

Damned, Betrayed, and Misrepresented - the questionable status-quo of German post-WWII expellees

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"Where in the world has one ever seen a nation that erects memorials to immortalize its own shame?" (Avi Primor, Zionist and former Israeli ambassador to Germany. Quoted after TIME, February 11, 2008). The quote was made in reference to Germany. There is no letting up in erecting "memorials to shame" in Germany.

One of latest German "memorials to shame," is a decade-long controversial debate between the German Bund der Vertriebenen/Covenant (Federation) of Expellees, chaired by Erika Steinbach, on one side, and the governments of Poland, the Czech Republic and Germany (irrespective of its political couleur [red-green 2000-2005; black-red 2005-2009, black-yellow since 2009]), on the other, concerning the erection of a memorial in the German capital Berlin commemorating post World-War II expulsions of 16 million Germans with 2.5 million dead.

Germany is the only country on this planet where 65 years after her unconditional surrender to the Allied victors of WWII (some of) these victors still determine that Germany not adequately commemorate the suffering of her own people. And the Germans let it happen.

It all began in March 1999 when the board of the Covenant (Federation) of Expellees/Bund der Vertriebenen (BdV) decided to go ahead with plans for a central body documenting the post-WWII expulsions of Germans from Germany and the German-speaking districts in Central-, East, and Southeast Europe through the expeller states Poland, Sowjet Union, Czechoslovakia, Yugoslavia, Rumania and Hungary. The Federation of Expellees is a German non-governmental head organization of various organized groups of German refugees and expellees. The federation is committed to document the post-World War II flight and expulsion of Germans, as well as other forced displacements, and maintains an exhibition for this purpose, shown in varying locations of Germany. To expand this exhibition and to find a permanent place for it, on 6 September 2000 the Federation of Expellees set up a Foundation/Stiftung "Center Against Expulsions/Zentrum gegen Vertreibungen". The Center was to be build in Berlin.

Objectives

The Center was to focus on the fate of the 16 million post-WWII uprooted German people, in particular the 2.5 million who did not survive forced labor, rape and deportation. The documentation also was to commemorate the successful integration of those who survived into the social and economic structure of post-war Germany. In fact, the Center itself was meant to be part of this integration, possibly its closure; thus the integration into society of the post

WWII expellees remains incomplete as long as the memorial in question is not being realized.

In addition to the scientific documentation and museum dealings, a "Requiem- rotunda" was planned as a place for "grief, compassion and forgiveness". Finally, in addition to the post-WWII German tragedy, 30 other peoples' genocides, ethnic cleansings, and expulsions - which in all involved 80 million human beings in 20th century Europe - were to be commemorated. A first step was the creation of a touring exhibition "Erzwungene Wege - Flucht und Vertreibung im Europa des 20. Jahrhunderts/Forced Paths - Escape and Expulsion in 20th Century Europe".

Criticism

The concept's extension beyond a German-only victim perspective could not quiet foreign, in particular Polish critics who alleged that the Center was planned as an institution of "vengeance and distortion of history".

In 2002 the German parliament/Bundestag attempted to assume control over the Center, whereby the German social democratic parliamentarian Markus Meckel turned out as one of the Poles' biggest supporters, or Erika Steinbach's greatest foe. In this debate in July 2002 about the Center he exclaimed: "We are against a national-oriented project. Instead, we propose a joint approach with our European partners". He suggested to subject the choice of the Center's venue to a European vote after "a European Dialog": "The future will tell whether Poland does have an interest in the project and possibly would prefer Wrocław as location of the proposed institution". (Wrocław is the former German city Breslau which Polish sympathizer Meckel not dared call by its German name). As chairman of a German-Polish group of parliamentarians Meckel had made the official Polish polemic against the German Center his own. Taking recourse to Polish assertions of German collective guilt and with arguments equal to those of nationalist Polish politicians, he argued that the realization of such a memorial in Berlin would mean nothing less than "as those who started the Second World War, who made the Holocaust happen, who killed millions of Poles, who conducted a war of destruction, we suddenly would want to present ourselves as victims."

Independently, in 2003 a petition was circulated by some left-leaning politicians (Hans Henning Hahn, Eva Hahn, Alexandra Kurth, Samuel Salzborn and Tobias Wagner), signed by several hundred, primarily German, Czech and Polish historians, which expressed concerns that "taken out of historical context would establish and popularize a one-sided image of the past ". Those opponents warned of the dangers of "de-contextualizing the past" and "ethnification of conflicts". German-Jewish writer Ralph Giordano withdrew his initial support for the Center for the same reason, but defended Steinbach against personal accusations from Poland (more about this later), which he called defamation.

