

Focus area 3 Cities of Academic Exile and Their Translocal Networks



Musealizing exile

Memory-making, narration and epistemological order in museums on exile history

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The scholarship upon exile and persecution due to the Nazi-regime has continuously produced worthwhile insights into the history of exile. The focus has especially been on so-called intellectual exile because the influence of these intellectuals has been traceable and the effects of the life in exile retrievable in their writings (i.e. Habermas 2014, Brenner 2014). Recently, research on exile has emphasized historicizing exilic mobilities (Friedrichs 2018). Current engagement with the history of exile tends to favour those individuals who are envisaged as 'contributing' to their host country Germany and are adding to its democratic ethos. The focus on exile from Germany between 1933 and 1945 leaves aside the history of Germans leaving Germany after the Second World War.



The portal ruin of the historical Anhalter Bahnhof (photo: D. Teipelke).

Furthermore, the history of exiles finding refuge in Germany is not properly written about. That way, scholarship fails to take proper account of the multitude of forms of exile after 1945 (i.e. from the former Soviet Republics, Rwanda, Iran). The term 'exile' constructs a hierarchy between certain (historical) forms of leaving Germany and being granted asylum in Germany. Being labelled with the term 'exile', thus, serves to establish inclusions and exclusions, it causes certain groups to vanish from public and academic awareness.

Methodology

I have conducted informal conversational sessions with individuals representing different institutions. The format helped take away the 'artificiality' of a formalized interview-scenario in which the interviewer would be advised to hold back their own opinion.



View on the Deutschlandhaus, seat of Stiftung Flucht, Vertreibung, Versöhnung (photo: D. Teipelke).

Footnotes

Anne Friedrichs. 2018. 'Placing Migration in Perspective. Neue Wege einer relationalen Geschichtsschreibung'. *Geschichte und Gesellschaft*, 44, 167-195.

Michael Brenner. 2014. 'We Are the Unhappy Few'. Return and Disillusionment among German-Jewish Intellectuals.' *Journal of Modern Jewish Studies*, 13 (1), 12-22.

Jürgen Habermas. 2014. 'Philosophers and Sociologists of Jewish Background as Returnees in the Early Federal Republic of Germany. A Recollection.' *Journal of Modern Jewish Studies*, 13 (1), 115-122.