

Das Haus der jüdischen Geschichte und Kultur von Baden

(The House of Jewish History and Culture of Baden)

gives Bruchsal a unique selling point, according to the Protestant pastor Dr. Joachim Hahn, author of many publications on the history of Jews in southwestern Germany and editor of the website www.alemannia-judaica.de:

„This is quite a great idea, a House of the History of Baden Jews in Bruchsal. [...] The initiative is very good, because it has the goal that the land of the former synagogue in Bruchsal is handled most responsibly. I think that with reference to Freiburg, mistakes of the present should also not be repeated in Bruchsal. If one does not want to repeat these mistakes, it would be very important to reach a consensus in the planning for the land between the city (administration and municipal council), the groups in the city that are important for the commemoration work, possibly also the church communities (if there is interest in the topic), but then above all also with the Supreme Council of the Israelites in Baden, in addition to including voices from the circle of the former or the descendants of the Bruchsal Jewish families. If this process would succeed in Bruchsal, it would contribute greatly to the reputation of the city.“

The House of Jewish History and Culture of Baden - a cultural real estate

By Dr. phil. Günter Majewski, Bruchsal, chairman of the Förderverein Haus der Geschichte der Juden Badens e.V. (Association for the Promotion of the House of the History of the Jews of Baden).

The Association, which is committed to the establishment of the House of Jewish History and Culture of Baden on the site of the synagogue that was wantonly burned down in 1938, does this in order not to forget the rich coexistence of Jewish and Christian fellow citizens in Baden over the centuries. Otherwise, the unfortunate work of the National Socialists would be one step closer to its completion. This is to be counteracted - on historical ground - by a cultural real estate.

The project, which was initially conceived only as a museum, underwent a clear profiling as a future research and educational institution and as a meeting place for the general public in the years 2018 to 2021 by the Förderverein (Booster Club) Haus der Geschichte der Juden Badens e.V., with positive support from the public.

But after uncounted meetings of the Association's board with authorities, offices, politicians, local history societies, after video conferences, general and special press work, television interviews, cultural events and after many thousands of distributed or mailed copies of flyers, letters, brochures,

etc., but also the development of its own Internet presence at **www.geschichtshaus-badischer-juden.de**, it became apparent that the Association must represent the following points and theses on its own:

The search for a subsequent use of the previous fire station

In 2018, the city administration advertised a public hearing and idea-finding process. Worldwide, 49 people or institutions participated in this ideas competition¹. Many thought-provoking proposals, especially from descendants of Bruchsal or Baden Jews, were submitted.

Subsequently, the city administration of Bruchsal has announced an ideas competition for the summer of 2019, limited to the region, for the reuse of the Old Fire Department on the site of the former synagogue, especially for architects and architectural firms. Of the 18 submissions² that met the competition criteria, several were commendably selected by the jury convened by the city administration and included in further considerations. It very quickly became apparent that the design submitted by the Karlsruhe District Office (Landratsamt) was the most practicable.

However, no matter which solution will prevail in the future, we of the Association are of the opinion that a cultural real estate should be built on the former synagogue site. In other words, not a Holocaust memorial or a „dead“ museum, but a **multifunctional teaching, learning, research and meeting center** for Baden, Baden-Württemberg, Germany and Jewish descendants worldwide.

The existing real estate, the Bruchsal fire station

of the former fire department on the site of the burned down synagogue (by the way, this combination of succession was probably a worldwide unique event!) can certainly be converted into a cultural real estate. However, an important aspect here is the preservation of the facade with the five entrance gates, which is so important in terms of urban planning and remembrance.

- It is certain that this place belongs to the sole mediation of Jewish life!
- It must also be clear that the still existing and uncovered foundation walls of the former synagogue must remain visible and must be protected from vandalism by an enclosed, perhaps also accessible space.
- And just as there is a dress code for many public facilities that are open to the public. Uniforms are not welcome at this location.