Then-German foreign minister Joschka Fischer said "This can't be museum of German victims. Germans can't point fingers at others".

Thus the Poles' sentiments resonated well in the minds of left-leaning German intellectuals. The then red-green coalition government, decrying Steinbach's Center, initiated the concept of a "European network of memory and solidarity", specifically denouncing a primarily German-oriented point of view. They demanded "internationalization" of the project and suggested a venue not in Germany but somewhere in the territory of the expeller states like Warsaw or some city in the Czech Republic. They demanded that under no circumstances should the expulsion of Germans be the core of research, exhibitions and publications, because "we Germans are a people of perpetrators".

The perpetrator characteristic, in the minds of these lefties, applies above all to the German expellees who then-Chancellor Schröder called "nothing more than a political fringe group". He followed by adding insult to injury: "The expellees must realize that they themselves caused their fate and are responsible for it."

There you have it: German victims are themselves responsible for their fate. Thus, likewise, the 600,000 victims of Allied indiscriminate aerial bombings are responsible for their death; why didn't they leave their cities and fought their government? Among the bombing victims were 57,000 children under age 14 (before December 1944), who also were responsible for their fate; why didn't they force their parents to rise against Hitler? And the 2,000 Allied POW's who perished in Dresden on 13-14 February 1945 caused their own death; why didn't they escape the Stalags instead of supporting German war effort? And the nearly 2 million German women who were raped by Allied, mostly Soviet, soldiers have themselves to blame for their plight; why did they not hinder their husbands and brothers to fight for Hitler?

Realization

In contrast to the governing SPD-Greens coalition, before the 2005 general election the then German opposition parties (CDU [of which Erika Steinbach is a member of parliament] and CSU) both unequivocally endorsed the establishment of the Center. When the 2005 elections did not produce a civic majority, however, CDU and CSU distanced themselves from earlier comments and commitments. Instead, a coalition agreement with the SPD was formulated containing a compromise according to which a "visible sign" was to be created in Berlin to commemorate the expulsions in context, however, with the SPD's European network concept. A planning committee was established and tasked with developing the concept of such a "visible sign".

Three years after signing the coalition agreement the "visible sign" in Berlin appeared to become reality. On 3 September 2008 the German federal government passed a law calling for the establishment of a Center against Expulsions in the Deutschlandhaus building of the Anhalter Bahnhof site in Berlin

Kreuzberg. The law was passed by the Bundestag and was enacted on 29 December 2008. This Center was to be run by a Foundation/Stiftung "Flight, Expulsion, Reconciliation/Flucht, Vertreibung, Versöhnung" subordinate to the governmental Foundation "German Historical Museum/Deutsches Historisches Museum".

Par. 16 of the above mentioned law states: "The purpose of the non-autonomous foundation is to ensure in the spirit of reconciliation the remembrance of flight and expulsion in the 20th century in the historical context of the Second World War and the Nazi expansion and extermination policy and their aftermaths.

A 13 member scientific advisory board was appointed which included three delegates from the Federation of Expellees (BdV). The foundation's supervisory board includes, in addition to the BdV delegates, members of the churches, the Jewish community, parliament and the government. The individual organizations nominate their own representatives, but they are subject to government approval.

Erika Steinbach exalted: "This success makes me very happy!" There was no doubt that she herself would occupy one of the three seats assigned to her organization, because without Erika Steinbach there would never have been even a thought of an institution commemorating expulsions, neither in Berlin nor elsewhere. Thus it was axiomatic that the Covenant nominated her to the board of trustees as one their representatives, for Steinbach has the necessary competence, political experience and perseverance, and diplomatic skills. Most important, she was best qualified to represent the German expellees' interests among all other members on the board. Unfortunately, her appointment was not to be.

Polish slander

The German government's realization of a foundation "Flight, Expulsion, Reconciliation" had evolved with Polish consent, after much discussion between Warsaw and Berlin. Having agreed to the concept, the Polish hostility against the German expellees now turned away from the Center and full blast toward the person Erika Steinbach. Her offense, in Polish eyes, was that in 1991 and 1997 she voted against the Oder Neisse line as the final Polish-German border, and that she claims to speak for the millions of ethnic Germans who were expelled from their homes in Poland and elsewhere in Eastern and Southeastern Europe after World War II. Her accusers alleged that her true intentions were to actually revise history by drawing a moral parallel between the cruelties the Germans had inflicted on the Poles and the sufferings they later had to endure.

