

Course Title

Berlin's Modern History

A European Perspective

Course Number

EURO-UA 9225D01; GERM-UA 9225D01; HIST-UA 9984D01; IDSEM-UG 9100D01

Instruction Mode: In-Person**Spring 2024****Lecturer Contact Information**

Andrew Tompkins (he/him/his)

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Learner hours

Throughout the semester, students are offered one-on-one sessions with their lecturers which are designed to provide space to discuss assignments and other aspects of the course in detail. Setting up and attending at least one individual, 60-minute meeting is a required course component.

Regular office hours are **Wednesdays 9-10 am** via [Zoom](#). Please sign up for a 15-minute time slot [here](#). Additional appointments will be made available in weeks where we need to discuss your work, your project plans, and so on. If you are unable to meet at any of the available times, please send me an email so that we can make other arrangements.

Prerequisites

None

Units Earned

4

Course Details

Thursdays 3:15 pm to 6:15 pm

Location: NYU Berlin Academic Center, "Tempelhof" room (102)

Course Description

The history of Germany is inscribed into modern Berlin, which has served as the capital of an empire, a failed democracy, the Nazi experiment, a socialist state, and now Europe's most populous country – all within less than a century. However, the city has been shaped not only by domestically and internationally powerful actors, but by its many and highly varied residents, who have continuously added, removed, and altered different layers of the cityscape. This course will examine how different pasts manifest themselves in present-day Berlin, focusing on both the city's historical development and ongoing controversies surrounding representations of it. Making use of museum exhibits, walking tours, and films in addition to academic texts, we will look at the legacies of colonialism, Nazism, and socialism as well as Jewish, queer, Black, and migrant communities that have all left their own mark on the city.

Course Learning Outcomes (CLOs)

In this course, students will:

- develop their understanding of modern German and European history through engagement with its enduring manifestations in Berlin;
- reflect on how past and present are linked within continually changing urban landscapes;
- interpret academic texts, museum exhibits, architecture, and film as approaches to understanding the past;
- evaluate present-day controversies over historical buildings, museums, street names, and so on and formulate their own views on them;
- critically analyze memorialization, preservation, absence and erasure in historical narratives as well as in urban space.

Course Approach to Teaching & Learning (CATL)

This course aims to provide you with a historical orientation as you navigate Berlin and engage with its complicated pasts on the ground. As such, you are encouraged to bring your own experiences of the city to bear in class and to learn not only from me, your instructor, but also from your fellow students. I place a high value on respectful discussion and want the classroom to be a safe space for everyone. Please speak to me if you are concerned by anything said in class by anyone, myself included.

Assessment Components

15% Class participation: You are expected to contribute actively and regularly to class discussions. A detailed participation rubric can be found on [Brightspace](#).

30% **Three** short response papers (approx. 1000 words each): These are short essays responding to the preparatory material from one or more of our classes and/or an excursion in Berlin organized by NYU. (The first will not be graded; the second and third ones will be.) You may submit these at any time, but the first one must be submitted **by 2 pm on Friday of week 4 (16 February 2024)**; the second one by Friday of **week 8 (15 March 2024)**, and the final one by Friday of **week 14 (3 May 2024)**. Your response should not simply summarize the material, but provide a critical evaluation of it, appropriately structured as a short essay. You may wish to consider the perspective offered, the historical events portrayed, or questions raised.

25% Final exam (on **10 May 2024**): This three-hour exam will consist of a combination of multiple choice questions, short identifications (of people, places, or concepts from the course) and an essay addressing overall course themes.

30% Final project: You have the choice of producing a **video podcast** (approx. 10 minutes) or a **paper** (approx. 2500 words) on a topic of your choice, **to be agreed with me in advance by Friday of week 6 (1 March 2024)**. Examples of possible assignments include:

- research into the history of a site, building, or monument in Berlin;
- comparative examination of a historical controversy in Berlin with a similar controversy in another city;
- an in-depth review of an academic monograph (including reflection on its critical reception in other published reviews);
- a joint review of two related films or museum exhibits, at least one of which must be drawn from outside your coursework for this and all other NYU classes.

It is **essential** that your final project draw on **academic literature** (at least two pieces of article- or chapter-length work). **Projects based solely on web-based sources will not receive full credit.**

You must submit a **first draft** (5 mins or 1000-1500 words) via Brightspace **by 10 pm on ****Thursday**** of week 9 (28 March 2024)**, after which you will receive feedback on it from me. You will then **revise, expand, and resubmit the assignment for a grade by 2 pm on Friday of week 13 (26 April 2024)**.