The discussion about financing the renovation or new building is currently causing a lot of controversy. The city of Bruchsal does not want to take on this financial task. However, the intention of this project is of supra-regional importance, which means that the federal state of Baden-Württemberg must also be taken to task. Ideas and imagination are needed here.

Expectations that Jewish institutions or Jewish private persons should participate in the costs we reject for moral reasons. This is especially true after Jewish fellow citizens were forced to sell their cherished and honestly acquired valuables and real estate for less than their value during the Nazi

1 (2021-09-01) https://www.bruchsal.de/site/Bruchsal-Internet/get/params_E561773071_Dattachment/4023116/Alle%20Original-Vorsch%C3%A4ge%20als%20Gesamtdokument.pdf

2 (2021-09-01) https://www.bruchsal.de/site/Bruchsal-Internet/get/params_E530715852_Dattachment/3910063/Dokumentation_Alte%20Feuerwehr_Synagoge_Version_2019_10_24.pdf

era. This also in view of the fact that the synagogue was built from the private funds of the Jewish community members, but they were never compensated for the loss of their place of worship.

In order to keep the costs of a conversion as low as possible, the Bruchsal city administration prefers the possibility of integrating the former synagogue land into the adjacent school complex, whose holder is the Karlsruhe district. The real estate is to be given to the district on a hereditary lease and leased back for the district's or the city of Bruchsal's own purposes.

The district has already expressed interest in participating in the project. It is also being considered that the district should assume the costs for the conversion or new construction. In this respect, financial resources from the state of Baden-Württemberg or the Karlsruhe district are conceivable as a secure option.

However, the extent to which access to the property as a future educational facility for the Handelslehranstalt (commercial school) is up for debate must be clarified in advance. A school auditorium on the first floor of the building, which would also be used for other educational purposes or cultural events, would probably be possible. Attention must be paid to the influence of a redesign of the area (e.g. schoolyard, securing the foundations). It is certainly not in the interest of the descendants of Jewish fellow citizens if the exposed synagogue stones are used as seats for having a snack.

It is essential to include the descendants of Jews from Baden and Bruchsal in the considerations. The ongoing discussion in Freiburg about the *Site of the Old Synagogue (Platz der Alten Synagoge)* shows that the descendants must be involved in time for a dignified treatment of the site of a former synagogue.

The frequently expressed wish of Bruchsal citizens to establish a *Forum for Democracy and Freedom* (Peasants' Revolt, Baden Revolution, liberal-democratic culture of remembrance, democracy in Baden, etc.) on this synagogue site or to relocate the city museum here should be examined by the city administration under the condition that the buildings are separate, i.e. independent structures. The „Administration + Offices“ part of the new building proposed by the district, which adjoins the Lutherhof, would be a suitable location. There is no room for this in the *House of Jewish History and Culture of Baden*. Simplified organizational structures, synergy effects and networking must be considered in the overall planning.

Let us concentrate once again on the

future *House of Jewish History and Culture of Baden* and what we want to have fulfilled in it.

Apart from the usual safety conditions that must be fulfilled in every public house, such as staircase as escape route, barrier-free access or technical rooms and sanitary facilities, etc., the following rooms would have to be accommodated, whereby we are well aware that here the discussion must be open for the later procedure:

- Administrative rooms,
- several closed work rooms for research purposes,
- an archive,
- a seminar room for at least 30 people as well as
- an assembly hall or auditorium for about 200 people.

Furthermore, exhibition rooms (which can also be used in combination with each other and in multimedia) serve for the local and supra-regional presentation of Jewish life. These exhibition rooms and the auditorium, which can be used by the public, can remain flexibly divisible and thus also serve smaller groups as seminar or lecture rooms. This avoids a „dead“ exhibition area in each case.

