and Munich. However, he understood why the Germans kept mum, making the analogy that Americans know the Mafia is out there causing terror, yet we would rather not meddle.

The SS built a crematorium and gas chamber in Dachau, but there is no evidence the gas chamber was ever used (which could be because all witnesses were either killed or will not speak up because crimes against humanity have no statute of limitations). The fake shower heads and real drains indicate the Nazis had the intention of using the gas chamber. Unlike the other camps, the policy at Dachau is no tours allowed in the gas chamber because it is deemed inappropriate.

Outside the gas chamber is a sculpture of the unknown liberated prisoner. His posture is defiant: looking off to the side, hands in his pockets and feet apart. This posture is the exact opposite of the posture the Jews had to hold during roll call: eyes downcast, hands at their sides and feet together.

What set Dachau apart from the other camps for me were the memorials. On Dachau's grounds is a Catholic church with a bell tower donated by Austrian survivors of Dachau, a Protestant library deliberately built in an architectural style Hitler would have hated, a Russian Orthodox church voluntarily built by Russian soldiers, and a Jewish meditation space built from basalt rocks from Israel.

Near the entrance of the camp is an artistic memorial. The memorial includes three ramps which represent the mountain trails from the rock quarries the prisoners from Dachau had to climb while carrying stones on their backs. A large black sculpture erected in 1968 is meant to symbolize the depth of hopelessness. The work looks abstract, but is not far from a literal representation of the disfigured bodies of the prisoners who threw themselves onto the 10,000 volt fences. On one side of the memorial is a sculpture of the different colored symbols prisoners had to wear as patches. In 1968, homosexuality was still illegal in Germany so the pink triangles are absent. Still today, asocials and gypsies are discriminated against, so black triangles are absent as well. The artist did leave empty triangles to perhaps let the viewer choose what colors to fill-in. To the other side of the memorial is a vessel with the ashes of the "unknown prisoner," (a play off the tomb of the unknown soldier). Eric said these ashes make this site a cemetery, and by law, once a site is a cemetery it is always a cemetery and must be maintained. These ashes are thus the insurance policy that Dachau, as well as many other camps, will not be destroyed.

Above the ashes is a sign with the words “Never Again” in Yiddish, French, English, German and Russian.

This trip was a phenomenal experience; I was able to learn more about the history of the Holocaust as well as about the cultures of memorialization in Poland and Germany. The different nationalized views of the people I interacted with, and the outlooks to memorialization by different cities gave me a better understanding of the commonalities and differences of humanity’s reception of acts of ineffable inhumanity.

Comparing Poland to Germany, Poland’s memorialization was more overt and had a heavy emphasis on honoring the resisters like those of the Warsaw Uprising and Oskar Schindler. The Poles see themselves as victims and fall back on their numbers of persecuted Polish Catholic priests and POWs to claim their vulnerability. Holocaust memory also tends to be conflated with memory of the Soviet atrocities.

Germany’s memorials tended to be more subtle; often memorials had no accompanying plaques, and concentration camps were much more difficult to access. Germany also tended to see its general population removed from the Nazi party, by emphasizing its resisters and small percentage of votes that went to the Nazis. Berlin especially had an incredible amount of museums and memorials, but like the Poles, it is difficult for Berliners to disentangle the overlapped Soviet and Holocaust histories, especially because of the Berlin Wall. Tours in both Poland and Germany also inflated the cultural tolerance of each respective country prior to the Third Reich.

My upcoming plan is to use what I have learned from my travels to create a public blog. This blog titled, “The English speaker’s guide to visiting seven Holocaust concentration camps,” will hopefully serve as a tool to help others who would like to tour the concentration camps, but are experiencing difficulties figuring out how to visit the camps and what the camps entail.