Failure to submit or fulfill any required component may result in failure of the class, regardless of grades achieved in other assignments.

Required Text(s)

Electronic Resources (via Brightspace / NYU Library Course Reserves)

Please follow this link for the [NYU Berlin Library Catalogue](#) or the link on NYU Berlin's website (Academics/Facilities & Services).

Required Co-Curricular Workshops and Activities

As part of this course, you will take part in the “Berlin Modernism” bus tour on February 9th, which fulfills your requirement for co-curricular activities for this class. However, if you are also enrolled in the course “Comparative Modern Societies” and/or “Place - Building - Time: Berlin's Architecture” you will be required to sign up [here](#) by February 5 for one or two further activities. Participation in a particular workshop/activity can only count for one course. All activities require student work (e.g. reflection paper, video, photo) that is either produced during or after the event.

Session 1 – Thursday, 25 January 2024

Introduction: Reading Time in Space

How can we grasp change over time within an urban space that is constantly in flux? How has the present-day cityscape of Berlin been shaped by Germany's many difficult pasts? Under what circumstances are certain pasts erased from public space and others brought into it? We will begin exploring such questions and identifying some of the historical layers of Berlin by looking at past and present historical controversies over street names in this and other cities.

Suggested follow-up reading:

- Karl Schlögel, *In Space We Read Time: On the History of Civilization and Geopolitics* (Chicago: University of Chicago Press, 2016), 275–88 (“Berlin Address Books”)

Session Learning Outcomes (SLOs): understand course structure; consider basic outline of Berlin’s urban history; interpret different layers of historical complexity in the Berlin cityscape through discussion of street naming controversies.

Session 2 – Thursday, 1 February 2024

Global Berlin in a Palace of the Past

For this class, we will take a **field trip to the Humboldt Forum’s “Berlin Global” permanent exhibit**, which examines the city’s history in relation to themes such as “Boundaries,” “Free Space,” “Revolution” and “Fashion.” We will also discuss the history of the site of the Humboldt Forum, which is a new “reconstruction” of a palace of the Hohenzollern dynasty that was demolished by communist authorities after World War II. The East German “Palace of the Republic” hosted rock concerts, restaurants, and the GDR’s parliament until it was demolished itself in the wake of the Cold War.

Preparation:

- Förderverein Berliner Schloss, [‘Short Architectural History’](#)
 - Skim this text and think about what kind of image of the Palace the authors are trying to create
- John Kampfner, *In Search of Berlin: The Story of a Reinvented City* (London: Atlantic Books, 2023).
 - Read through this journalistic text for a (sometimes flippant) take on the controversies surrounding the palace
- Sandrine Kott and Thomas Wieder, ‘The (Re-)construction of Monuments in Germany: New Historical Narratives in a Time of Nation-building’, *Contemporary European History*, 32, 1 (2023), 3–8.
 - Read through this short article for an academic take on the controversies

Suggested additional reading:

Brian Ladd, *Ghosts of Berlin: Confronting German History in the Urban Landscape* (Chicago: University of Chicago Press, 1997), 47–70 (“A Tale of Two Palaces”).

SLOs: reflect on Berlin’s embeddedness in both German history and global networks; evaluate arguments for and against the reconstruction of the Berlin Palace; critically analyze portrayals of the city’s history in the Humboldt Forum.

Session 3 – Thursday, 8 February 2024

Humboldt Forum: Colonialism Reloaded?

The demolition of the “Palace of the Republic” has long since faded from memory, replaced by more recent controversy over a more distant German past that the Humboldt Forum also represents: that of German colonialism. Though World War I brought German colonialism to an end long before the demise of British, French, Dutch, Portuguese, and other European empires, Germany hosted the Berlin Conference that initiated the so-called “scramble for Africa” among European powers, and the German military was particularly violent in suppressing anticolonial revolts. In this session, we will discuss the history of German colonialism and ongoing controversy surrounding its representation.