Closed display cases in which showpieces are exhibited could be distributed throughout the building and convey that this location was filled with Jewish life. It goes without saying that the explanations of the exhibits (as well as all other visible signs) must be in four languages: **German / English / French / Hebrew.**

Internal work

The main focus of the daily work in the *House of Jewish History and Culture of Baden* by one or two full-time staff members and possibly other volunteer assistants who are up to and worthy of this function,

- is the research and documentation of Jewish life in Baden as well as transnational incidents related to Baden Jews (especially during and after the Nazi period);
- is the organization of seminars and lectures, also concerts and celebrations;
- connected with the latter planning is the public relations work to communicate Jewish customs (especially the customs of Orthodox Judaism) and, if necessary, to build bridges to Christian customs and liturgy;
- the elaboration of maps (local as well as supra-regional) is possible, where for example everywhere by means of existing and future stumbling stones reference is made to former Jewish life or property.

The Jewish Academy

The state government supports the establishment of a *Jewish Academy* for Baden-Württemberg during the contract period with 200,000 euros annually. This *Jewish Academy* could be excellently integrated into the concept presented. This academy will open up access to citizens and provide Jewish perspectives on the pressing issues of our time. In this way, it will make it possible to break down prejudices and counteract anti-Semitism at the educational level as well. This would complement the *Jewish University in Heidelberg*.

School town Bruchsal

Bruchsal is home to the State Fire Brigade School (Landesfeuerweherschule), the Baden-Württemberg Police College (Hochschule der Polizei) is also based in Bruchsal, and recruits are regularly in training at the General Dr. Speidel Barracks. In addition, there are all kinds of general education schools in Bruchsal, also under private sponsorship. Here it would be worth considering whether the two state police rabbis should not be offered an office in Bruchsal, since Bruchsal rightly bears the title of „school town“. Here, the two state rabbis could offer civic education beyond the police, could convey what Jewish life in Germany means, in order to counteract anti-Semitic or racist tendencies.

An important focus of the *House of Jewish History and Culture of Baden* could be the playful introduction of kindergarten and school children to the topics of anti-Semitism by means of interactive elements under pedagogical guidance. This could also be done in the context of migration and racism.

A place to learn about civil courage and resistance

The plans of the Karlsruhe Association *Lernort Zivilcourage und Widerstand*, which wants to promote active and present-related historical learning using concrete examples from the region, should definitely be included in the design considerations. In nearby Kislau, this learning site is to be built on the grounds of the former Kislau concentration camp. Hundreds of Nazi opponents were held there from 1933 to 1939. In addition to the history of the camp, it will also be possible to learn why it is necessary to counter anti-democratic tendencies in good time. The two exhibition sites are intended to complement each other.

After note

The Friends would like to express their sincere thanks to *Ulrike Schüler* (Hamburg), *Peter Odenheimer* (Basel), *Stephen Grosz* (London) and *Raymond V. J. Schrag* (New York). These four descendants of Bruchsalers of Jewish faith created an elaborate *Petition of the Descendants of the Jews of Baden for a House of Jewish History and Culture of Baden* and sent it to the Lord Mayor, the Mayor and the City Council. 127 petitioners worldwide have joined this petition, mostly stating - often in very personal, emotional and moving words - their reasons for wanting such a history house.

From the petition text

„We, the descendants of the Jews in Bruchsal, wish for the future a strong coexistence with the town of Bruchsal, where we have our roots. Just now the opportunity arises to remember the Jews in Baden at that time on the terrain of the synagogue destroyed in the 3rd Reich. [...] We would like to build bridges from the past into the future at the place that was of such special significance for our ancestors. For us, the History House of the Jews of Baden belongs at this place steeped in history. A space of encounter, of remembrance, of community for all the inhabitants of Bruchsal and the descendants of the Jewish people who had their home in Bruchsal, scattered all over the world. [...] We would greatly appreciate your support to implement the project of the Jewish History House.“

The House of Jewish History and Culture in Baden - Attempt at Implementation.

By the Board of the Association for the Promotion of the House of the History of the Jews of Baden e.V. (Vorstand des Fördervereins Haus der Geschichte der Juden Badens e.V.)