And no German foreign minister of neither the black-red nor black-yellow variety rose to Ms. Steinbach's defense, even though it shouldn't have been difficult for the German government to stop the Polish polemics. Because, since the fall of communism, Germany has supplied economic aid to Poland to the

extent of 22 billion outright. In addition, Germany's annual contribution to the European Union amount to 8 billion, more than twice the contribution of France and eight times that of Great Britain; and from EU funds are built the Polish autobahns, as billboards along the road tell. Thus it should have been easy for German officials to remind the Poles of Germany's contributions to their economy and ask for restraint. Instead, the contrary occurred. FDP leader and current foreign minister Guido Westerwelle during an official visit to Warsaw last fall has come out strongly against appointing the leader of the Federation of Expellees (BdV), Erika Steinbach, to the board of the Center, saying it would jeopardize Germany's good relations with neighboring Poland. Westerwelle opposes Steinbach because, among other reasons, she voted against the recognition of the German-Polish border as a member of the Bundestag in 1991. He unequivocally stated that as member of the government he would veto her appointment if the Federation of Expellees (BdV) would nominate her. When Steinbach still refused to give in, already appointed board members from the Jewish community and both churches rushed to their foreign minister's side and requested that Steinbach give up her candidacy for nomination to the board.

Early in February 2010, after a decade-long struggle, Erika Steinbach succumbed to the Polish/German pressures. She relinquished her seat on the board/council of the federation "Flight, Expulsion, Reconciliation", even though there actually was no moral reason for her to give in to the hostile objections raised by weak albeit numerous political characters in Poland and Germany.

One Steinbach achievement is clear, nevertheless: The Covenant of Expellees, under Erika Steinbach's leadership, has been enjoying public recognition during the past decade as hardly ever before. The Covenant's significance had been decreasing due to the fact that its members had been dying out. Now the Covenant, already in the nineties expected to expire, had at least temporarily become an actor on the international scene that had to be taken seriously, because the project of a Center against Expulsions, launched 10 years ago, kept alive the discussion of cold-bloodedly planned and brutally executed post-WWII expulsion crimes against Germans. The many articles and letters to the editors of German dailies and weeklies that have appeared during the past decade are testimony to this fact. Refuted have been those who pragmatically hoped for a "biological solution" to the problems that they have with the expellees. Most diverse political personalities afforded support to Steinbach, from Arnulf Baring and Alfred de Zayas to Ralph Giordano and Massimilo Lasso. Hardly any other commemorative project ever enjoyed such a pluralist width. That's the positive, unfortunately the only positive.

When Merkel's foreign minister since last fall, Guido Westerwelle, made it clear that he didn't want Steinbach to join the board of the government-backed "Center against Expulsions", his veto was all that was needed to block her joining the board. Thus the German foreign minister Westerwelle put the interests of

Poland ahead of those of the German expellees, and nobody could talk him out of it.

It is a scandal and provides evidence of the German government's incapacity to recognize its expellees by refusing the initiator of the idea of the Center against Expulsions a seat on its board. Merkel's coalition government reached a compromise with the Federation of Expellees that keeps Steinbach off the board by seemingly, and only seemingly, increasing the Federation's representation: In the future it allows parliament, rather than the government, to approve members, increases the number of seats on the council from 13 to 21 including two more for Steinbach's Federation, increases the area of the exhibition, but keeps the Center under the auspices of the government-managed German Historical Museum.

The upshot is clear: Although there will be a European "sign against expulsion", it will nevertheless misrepresent the truth about the German refugees and expellees, because Poles and Czechs, active participants in the "visible signs" project by invitation, will not allow a documentation of the expulsions in their entire complexity from a genuine German perspective of the affected East- and Southeast-European and Sudeten Germans. The Poles and Czechs will continue to explain or characterize the "transfers", "forced pilgrimage", "self-inflicted migration", or whatever prettified names they prefer for the greatest and most consequential forced mass transfers in history which, by UN standards, actually qualify as genocide, by their simple cause-effect theory: everything happened in response to Hitler's crimes. Period! That's that! That's how simple it is to some.