Preparation:

- Sebastian Conrad, *German Colonialism: A Short History* (Cambridge: Cambridge University Press, 2012), 79–87, 159–168, 194–201
 - Read through this for some background on German colonialism and the ways in which it has been interpreted/remembered
- Robbie Aitken, 'Education and Migration. Cameroonian Schoolchildren and Apprentices in Germany, 1884-1914', in Mischa Honeck, Martin Klimke and Anne Kuhlmann, eds., *Germany and the Black Diaspora: Points of Contact, 1250-1914* (New York: Berghahn, 2013), 213–230
 - Read this text to get an idea of how some of the first Africans came to Germany in the colonial period and what their experiences were like
- Frank-Walter Steinmeier, '[Speech at inauguration of the Humboldt Forum](#)'
 - Read through this speech by Germany's President and consider how he tries to address the controversies surrounding the Humboldt Forum's collections
- Chimamanda Ngozi Adichie, '[Keynote speech at inauguration of the Humboldt Forum](#)' (video, 20 mins)
 - Watch Adichie's speech and think about how she evaluates German efforts to engage with the Humboldt Forum's controversies

Suggested additional reading:

Quynh Tran, 'How Will Berlin's Embattled Humboldt Forum Deal with its Imperialist Past? Its New Asian and Ethnological Museums Provide Clues', Artnet News, 21 Sep. 2021, available [here](#)

SLOs: understand the basic history of German colonialism and consider its impact in Southwest Africa and in Germany; evaluate the arguments of different actors in the debate over the Humboldt Forum's presentation of African artifacts.

Co-Curricular Activity - Friday, 9 February 2024, 10am-3pm "Berlin Modernism" bus tour

This is an architectural tour that focuses on the first half of the 20th century, in particular on what is known as the modernist movement and its concepts about the city. A stop at the Olympic stadium is included. Your lecturer will provide further information ahead of the tour.

Session 4 – Thursday, 15 February 2024 Jewish Berlin

Berlin was home to one of Germany's and Europe's most vibrant Jewish communities in the late 19th and early 20th centuries. Even well before the rise of National Socialism though, anti-Semitism affected interactions between Jewish Germans and other Germans. In this lesson, we will look at Jewish-German friendships before and after World War II and examine the "Stolpersteine" ("stumbling blocks") as a decentralized practice of memorialization in Berlin and other German cities.

Preparation:

- Marion Kaplan, 'Friendship on the Margins. Jewish Social Relations in Imperial Germany', *Central European History*, 34, 4 (2001), 471–501
 - Read carefully through this article, thinking about how Jewish and non-Jewish Germans interacted with one another prior to WWI
- **Film:** *The Flat / Die Wohnung* (2011) – film available on DVD from the Academics office (also on Amazon Prime)
 - In watching this film, think about how the interactions it depicts differ from those in Kaplan's article -- and about what it means that these interactions continued to take place

- Matthew Cook and Micheline van Riemsdijk, 'Agents of Memorialization. Gunter Demnig's Stolpersteine and the Individual (Re-)Creation of a Holocaust Landscape in Berlin', *Journal of Historical Geography*, 43 (2014), 138–147
 - Read through this short academic article, thinking about how the authors interpret these memorials as well as how you react to them when you see them in the street

SLOs: understand the different kinds of relationships that did and did not exist between Jewish and non-Jewish Germans; analyze Germans' reactions to confrontation about their complicity in the Shoah.

***** First of three short response papers due by 2 pm on 16 February 2024 *****
(This first response paper will not be graded.)

Session 5 – Thursday, 22 February 2024

Queer Berlin

During the interwar period, Berlin stood at the forefront of cultural experimentation and sexual emancipation in Europe. This was especially true for the city's queer community, subsequently mythologized in literature and theater. In this lesson, we will explore different aspects of queer liberation in the Weimar period as well as forms of discrimination that persisted into subsequent periods of German history.

Preparation:

- Robert Beachy, *Gay Berlin: Birthplace of a Modern Identity*, (New York: Knopf, 2014), Ch 6: "Weimar Sexual Reform and the Institute for Sexual Science"
 - When reading this, try to understand who Magnus Hirschfeld was and the impact that he and his Institute for Sexual Science had, including on Berlin's reputation as a key place of queer culture
- Jürgen Lemke, *Gay Voices from East Germany* (Bloomington, Ind.: Indiana University, 1991), 63-79
 - Read carefully through this short primary source, thinking about how it presents the situation of (male) homosexuals in West Germany
- Jennifer V. Evans, 'Harmless Kisses and Infinite Loops. Making Space for Queer Place in Twenty-First Century Berlin', in Jennifer V. Evans and Matt Cook, eds., *Queer Cities, Queer Cultures: Europe since 1945* (London: Bloomsbury Publishing, 2014), 75–94
 - Read carefully through this short article on memorialization, considering not only the controversies it provoked surrounding representation of gender but also how a central monument such as this differs from the decentralized *Stolpersteine* discussed last week

Suggested additional reading:

Clayton J. Whisnant, *Queer Identities and Politics in Germany: A History, 1880-1945* (New York, NY: Harrington Park Press, 2016), 80-121 (Ch. 3: "The Growth of Urban Gay Scenes").