The idea

Why a house of Jewish history and culture of Baden in Bruchsal?

This place of learning should NOT be a museum of remembrance of the Shoah. Before the Holocaust, with the murder of six million Jewish people, there were 1,200 years of living Jewish culture in Baden to remember. The Jews of Baden were an old-established group that had lived here continuously since the 9th century, despite persecution and expulsion.

Unfortunately, this 1,200-year history is usually only read from the end. In the meantime, the Holocaust is again being discussed in schools, as is the period of National Socialism from 1933 to 1945, but mostly not the contributions of the Jewish women and men who helped build and shape our Baden homeland over 1,200 years.

The National Socialists almost achieved their goal of making this forgotten. When we hear „Jewish“ or „Jews“ today, the images produced by the Third Reich spontaneously come to mind. Images of Jews on their way to the train to Gurs or to the concentration camps, Jews in train cars, behind fences, emaciated, disfigured to the point of dehumanization, on piles of corpses. If there are any positive images at all, they are of Jews playing klezmer music and dancing merrily.

We do not see the people who lived in our midst, we do not see the Jews who did much for our country in Germany, in Baden, but also here in Bruchsal.³ The people mentioned in the footnote are only a few from a list of many, many people of Jewish religion who contributed to our Baden identity and prosperity. In this retrospective, however, it must not be forgotten that Jewish life in Baden had already re-emerged in 1945 and has been actively engaged in our society ever since.

Baden as a pioneer of Jewish equality

With the edict of 1809, Judaism was recognized as a religious community in Baden for the first time in the whole of Germany. This was the basis on which the Jewish citizens of Baden finally achieved civic equality in the mid-19th century. With civic equality, Jewish fellow citizens were now free to choose their place of residence. However, the history of the Jews of Bruchsal cannot be told without the history of the Jews from, for example, Obergrombach or Heidelberg. The history of the Jews of Karlsruhe or Mannheim cannot be told without knowing about the influx of the so-called country Jews from the surrounding towns into the big cities.

3 For example, **Otto Oppenheimer** from Bruchsal, **Eugen Bruchsaler** (co-owner Obermoser AG) from Sulzburg, the founders of the Bruchsal paint factory, the **Katzauer Brothers**, the German architectural historian, architect and pioneer of state monument preservation, **Prof. Dr. Fritz Hirsch**, who extensively renovated Bruchsal Castle and St. Peter's Church. Banker **Julius Bär** from Heidelberg, the Odenheim-born scholar **Ludwig Basnizki**, the politician and Reichstag representative **Dr. Ludwig Marum**, who, like the member of parliament **Ludwig Haas**, attended the Schönborn-Gymnasium (Grammar School) in Bruchsal, or the member of the Reichstag **Ludwig Frank** from Mannheim, the national soccer players and German champions **Gottfried Fuchs** and **Julius Hirsch**, both from Karlsruhe, the painters **Gustav Wolf** from Östringen and **Leo Kahn** from Bruchsal, the Karlsruhe writer **Anna Ettlinger** or the Nobel Prize winner **Richard Willstätter** from Karlsruhe, the architect and composer **Dr. Richard Fuchs** or the family of the editors of the New York Times, **Sulzberger** from Heidelberg.

More and more descendants of escaped Jews come to Baden to research the history of their ancestors. The stumbling blocks laid in many towns in Baden alone are a reason for many descendants to visit the home of their Baden ancestors for relocations or as part of private trips. With its excellent transport connections, the historical real estate and the first-class inner-city location, Bruchsal is an ideal location for a house of Jewish history and culture in Baden.

No place in Baden would be better suited than Bruchsal for the *House of Jewish History and Culture of Baden*

The Jews of Baden were an old-established group who, despite persecution and expulsion, had lived here continuously since the 9th century.⁴

About 2/3 of all Baden people of the Jewish faith lived in and around Bruchsal, that is in northern Baden. So what better location for such a museum than the historically rich ground of the former Bruchsal synagogue?

