Far right and right wing populist movements in Germany mobilize against immigration and demand the “protection” of a pure and homogeneous society which is imagined in different historical conjunctures as mainly “aryan”, “white”, “German”, “western”, or “Christian”. In fact, German society and especially metropolises like Berlin have been shaped by migration from the beginning. In this seminar, we want to make this history of migration visible. Historically, the motives and reasons for people to migrate are diverse and their routes and experiences vary to a large extent. The French Huguenots and people from countries colonized by Germany as well as ‘guest workers’/‘contract workers’, refugees and many others shaped Berlin as the city it is today. Critical migration studies reflect on this phenomenon with the keyword of the postmigrant-society and try to shed light on how a society is shaped by migration, instead of asking how migrants integrate into society. Within this perspective, we will work around the histories of migration in Berlin and reflect on personal and political struggles around migration that have been fought, thereby transforming the urban society of Berlin. Working with mixed material, we will provide readings in English which give insights into the historic periods. As a second entry point, we will provide (auto-)biographic narratives, small pieces of fiction writing, comics and movies in the available languages. Thereby, we want to provide a forum for international students to also reflect and articulate their different experiences in the city of Berlin.

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Schedule: This course is a bi-weekly Seminar which usually takes place every second Thursday from 10.00-13.30. Please note that due to a holiday we will not always have the biweekly rhythm, so check the dates of the sessions carefully. The first and last session will last 90 minutes only.

Place: The seminar will take place in Hausvogteiplatz 5-7 in room Nr. 203. Closest public transport station is Hausvogteiplatz (U2). It is possible to walk from here to the HU main building. As we finish early you will have enough time to have lunch and reach your following seminar on time.

Course material: will be provided online on the moodle platform of Humboldt University.

Language skills: As we provide the main course literature in English, no German language skills are required. As we also provide sources in basic German, students with basic (or better) German knowledge can deepen their language skills. German literature is not requisite for the student’s participation.

Course requirements:
Active participation in class discussions (20% of final grade)
Reading in advance of the respective classes as assigned below and preparing two discussion questions on each text. We suggest that one question should aim to clarify critical points in the written material. The second question should consider the material in relation to the participants personal or academic background knowledge. (20% of final grade)
Preparing a presentation on a topic relevant to the course. (20% of final grade)

For the final session, students are asked to prepare a short essay (3-5 pages). This can be a reflection on an instance that relates their experiences in Berlin to one of the narratives or phenomena that we talked about in the course.
(40% of final grade)
Plagiarism Policy: The presentation of another person’s words, thoughts, ideas, judgements, images or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism. The penalty for this is failure of the course.

Seminar Plan
The seminar follows a temporal chronology of migration movements in eight parts.

April 20\textsuperscript{th} 10.15-11.45

Introduction
April 27\textsuperscript{th} 10.00-13.30

17\textsuperscript{th} / 18\textsuperscript{th} century: The Huguenots and the Berlin-Brandenburg Slave Trade
As a point of departure, we contrast two major forms of migration that are vital to understand Prussian early modern history as global history: Its involvement into the Transatlantic slave trade as well as the active recruitment of the Huguenots from France.

May 11\textsuperscript{th} 10.00-13.30

19\textsuperscript{th} century: Emigration, Immigration and Colonialism
The early industrial period is as much an age of immigration, especially from Eastern Europe, as well as emigration from Berlin to e.g. the Americas. During the same period, in the wake of German colonialism, people from Africa were brought to work in colonial exhibitions that forged racist ideologies of Western supremacy.

June 1\textsuperscript{st} 10.00-13.30

From Weimar Republic to National Socialism
During the Weimar Republic, Berlin was known to be a cosmopolitan city with a thriving cultural scene. But soon, the rise of anti-Semitism, racism and other ideologies started to threaten the diversity of the city life. What followed were flight, incarceration and murder of endangered groups and the arrival of forced laborers.

June 8\textsuperscript{th} 10.00-13.30

“Guest-workers” and “contract-workers” in the divided city
As with the rise of Fordist capitalism in the 50s cheap working force was lacking, West Germany made an interstate agreement which opened the way for so-called ‘guest-workers’ from several European countries. In Eastern Germany the same processes brought workers from ‘socialist brother-states’ to work in GDR factories. Later it became obvious that the idea of a ‘guest-worker’ was highly inaccurate and a huge part of these workers have stayed with their families in Berlin and other parts of Germany till today.

June 22\textsuperscript{nd} 10.00-13.30

90s: German reunification, rising nationalism and the restriction of asylum laws
While German masses celebrate the German reunification and the fall of the Berlin wall, migrants and People of Color in Berlin point to the rising nationalism and racism they experience in the streets. In the 90s, Germany sees a new influx of refugees due to different wars and conflicts. While refugee accommodations and houses of migrants are attacked in several German cities by organized neo-Nazis in collaboration with the local population, asylum laws are severely restricted by the parliament. On the other hand, end of the nineties the discussions of a reform of the citizenship law intensify which is set into practice in 2000. Germany for the first time officially acknowledges to be a country of immigration.

July 6\textsuperscript{th} 10.00-13.30
Recent Struggles and Debates

In the new millennium, immigration ‘as such’ became acknowledged by law and for the first time, an anti-discrimination law was passed. In the cultural field, migrants and People of Color gain more and more visibility. But this development coincides with the public debates on “Leitkultur” and “the headscarf” and – as becomes clear in 2011 – with racist murders committed by the neo-Nazi terror group “NSU”. In 2012 Burak Bektas is killed in Berlin and as his murderer has never been found, his family as well as the families of the NSU-victims, are still demanding the complete clearing up of the crimes.

In recent years, refugees did form a strong and visible political movement and most prominently occupied the Oranienplatz in Berlin from 2012 to 2014 struggling against isolation, racist laws like “Residenzpflicht” and deportations. Since the summer of 2015, many refugees arrived in Berlin. While parts of the local population engage in the “Willkommenskultur”, others coin themselves as “besorgte Bürger” (“concerned citizens”) and join anti-immigrant protests while again, asylum laws are being restricted.

**Literature:**


Oguntoye, Katharina; Ayim, May; Schultz, Dagmar (Hg.) (1991), Showing our Colors: Afro-German Women
speak out, Massachusetts.


Steyerl, Hito (2002): “Can the Subaltern speak German? Postcolonial critique in German context”. URL: http://translate.eipcp.net/strands/03/steyerl-strands01en