There will be no word about the fact that the justification of violence by previous acts of violence is nothing more than the application of the archaic vendetta-principle to modern societies; there will be no mention of the fact that an aggressive Czech pan-slavonism and a - unfortunately Catholic embellished - Polish chauvinism already in the pre-WWII era thought out expulsion scenarios - Hitler later gave them the opportunity to carry out those plans. There will be no word that Edvard Beneš already in 1920 raised his opinion "not to give the Germans the right to self-determination but rather hang them on gallows or candelabra", which Czech thugs, incited by their president, in 1945 in Prague actually executed.

When I found out about Steinbach's resignation from the board of the Foundation "Flight, Expulsion, Reconciliation", I sent her the following email:

Sehr geehrte Frau Steinbach, mit Bedauern, aber auch mit Verständnis, nehme ich Ihren Verzicht auf einen Sitz im Rat der Stiftung "Flucht, Vertreibung, Versöhnung" zur Kenntnis. Damit ist erwiesen: Die Stiftung wird eine (polnisch aussen)politische Einrichtung sein, in der Politik und Wahrheit sich widersprechen werden. Ich weigere mich, jemals meinen Fuss in eine solche Institution zu setzen. Bitte haben Sie Verständnis dafür, dass ich die Stiftung auch finanziell nicht weiter unterstützen will oder kann.

Ihr Verzicht kam noch rechtzeitig, um in meinem Vortrag "Damned, betrayed and (soon to be) forgotten - The questionable status-quo of German post-WWII expellees" (am 26.2. im St. Louis, MO City College) die richtige Schlussfolgerung zu ziehen. Die Dokumentation "The forgotten genocide" des College hat durch Ihren Verzicht an Bedeutung gewonnen. Ich bin gespannt, was die Studenten zuwege gebracht haben. Team-Chef Ann Morrison, die mit Ihnen in Verbindung ist, wird Sie sicher darüber informieren.

In meinem Vortrag werde ich auch eine Erklärung für die Unterwürfigkeit der Bundesregierungen (rot-grün, schwarz-rot, schwarz-gelb) unter national-polnische Interessen zu geben versuchen: es ist eine Folge der nunmehr 65 Jahre andauernden "Umerziehung" des deutschen Volkes im Sinne der Siegermächte des 2. Weltkriegs und ihrer nahöstlichen Freunde. Eine Existenz einer "Kanzlerakte" ist dafür nicht nötig.

Ich habe Ihre Standhaftigkeit im Kampf um Wahrheit während des vergangenen Jahrzehnts oft bewundert. Ich kenne nur einen Politiker, der sich darin mit Ihnen messen kann: einer Ihrer Vorgänger im Amt des Vorsitzenden des BdV, Wenzel Jaksch, während seines Einsatzes für sudetendeutsche Interessen in der Auseinandersetzung mit Beneš und dessen englischen Verbündeten im Foreign Office, in der Emigration in London. Ich zolle Ihnen und Jaksch meine grösste Hochachtung.

Für die Zukunft begleiten Sie meine besten Wünsche. Mit freundlichen Grüssen aus Kalifornien,

Dr. Rudolf Pueschel.

Psychological Warfare and Re-Education

It is not only ignorance of history and NS fixation that cause the German elite's support of the foreigners' political insults against Steinbach. Rather, it is a continuation of long-lasting political post-war perception which Max Weber had already in 1919 characterized as "accomplished pity." On 17 January Weber wrote in the Frankfurter Zeitung about the then-governing German elite: "The world lends its ear to all sorts of spokespersons who satisfy the needs of their ecstatic soul, shattered by the brutality of war, by churning up the feelings of war-guilt. The German defeat had to be the consequence of guilt - only then did it correspond to that 'world order' that all those weak characters endure who are unable to face up to reality."

Weber's words apply even more to the mentality of the current elites, who without scruple declare the expulsion of 16 million Germans with two and a half million dead as part of a morally just world order. The perseverance of this mentality is guaranteed by the kind of statehood they acquired in 1949, by the

education, higher education and adaptation of history as defined by the Allied victors, as well as the recruitment and conditioning of the political staff over six decades.

The circumstances in Warsaw and Prague are suspect but comprehensible. The Poles and Czechs fear that corpses may emerge from their cellars and other documented facts could damage their self image and myths. They are afraid that a Center against Expulsions would marginalize the existing historical metaphysics that Germans alone bear responsibility for all European evils of the early twentieth-century, and that therefore with the expulsions they only got what they deserved. On such metaphysics they also can base their apparently never ending material and political demands. These are comprehensible, rational, albeit morally questionable nation-state interests of those countries.