SLOs: identify the opportunities and limits of queer emancipation in the Weimar Republic; analyze the persistence of anti-queer discrimination across different ruptures in German history.

Session 6 – Thursday, 29 February 2024

Nazi Berlin

Hitler's National Socialist government never felt quite at home in Berlin, a north German city of reputed decadence with a large Jewish population. While in power, Hitler commissioned his comrade, Minister for Armaments and architect to draft plans to completely restructure the city into a monumental showcase of German power. Speer's "Germania" remained incomplete at the end of World War II, when many remnants of National Socialism were destroyed or swept aside, but major architectural manifestations of Nazi rule persisted. In this lesson, we will consider both the gigantism of Nazi plans and the challenges the city has faced in dealing with buildings like Tempelhof Airport.

Preparation:

- Clare Copley, "Curating Tempelhof. Negotiating the Multiple Histories of Berlin's 'Symbol of Freedom,'" *Urban History*, 44, 4 (2017), 698–717
 - Read carefully through this academic article on memorialization, paying particularly close attention to the criteria for authenticity described on pp. 709–710 and thinking about how these apply to Tempelhof and other sites/memorials you have encountered in Berlin
- Martin Kitchen, *Speer: Hitler's Architect* (New Haven: Yale University Press, 2015), 57–100
 - Skim through this text to gain an understanding of who Albert Speer was, what his plans for Germania entailed, and how he depicted his own actions after WWII

SLOs: identify sites associated with the National Socialist government in Berlin; formulate arguments for and against the preservation of monuments to particularly tainted pasts.

***** You must obtain approval of your final project topic by Friday, 1 March 2024! *****

Session 7 – Thursday, 7 March 2024

Divided Berlin

Though the Berlin Wall was not built until 1961, it quickly became synonymous with the "Iron Curtain" – a term coined 15 years earlier by Winston Churchill to describe the developing division of Eastern from Western Europe. In Berlin and along stretches of the rural border between the FRG and GDR, the "Iron Curtain" became a site of pilgrimage for West Germans, for whom Cold War anticommunism often aligned with narratives of postwar victimhood. The division of Germany became memorialized even before it ended, driven by both public and private actors whose memory work continued after 1989. In this lesson, we will discuss who has the right or duty to memorialize, and what purposes their narratives serve.

Preparation:

- Edith Sheffer, "On Edge. Building the Border in East and West Germany," *Central European History*, 40 (2007), 307–339.
 - Read through this article about the rural border between the two Germanys, thinking critically about why Sheffer argues that Germans participated in the division of their country
- Pertti Ahonen, *Death at the Berlin Wall* (Oxford: Oxford University Press, 2011), 16–37
 - Read through this chapter about the Berlin Wall, paying particular attention to what Ahonen argues about analogies to Nazism

Suggested additional reading:

Astrid Eckert, "Greetings from the Zonal Border". Tourism to the Iron Curtain in West Germany', *Zeithistorische Forschungen/Studies in Contemporary History*, 8, 1 (2011), 9–36 - available [here](#)

SLOs: identify differences between manifestations of the “Iron Curtain” in Berlin versus in rural areas; critically analyze the historical narratives served by memorialization practices.

Session 8 – Thursday, 14 March 2024

“1968” and Protest at the front lines of Europe’s Cold War

As the American War in Vietnam intensified in the 1960s, West Berlin’s universities became a hotbed of political activism and a center of the transnational student movement. However, at the front lines of the Cold War, Berlin’s staunchly anticommunist residents frequently did not take kindly to criticism of the US military. In this lesson, we will consider the spatial dimensions of protest in the city, focusing in particular on the International Vietnam Congress that brought student leaders from across Europe to West Berlin in February 1968.