The chairman of the Jewish Religious Community in Baden (IRG), Rami Suliman, specifically suggested Bruchsal as the site for the *House of Jewish History and Culture of Baden*. For centuries, Jewish life took place on the site of the former Bruchsal synagogue. Since the 18th/19th century, Karlsruhe and Mannheim developed into Jewish centers. Bruchsal is centrally located between these two centers of Jewish life in Baden and was itself an important center of Judaism.

It is a unique opportunity to lend authenticity to a history house on the synagogue grounds with the Old Fire Station located on it and the still existing foundations of the synagogue. Other places in Baden can also plan a similar history house, but only Bruchsal has this deep credibility of the location.

Integration into the Baden-Palatinate museum and research landscape

This history house is an ideal, logical addition to museums or places of learning in the surrounding area

The *House of Jewish History and Culture of Baden* complements the Baden-Palatinate museum landscape in an unparalleled way. There are many Jewish cemeteries in and around the Kraichgau region. At the nearby concentration camp Kislau, the learning site „*The Road to Democracy - Resistance, Revolution and Freedom*“ is planned. Museums in the vicinity are the Jewish Museum Emmendingen, the Palatine Museum *SchPIRA* in Speyer, the Jewish Museum in the *Raschi House* in Worms or the museum *Synagogue Affaltrach*.

The World Heritage Committee has designated the *SchUM cities* of Speyer, Worms and Mainz as UNESCO World Heritage Sites⁵. These include the Speyer Judenhof, the Worms synagogue district, and the old Jewish cemeteries in Worms and in Mainz. As an association of *SchUM cities*, Mainz, Worms and Speyer formed the center of Judaism in Europe in the Middle Ages. Buildings and cemeteries, which are among the oldest testimonies of Jewish life in Germany, still tell of the

4 In 1925, the Baden statistics counted 24,064 Jews. They were distributed among 123 communities. The largest Jewish communities in Baden in 1925 were in Mannheim (6.972), Karlsruhe (3.386), Heidelberg (1.412), Freiburg (1.399) and Pforzheim (886).

Jews in Baden: 1808: 12.000, 1862: 24.099, 1900: 26.134, 1925: 24.064, 1933: 20.617, 1938: 8.725

5 (2021-09-01) <https://schumstaedte.de/en/>

eventful history of the three communities. The proximity to these SchUM cities is another argument in favor of the *House of Jewish History and Culture of Baden* in Bruchsal.

Research institutions in Karlsruhe, Heidelberg, Frankfurt, Freiburg - and Bruchsal

Research and teaching can also be the focus of the *Haus der jüdischen Geschichte und Kultur von Baden*. The proximity to several research institutions such as the *KIT* in Karlsruhe, in Heidelberg the *Hochschule für Jüdische Studien*, the *Ruprecht-Karls-Universität* and the *Zentralarchiv zur Erforschung der Geschichte der Juden in Deutschland*, or in Frankfurt the *Goethe-Universität* and the *Fritz Bauer-Institut* as well as the *Albert-Ludwigs-Universität* in Freiburg open up the possibility of scientific and didactic cooperation. High-quality jobs can be created in Bruchsal.

The foundation walls of the former synagogue

An indispensable part of Bruchsal's culture of remembrance

Marburg has established a *Garden of Remembrance (Garten der Erinnerung)* on the site of the former synagogue. This *Garden of Remembrance* in the middle of the city is an important place of remembrance in a positive sense, because today it is a place of encounter and everyday life. According to the Jewish Community of Marburg, these are „historically important fragments, especially in light of German history and the current situation“.⁶

On the square of the *Old Synagogue in Freiburg*⁷, a water mirror tracing the ground plans of the former synagogue can be found as a place of remembrance. The city sees it as its duty to remember its fellow citizens who were persecuted, deported and murdered during the National Socialist era and to „stand up against anti-Semitism and racism as well as for peace and freedom and to defend these values resolutely“.