But theirs are not German concerns. German historians could, if they felt like it, confront the Poles with historical arguments and remind them that Friedrich Engels already in 1853 in a geo- and military-political analysis argued that Russia's expansion at that time pointed toward the establishment of a Slavic empire with a western frontier along a Trieste - Stettin line. Or, they could recall the memoirs of former chancellor Heinrich Brüning who talked about his fear of Polish military intervention in Germany's East that always had been on his mind. It bothered him because the Versailles treaty-limited Reichswehr could have done nothing but withdraw beyond the Oder river. These two examples show that the loss of the German eastern provinces took place within a highly complex historical dynamics. This complexity, including the Polish nationalism and a victim status of Germans, appears incomprehensible to the German political elite.

The Center's opponents argue with statesmanlike gesture that the Polish and Czech lamentations are proof that a Center in Berlin will sabotage an emerging European commemoration culture. The moral colonialism with which the expeller states claim the right to supervise the manner and form in which Germany mourns her losses, they consider quite agreeable with such a culture. Their refusal to acknowledge flight and expulsion in a Center in Berlin is no longer explainable with only political and moral arguments, but requires to also invoke psychopathology. That's exactly what applies to the Schuldtheologie/guilt theology concept that the Protestant church developed since the beginning of the 1960s which, with active participation of protestant theologians, has been advanced to a sort of state religion that contaminated their political and historical thinking.

Within that thinking, the loss of German eastern territories amounts to implementing a divine criminal court, triggered by the moral inferiority of the Germans. By involving religion into the profane and bitter facts of defeat they distance themselves from it and from "Verlustschmerz/pain from losses" and thus acquire psychological relief. At the same time they claim moral superiority over those who refuse to participate in their way of thinking. They protect themselves

from the danger of having to expose their "guilt theology" as some form of mass hysteria and/or to contradict history in two ways: First, their followers today occupy all important positions in government, society and the media and thus can kill all potential debates. Secondly, there is a built-in defense mechanism: the criminal court trying "German wickedness" is never final and must be renewed every day. As the German-Jewish politician Michel Friedmann expressed it: "Reconciliation is an absolute nonsensical concept. The descendents of the Jew-murderers have no choice but to accept the heavy, historical guilt for generations to come, in fact forever".

Indeed, Germany's original 1952 settlement with Israel for 520 million pales in comparison to actual payments to date. Finkelstein (The Holocaust Industry, 2000) notes that "with little if any external pressure, (Germany) has paid out to date some 60 billion, and in recent public lectures has raised the estimate to over 120 billion. And if this wasn't enough, we now have a situation in which children of survivors are filing their own claims, asking payment for their psychological pain and suffering. The AP reported (July 15, 2007) on a group of 4000 Israelis called "second generation survivors" who are seeking \$10 million annually from Germany. This tribunal bears the name "Vergangenheitsbewältigung/dealing with the past". The key for this institutionalized madness is not even to be found in Germany, but in the institutions of psychological warfare of the former victorious allies. Psychological warfare begins long before a war starts and continues after a war has ended.

Throughout the course of history there have been wars. Each war was "GOOD" against "EVIL". At the end of each war there have been victors and there were losers. It was always the victors who wrote post-war history and passed laws against the vanquished. It always has been the victors privilege to proclaim themselves "good" and to declare the losers "evil". This was not different after the two great wars of the 20th century, both of which Germany lost.

After World War II the Allied victors determined that they occupied Germany as "liberators". By declaring themselves "liberators" they assigned themselves the role of the "good" who fought a "just" war against "evil". He or she who defends "good" against "evil" justifies all means, including war crimes, for who could justify "evil"? True, the opponents to national socialism were liberated. So were the inmates in prisons and concentration camps. But does this apply to the majority of the German people? It most definitely does not apply to the German post WWII expellees. If they were "liberated", then from their human dignity, their civil rights, their possessions and their homeland. Is this something the Allied victors should be proud of? I think not.