Preparation:

- Martin Klimke, *The Other Alliance: Student Protest in West Germany and the United States in the Global Sixties* (Princeton: Princeton University Press, 2010), 75–107
- Rudi Dutschke, ‘On Anti-authoritarianism’, in Carl Oglesby, ed., *The New Left Reader* (New York: Grove Press, 1969), 243–253
 - Read through this primary source, thinking about how Dutschke uses his speech to link struggles in Germany to those further afield
- Polizei Berlin, ‘Report from February 18, 1968’ – translation (on Brightspace)
 - Look carefully at this primary source to gain an understanding of how police observed the controversial demonstration associated with the International Vietnam Congress

Suggested additional reading:

Ingo Cornils, ‘The Struggle Continues: Rudi Dutschke’s Long March’, in De Groot, Gerard J., ed., *Student Protest: The Sixties and After* (London: Longman, 1998), 100–114

SLOs: analyze Cold War tensions in 1960s West Berlin; evaluate some of the transnational influences on West German student protest; think critically about how protesters and police engage with urban space during demonstrations.

***** Second of three response papers due by 2 pm on 15 March 2024 *****

(This response will be graded.)

***** Spring Break 18-24 March 2024 – no classes this week *****

Session 9 – Thursday, 28 March 2024

“Gastarbeiter” and “Vertragsarbeiter:” Migration in East and West

Starting from the 1950s, West Germany recruited so-called “guest workers” (Gastarbeiter) to plug holes in its labor market and fuel the postwar “economic miracle.” By the 1960s, East Germany followed suit with “contract laborers” (Vertragsarbeiter) from Poland who helped plug holes in the GDR’s labor market, followed by others from Cuba, Vietnam, Angola and Mozambique. In both German states, individual migrant workers were treated largely as a short-term, replaceable population, and neither country envisioned retaining them for as long as they ultimately did stay in the country. As a result, Germany became a land of immigration in spite of itself. For this lesson, we will look at the living conditions and motivations of migrant workers themselves.

Preparation:

- Jennifer A. Miller, *Turkish Guest Workers in Germany: Hidden Lives and Contested Borders 1960s to 1980s* (Toronto: University of Toronto Press, 2018), 78–104 (“Finding Homes”)
 - Skim through this chapter to gain a deeper understanding of what a key aspect of everyday life looked like for early generations of Turkish workers in West Germany
- Christina Schwenkel, “Rethinking Asian Mobilities: Socialist Migration and Post-Socialist Repatriation of Vietnamese Contract Workers in East Germany,” *Critical Asian Studies*, 46, 2 (2014), 235–258
 - Read carefully through this academic article and consider how Vietnamese workers perceived their own possibilities in East Germany

Suggested additional reading:

Lauren Stokes, ‘Racial Profiling on the U-Bahn: Policing the Berlin Gap in the Schönefeld Airport Refugee Crisis’, *Central European History*, 56, 2 (2023), 236–254.

SLOs: understand the roots of German migration policies; analyze how individual factors as well as structural changes affected the experiences of migrants.

***** First draft of final project due by 10 pm on Thursday, 28 March, 2024 *****

Session 10 – Thursday, 4 April 2024

Afro-German Berlin: Intersectional and Transnational Connections

Afro-Germans lived in both German states throughout the postwar period, and we have already seen how earlier generations arrived through colonial connections. However, it was in the 1980s that Afro-German collective identity became more fully articulated, gaining strength from trans-Atlantic feminist connections among Black women. The self-described “black, lesbian, mother, warrior, poet” Audre Lorde, who came to Berlin as a guest professor in 1984, helped catalyze networking among Afro-Germans by encouraging Black women to find their voice. In this class, we will discuss the importance of transnational feminist organizing to the development of Afro-German activism in Germany.

Preparation:

- Tiffany N. Florvil, *Mobilizing Black Germany: Afro-German Women and the Making of a Transnational Movement* (University of Illinois Press, 2020), 101–122 (“The Making of a Modern Black German Movement”)
 - Skim through this chapter to gain an understanding of how Black German women like May Ayim drew on transnational connections in their writing and their activism
- May Ayim, Katharina Oguntoye and Dagmar Schultz, eds., *Showing our Colors: Afro-German Women Speak Out* (Amherst, Mass: University of Massachusetts Press, 2011), 145-164, 204-227 (“Three Afro-German Women in Conversation with Dagmar Schultz” + “The Break” by May Ayim/May Opitz and “What I’ve Always Wanted to Tell You” by Katharina Oguntoye)
 - Read carefully through this primary source (interviews, autobiographical writing, and poetry) and think about the experiences of these Black German women in East and West

SLOs: identify the importance of feminism to the Afro-German movement; assess the extent and limits of transnational links.

