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167. *Aufbau* 60 (28 October 1994): 32.
168. Gerda Lowenstein is an alias I invented.
169. Letter in German to Eberhard Diepgen, 1 September 1986, SK Berlin 1987 (B-C).
170. Letter in German to SK Berlin, 17 March 1979, SK Berlin 1987 (B-C).
171. Letter in German to Eberhard Diepgen, 1 September 1986, SK Berlin 1987 (B-C).
172. For a general overview of the phenomenon of the historical witness (*Zeitzeuge*), see Sabrow and Frei, eds, *Die Geburt des Zeitzeugen*.
173. Hans Sahl, "Hier wächst eine Jugend heran, die sich nichts vormachen lässt," *Aufbau* 53 (18 December 1987).
174. *Aktuell* 46 (February 1987).
175. "Bilanz" and "Etat" documents provided to me by Rüdiger Nemitz, SK Berlin.
176. In regard to the second generation of German Jewish refugees, Henry Marx writes (in German) in 1994: "There would be thousands of people who one must bring to look with pride at their German Jewish heritage. The German cities should make themselves acquainted with such a task—a mission for the 21st century, through which Germany could win new friends, which it urgently needs. "Fast 120 Städte laden ein," *Aufbau* 60 (28 October 1994): 2.
177. At the same time, efforts to preserve German Jewish heritage increased within the community. Herbert A. Strauss of the Research Foundation for Jewish Immigration conducted over one hundred interviews together with colleagues. Also, Michael A. Meyer, born in Berlin and an immigrant to Los Angeles, became one of the leading historians of German Jewish history.
178. See Novick, *The Holocaust in American Life*, 207–38.
179. On the rise of Holocaust consciousness in the United States, see *ibid.*; Diner, *We Remember with Reverence and Love*; Greenspan, *On Listening to Holocaust Survivors*.
180. This only grew stronger with German unification, when the recognition of a "historical responsibility" became a founding principle of the united Germany making a particular commitment to Jews around the world.
181. On normalization discourse, see Goschler and Kauders, in Brenner, *Geschichte der Juden in Deutschland*, 360ff.
182. Judt, *Postwar*, 811. See the last chapter, "From the House of the Dead: An Essay on Modern European Memory," in *Postwar* for a more detailed but still concise overview.
183. Kräutler, *Dieselbe Stadt*, 18–19.
184. See *ibid.*, 34.
185. This renaming of streets and other city features has been referred to as "naming as geography" by Joseph Massad, although Massad refers to how this process is used to exclude certain groups and I use it to include people. Massad, "The 'Post-Colonial' Colony," 315.
186. For a discussion of ideas of national redemption through reconstructions of Jewish sites and the resulting passivity toward and ignorance of present problems, see Meng, *Shattered Spaces*, 163ff.
187. See, e.g., the stories of how Bert and Siegfried Kirchheimer were invited and hosted by Bremerhaven and Saarbrücken on several occasions. Kirchheimer, *We Were So Beloved*, 181ff.
188. Eder, "Ein 'Holocaustsyndrom?'" 633.
189. See *ibid.*; and Eder's book *Holocaust Angst*.
190. A memoir that gives a powerful account of the complexity of problems and emotions that a refugee's return to her former hometown caused, not only for her but also her daughter and the Germans involved in the program, is Chapman, *Motherland*.