Psychological warfare takes the strangest turns, as the following prayer, offered at the opening of the 65th Congress on January 10, 1918, shows:

"Almighty God! Our Heavenly Father!... Thou knowest that we are embroiled in a war for life and death with one of the most shameful, mean, greedy, stingy, bloodthirsty, depraved and sinful nations that ever disgraced the pages of history. Thou knowest that Germany has squeezed enough tears from the eyes of mankind to fill a new ocean, that it has spilled enough blood to redden each wave on that ocean, that it has choked enough screams and moans from the hearts of men, women and children to pile into a mountain. We entreat Thee, bare Thy mighty arm and beat back the massive pack of hungry wolfish Huns, from whose fangs drip blood and slime. We entreat Thee, let the stars in their courses and the winds and waves fight against them... And once it is all over, we shall bare our heads and lift our faces up to Heaven... And praise be to Thee for evermore, in Jesus Christ. Amen."

Their God must have listened, because in November 1918, when World War I was over, Germany lay down defeated. After the lost war (WWI) conditions were laid down in the Treaty of Versailles, aka the Gag-Treaty, which made normal life for the German people impossible for decades to come, thus laying the foundation for World War II.

Psychological warfare directed toward both their own civilian population and their soldiers, and the neutral countries, created such an extent of hatred that near the end of the second war and long thereafter everybody, Allied politicians and soldiers alike, thought of nothing else but the political, military and economic destruction of Germany. In Bremerhaven, disembarkation point of most of the soldiers of the US occupation force, a big sign read: „Here ends the civilized world. You are now entering Germany. There will be no fraternization with any German.“ A leaflet from 1945, directed toward German prisoners of war, read: "You all are guilty for what has happened, and you all will have to pay for it. You caused your suffering yourself. The consequences of arrogant Germany's defeat will linger on forever."

The consequences of Germany's defeat had been gruesome for the land and its people. The victors annexed something like a quarter of German territory. Its 16 million inhabitants, unless they had fled, were expelled with great brutality. More than two million were murdered, starved or succumbed to diseases. Close to a million German civilians were deported to the Soviet Union as forced laborers, with consent of the western Allies. 185,000 Germans were interned in camps in the Soviet occupation zone, where authorities continued to operate the concentration camps left behind by the Third Reich, or they built new ones. 65,000 to 80,000 died. Eight million German soldiers were rounded up not as POWs but as "surrendered enemy persons" or "disarmed enemy persons" after Germany signed her unconditional surrender. Of those between 1,3 and 2 million died in the Soviet Union, between 25,000 and 100,000 in France, and at least 80,000 in Yugoslavia. A large number of prisoners died in American custody on the Rheinwiesen/Rhein meadows open air camp. Because they were no regular "prisoners of war" they were denied the protections of the Hague and

Geneva conventions. Here, the Americans allowed "anything up to 40,000 German soldiers die from hunger and neglect in the muddy flats of the Rhine", writes Giles MacDonough in his book *After the Reich: The Brutal History of the Allied Occupation*. Canadian historian James Bacque estimated their number as high as one million. German historians, who had ignored these losses until after Bacque had made his estimate public, admitted that German prisoners had deliberately been killed, but claimed that Bacque's figure is way too high.

Some 1.9 million German women were raped, mainly in the Soviet, but also in other, particularly the French occupation zone. Thousands of them died, many by their own hand. Unknown is the number of mass suicides of entire German families. They couldn't stand the suffering at the hands of the victors any longer and took their own life. One sad reminder is the small town of Demmin, another is the East-Prussian village Nemmersdorf, which stand as two examples of dozens and dozens more. In Demmin, the Soviet soldiers raided this small Pomeranian town like wild beasts. Women and children were raped, old people were killed. At the end, the entire city was set on fire as deliberately planned. Established are 800 suicides of people who no longer could stand the agony. In case of Demmin the department for political education in Mecklenburg-Vorpommern has indeed documented this suffering in a brochure.

Since the defeat of Germany in 1945 was so unconditionally total, the question must be asked: Why do the Allied victors and the German ruling elite - politicians, large corporations like labor unions and industrial organizations, churches and the media - try to persuade us that in 1945 the Germans were liberated? "May 8 was a day of liberation," former federal president Weizsäcker, a German, said in 1985. "It freed us all from the inhuman system of the National Socialist rule of terror." And the party PDS/Die Linke currently proposed a bill in the German parliament to make May 8, the "Day of Liberation" a national holiday.