The *Memorial Garden* proposed by the architects of the district office and also by some descendants of the former Bruchsalers significantly enhances the synagogue foundation walls.

A Holocaust museum?

No. The contributions and merits of the Jewish people of Baden to our country are the focus

The *House of Jewish History and Culture of Baden* is explicitly not a Holocaust museum. The focus there is primarily on the contributions and merits of Baden residents and Bruchsal residents of the Jewish faith, who have successfully contributed to our state's history in culture, politics, science and business. Explicitly, the History House is not intended to be a memorial to the Holocaust.

6 (2021-09-01) <http://www.garten-des-gedenkens.de/>

7 (2021-09-01) <https://www.freiburg.de/pb/1154785.html>

Ludwig Marum - more than „just“ a Bruchsaler

One of the most important German politicians comes from our town

The anti-Semitism commissioner of the state of Baden-Württemberg, Dr. Michael Blume, calls for Ludwig and Johanna Marum⁸ to be strengthened as figures of identification and honored in the history of the state:

„The Baden democrat Ludwig Marum, who came from a Jewish family, and his wife Johanna Marum are to be mentioned here in a special way. Ludwig Marum participated in the Weimar Republic in the Landtag and in the state government of Baden and as a member of the Reichstag. [...] It is now high time to give these Baden-Jewish democrats and Nazi victims a deserved place in state history alongside Eugen Bolz, the Scholl siblings or Elser [...].“⁹

As called for by the anti-Semitism commissioner, Ludwig and Johanna Marum could and should be commemorated in a prominent place on the former synagogue grounds. They could be commemorated with a special exhibition in the House of Jewish History and Culture of Baden. The planned learning site in Kislau, „*The Road to Democracy - Resistance, Revolution and Freedom*“ („*Der Weg zur Demokratie – Widerstand, Revolution und Freiheit*“), is only a few kilometers from Bruchsal. Ludwig Marum was murdered there in 1934. Both learning sites, Bruchsal and Kislau, would complement each other in an exemplary way.

A religious museum or a place of learning against anti-Semitism and racial hatred?

The Jewish History and Culture House is not a religious museum.

The question of any religious affiliation does not arise. People of Jewish faith were murdered because the National Socialists formulated a „*racial affiliation*“ from a religious affiliation. Through religious affiliation they formulated their racial theory and anti-Semitic ideology. The phenomenon of anti-Semitism, which had existed for centuries, was perpetuated with the aim of exterminating people of Jewish faith through mass murder.

At present, a resurgence of anti-Semitism can be observed, although the enlightened part of our society no longer thinks judgmentally in categories such as religious affiliation, skin color or origin. *The House of Jewish History and Culture of Baden* sees itself as independent of religious affinities. The reference to the Jewish religion results from racial ideology, hatred of Jews and the murder of six million people of Jewish faith.

8 Ludwig Marum's hometown is Bruchsal. He grew up here, went to school here, celebrated his Bar Mitzvah in the Bruchsal synagogue and was a trainee lawyer at the Bruchsal district court. Marum was a lawyer with his own law firm in Karlsruhe, a member of the state parliament, a Baden minister and state councilor, and later a member of the Reichstag. In 1933, he was imprisoned, taken in a shovel ride from Karlsruhe via Bruchsal to the concentration camp Kislau and murdered there in 1934.

9 (2021-09-01) <https://stm.baden-wuerttemberg.de/de/themen/beauftragter-gegen-antisemitismus/>

Role models in Frankfurt and Warsaw - and an exhibition in the Generallandesarchiv

Frankfurt and Warsaw serve as role models

Similar projects to the *House of Jewish History and Culture of Baden* exist both in Germany and in other countries. Two museums and an exhibition are mentioned here as examples, whose respective concepts could serve as models for the Bruchsal project:

The Jewish Museum Frankfurt¹⁰

The Jewish Museum of the City of Frankfurt am Main is the oldest independent Jewish museum in the Federal Republic of Germany. It collects, preserves and communicates the nine hundred years of Jewish history and culture of the city of Frankfurt am Main in a European perspective.