Intellectual Rape

In addition to the physical, there was the post-war intellectual rape, most substantial for an understanding of the servility of today's German elite to the victors of WWII, to which Poland and the Czech Republic by their own determination belong. By command of the Allied Control Council nearly 35,000 German books were banned. Among them were the poetry of Walter von der Vogelweide as well as works by Gottfried Benn, Ernst Jünger, Martin Luther, Frederic the Great, Bismarck, Friedrich Nietzsche, Ernst Moritz Arndt. All illustrated documentaries of the 1936 Olympic games, atlases, text books, most magazines including some scientific journals were burned. Striking was the very large number of Christian books that were forbidden.

The banned German newspapers and magazines were replaced with those edited initially by the occupying forces. Publishing licenses later were issued to Germans who had been carefully screened and properly indoctrinated before

being allowed to continue Germany's re-education in the interests of the victorious powers.

After the German collapse the Allies carefully ensured that the instruments of power, initially newspapers and periodicals, radio stations and book publishing, later the leading positions in politics and associations, were managed by them and by like-minded people in their interests. Re-educated prisoners of war returned home. Opponents to national socialism, if they survived, also had won the war and were put to work. Emigrants returned who were put to work to train junior staff. One case in point is Nordwestdeutscher Rundfunk where the training of volunteers, the future journalists, was placed in the hands of the stern communist Axel Eggebrecht. The education and re-education of people who eventually would influence public German opinion at other radio stations, newspapers and educational institutions were similar.

More than just a few of the new opinion leaders were former national socialists, who now worshipped what they previously had condemned, and damned what they previously had adored, in order to ensure their careers and to make life easy for themselves. By adopting the winners' theses they distanced themselves from the grassroots of the German people and felt chosen to guide the rest of the Germans back on the right track. The brainwashing (or "Charakterwäsche"/character washing, as an instructive book about the selection of the opinion leaders in occupied West Germany coined it) of an entire people was so successful that the US-government at the beginning of the Irac war considered to repeat it in Irac.

The Germans have become a people consisting of a mix of "liberated" and "sole-guilty" individuals, collectively called Tätervolk/perpetrator people. Lately the "collective guilt" attitude appears to gain the upper hand over the "liberated" category. Characteristic for it is the answer of former Foreign Minister Joschka Fischer to the question of a French journalist about the spiritual foundations of today's Germany equivalent to France's Revolution of 1789. Fischer replied that the basis of today's Germany was Auschwitz. (The number of Auschwitz dead that I encountered in my study of history fluctuates between 52,389 and 4 million. That's a variance exceeding 2 orders of magnitude which is not atypical for the "science of victomology". In real science, however, such an error ridden result is being thrown out the window. In Germany it has been made the basis of her very existence).

The consequences of defeat had to be faced by all Germans, regardless of whether young or old, man or woman, rich or poor, intelligent or less intelligent, Nazis or anti-fascists. Today the Germans are collectively held liable for what happened during those years in Germany and/or originated from Germany - with no distinction between what actually happened, and what propaganda alleged has taken place and will continue to take place. The Germans are to blame. Period. And that's that.

Now it is notable that the claim that in 1945 the Germans were liberated - albeit non-consensual and at odds with the historical facts - coupled with collective guilt (or collective shame) that ever increasingly is put in the Germans heads was initially invented by the victorious powers and the world. This is plausible, albeit debatable. But the fact that today, 65 years after the end of national socialism, the same nonsense is preached and perpetuated by Germans, can be nothing less but unique in the history of mankind. What makes these Germans to permanently discredit themselves and their own people? The argument that if Germans keep admitting their guilt, (as has been reiterated very recently by none less than chancellor Merkel at the 2009 armistice day celebrations in Paris: "We will never forget how much the French suffered at the hands of the Germans in the first half of the 20th century. The relentless dealing with one's own history is - of that I am convinced - the only foundation of learning from it and shaping the future"), then their reputation in the world would grow, has proved wrong. The Germans may make amends as much they want - morally as well as paying tribute and money to all the world - they will continually be blamed, denounced and insulted as the "people of perpetrators/Tätervolk" which deserve no mercy.

This continual admittance of guilt has consequences. The younger generation doesn't want children. Business and politics are not capable of fundamental changes or reforms of a bad situation. The German language is muddled by a mix of faulty German and deficient English. It has been predicted that by the end of this century Germany will have become a Muslim country. These are the results of this six-decades - long "politically correct" politics, as is the fact that the Polish-German governing elites have denied Erika Steinbach a seat on the board of the German government's foundation "Flight, Expulsion, Reconciliation", leaving the post-WWII German expellees out in the cold condemned, betrayed, and soon to be forgotten.



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