The Museum of the History of Polish Jews, „POLIN“¹¹

The idea of a museum dedicated to the history of Polish Jews emerged in 1997. In the same year, the City of Warsaw released for this purpose the only remaining undeveloped land in the former Jewish Quarter of Warsaw. The museum houses rooms for temporary exhibitions and a permanent exhibition on the history of Polish Jews from the Middle Ages to the present day. In addition, the educational center also offers meeting and conference rooms. The museum places a special emphasis on introducing even kindergarten and school children to the subject, with a particular focus on encounters with Jews living in Poland today. Currently, the *POLIN* is the largest cultural investment in the Polish capital.

The exhibition of the State Archive of Baden-Württemberg

„*Equal rights for all?*“ portrays the history of the Jews of Baden as an important part of the culture of this country, which was destroyed by persecution and murder during the National Socialist era. But it also poses the question of the conditions and perspectives of Jewish life in contemporary Germany. The exhibition was first shown in Karlsruhe in 2010 and was planned as a traveling exhibition.

How could these ideas be implemented in the Old Fire Station?

The existing vehicle hall can be converted into the aforementioned assembly hall. Above it on the 1st floor are the rooms for the *House of Jewish History and Culture of Baden* with a museum store, and on the 2nd floor the exhibition on *Jewish history and culture in the Kraichgau and Bruchsal*. There, Jewish families of the region in particular are presented in an exemplary manner. On the (currently non-existent) 3rd floor there is space for a café and/or a (kosher) restaurant, above which there is a roof terrace with catering and a view over Bruchsal, into the Rhine plain, Kraichgau and northern Black Forest.

10 (2021-09-01) <https://www.juedischesmuseum.de/en/visit/jewish-museum-frankfurt/>

11 (2021-09-01) <https://warsawtour.pl/en/project/polin-museum-of-history-of-polish-jews/>

The design of the cultural real estate

The Jewish history and culture of Baden

Today, much is no longer presented on panels with long texts as it used to be. Information is now „packaged“ in interactive stations, because modern museum pedagogy works differently today.

Interactive elements should be included, such as an interactive map of the Jewish communities in Baden with brief information and a photo of the synagogue and a portrait of each. Or one could make a short film about the Jewish association cemetery (Verbandsfriedhof) in Obergrombach with explanations of the grave culture and motifs.

Selected Baden personal stories illustrate the topics¹².

These topics are interesting and important (according to Dr. Uri Kaufmann):

1. *Middle Ages: „Ashkenaz“, Hebrew manuscript Lake Constance area, (possibly image of the Jew in Christian art: Freiburg Cathedral).*
2. *Early modern times: displacement to the countryside: rural Jewry: peddlers and cattle dealers, rural cemeteries (Obergrombach).*
3. *Court factors: New foundations of urban communities: Mannheim 1655, Karlsruhe 1719, etc.*
4. *Struggle for equal rights 1800-1862 (synagogue construction in Baden presented by touch screen).*
5. *Internal debates 1830-1880: dispute about liturgy and organ: „doctor rabbis“, leaving orthodoxy Karlsruhe (1868 ff.).*
6. *Social advancement, urbanization 1862-1914: selected company histories (textile trade (e.g. Oppenheimer), department stores (e.g. Gebrüder Knopf), freelancers).*
7. *First World War and Weimar period: Ludwig Marum, Ludwig Haas, Nathan Stein (president of the district court of Mannheim, senior councilor of the Israelites).*
8. *persecution, deportation to Gurs October 1940, emigration: selected biographies (listening station? Oskar Althausen?).*

Jewish life today „We are here and we will stay“.¹³

9. *reconstruction after 1945 (Levinson), immigration from the former USSR, new foundations of communities: Short statements by Jewish community members: What does tradition mean to me? How do I relate to Germany, to Israel?*

12 **Nathan Peter Levinson** for the post-war period, lawyer **Veit Ettliger** from Karlsruhe for the struggle for emancipation (1815- 1862), a family history of the **Carlebach family** from Heidelberg. This would stand for the modern orthodoxy and could be continued in such a way also up to the present (**Julius Carlebach** in Heidelberg as rector of the Jewish university 1990).

13 From the speech of the President of the Central Council of Jews in Germany, Dieter Graumann, held on November 10, 2013 in the Beth Zion Synagogue in Berlin on the occasion of the 75th anniversary of the Reich Pogrom Night.

The Jewish history and culture of Bruchsal and Kraichgau

1. *History of the Jews of Kraichgau.*
2. *The Jewish cemeteries in Kraichgau.*
3. *History of the Jews in Bruchsal.*
4. *The association cemetery (Verbandsfriedhof) in Obergrombach, the Jewish cemetery in Bruchsal and the Tahara house.*
5. *The synagogues in the Kraichgau - sold, destroyed, converted, renovated.*
6. *The history of the Bruchsal synagogues: From the first synagogue in 1344 in the Judengasse to the synagogue in the Friedrichstraße burned down in the Reichspogromnacht in 1938.*
7. *Decoration of the Bruchsal synagogue by the Bruchsal painter Leo Kahn¹⁴ and with the wrought-iron grille with the flanking chandeliers by the sculptor Benno Elkan¹⁵ placed in front of the estrada of the Torah shrine.*
8. *The rabbis in Bruchsal and the Kraichgau region.*
9. *Biographies of Jewish personalities from the Kraichgau as well as from Bruchsal¹⁶.*
10. *The coexistence of the Jewish believers with the Christian population in clubs, at school, in professions or organizations such as the fire department or professional chambers.*
11. *Jewish fellow citizens in the First World War.*
12. *Jewish life in Bruchsal from 1933 until the deportation to Gurs.*
13. *Jewish life in Bruchsal and the Kraichgau after 1945.*

14 (1894 Bruchsal - 1983 Ramat Gan, Israel) In his art Leo Kahn oriented himself on the Impressionists and the painters of the Fauves.

15 (1877 Dortmund - 1960 London) He also created the Knesset Menorah, a bronze monument about five meters high in the form of a seven-branched candelabrum, the symbol of Israel's coat of arms, in front of the Knesset, the Israeli parliament in Jerusalem.

16 A selection: Reichstag deputies **Ludwig Marum** and **Ludwig Haas**, both with Bruchsal roots. **Otto Oppenheimer**, author of the Brusler Dorscht. **Luise (Lilli) Fischel**, art historian. **Jacob Oppenheimer**, organizer of the 1914/18 war welfare collections. The painter, graphic artist and wood engraver **Gustav Wolf**. The founders of the malthouse Schrag & Söhne, **Feist Hirsch Schrag** and his sons **Wilhelm** and **Ferdinand**. Nurse **Pauline Maier**. Cotton magnate and patron **Sigmund Odenheimer**. **Selma Rosenfeld**, professor and educator. **Philipp Meerapfel**, tobacco importer and politician in Untergrombach. Rabbi **Dr. Siegfried Grzymisch**. City councillor and city councilor **Louis Marx**. Writer and lawyer **Paul J. Schrag**. Member of the state parliament **Dr. Rudolf Kusel**. The founders of the Bruchsaler Farbenfabrik, **Samuel and Meier Katzauer**. Orientalist **Jacob Barth**. **Lazarus Straus**, cactus researcher. Banker **Julius Baer**, founder of the bank of the same name. Company founder **Machul Aaron Lämle** (MALAG, Bretten). Banker **Dr. M.A. Strauß**. **Berthold Rosenthal**, local historian and author.