Session 11 – Thursday, 11 April 2024

Everyday Life in East Berlin

Since the fall of the Berlin Wall, the history of East Germany has become almost synonymous with the apparently omnipresent surveillance of the Stasi. However, everyday life in East Germany was both simpler and more complicated than narratives of spying and secret police would have us believe. While many East Germans were unhappy with life in the GDR, some firmly believed in the state's socialist mission, and most made accommodations with the regime in order to go about their lives. For this session, we will reflect on everyday life under the constraints of a dictatorship that survived four decades. We will also go on an **excursion to the DDR-Museum** to get a better idea of what life in the GDR looked and felt like to those who lived in it.

Preparation:

- Paul Betts, *Within Walls: Private Life in the German Democratic Republic* (Oxford: Oxford University Press, 2010), 21–50 (“The Tyranny of Intimacy: The Stasi and East German Society”)
 - Skim through this academic history text, thinking about both the extent and limits of the Stasi's surveillance of East German society
- Hester Vaizey, *Born in the GDR: Living in the Shadow of the Wall* (Oxford: Oxford University Press, 2016), 57-66, 133-146 (“Lisa” and “Mirko”)
 - Read carefully through this primary source (oral history interviews), thinking about how different kinds of people felt towards life in East Germany

SLOs: evaluate narratives of Stasi surveillance; formulate views about the relative autonomy of everyday life from politics; critically analyze post-Cold War “Ostalgie.”

Session 12 – Thursday, 18 April 2024

Squatting Berlin in the Waning Cold War

The squatting of uninhabited buildings was a major phenomenon in West Berlin in the 1980s and in East Berlin by the 1990s at the latest, with a perceptible impact on the character of many of the city's neighborhoods. Though locally specific factors contributed to the movement's rapid growth at the time, squats emerged in cities across Europe at the time. For this lesson, we will consider the history of squatting in Berlin.

Preparation:

- Andrej Holm and Armin Kuhn, ‘Squatting and Urban Renewal. The Interaction of Squatter Movements and Strategies of Urban Restructuring in Berlin’, *International Journal of Urban and Regional Research*, 35, 3 (2011), 644–658
 - Skim through this short academic article by a leading expert on housing policy, paying particular attention to the post-1990 wave of squats and the authors' interpretation of how they affected housing policy
- Bart van der Steen, Ask Katzeff and Leendert van Hoogenhuijze, ‘Introduction. Squatting and Autonomous Action in Europe, 1980-2012’, in Bart van der Steen, Ask Katzeff and Leendert van Hoogenhuijze, eds., *The City Is Ours: Squatting and Autonomous Movements in Europe from the 1970s to the Present* (Chicago: PM Press, 2014), 1–19
 - Skim through this introduction to get an idea of how the squatting scene in Berlin fit into a broader phenomenon of squatting across Europe
- Alex Vasudevan, “Autonomous Urbanisms and the Right to the City: The Spatial Politics of Squatting in Berlin, 1968–2012, in Bart van der Steen, Ask Katzeff and Leendert van Hoogenhuijze, eds., *The City Is Ours: Squatting and Autonomous*

Movements in Europe from the 1970s to the Present (Chicago: PM Press, 2014), 131–151

- Read carefully through this chapter to learn about the history of squatting in Berlin

SLOs: identify the developments that led to squatting becoming a widespread-political movement in the 1980s; situate the squatting movement in Berlin in relation to broader European phenomena.

Session 13 – Thursday, 25 April 2024

Re-/Unification and Racism

The fall of the Berlin Wall sealed the fate of the German Democratic Republic and, with it, communist rule in Eastern Europe. While most East Germans embraced “re-unification” with West Germany (within new borders that had never bounded any previous German state), many in both East and West feared an anticipated rise in German nationalism. As Berlin once again became capital of unified Germany, the unification process itself thus posed anew key questions about identity, belonging, racism, and anti-Semitism.

Preparation:

- Helmut Walser Smith, “[Exit the Fatherland](#),” *Aeon* (June 3, 2021)
 - Read carefully through this article and think about the ways in which Germans distanced themselves from some forms of racism after WWII
- Patrice G. Poutrus and Jan C. Behrends, “Xenophobia in the Former GDR,” in *Nationalisms Across the Globe: An Overview of Nationalisms in State-Endowed and Stateless Nations*, ed. Wojciech Burszta and Sebastian Wojciechowski (2005), 155–170.
 - Read this article and focus on the arguments the authors provide for xenophobia in East Germany
- Christopher A. Molnar, “‘Greetings from the Apocalypse’: Race, Migration, and Fear after German Reunification,” *Central European History* 54 (2021), 491-515
 - Skim through this academic article and think about what kinds of racist attitudes persisted and even emerged during the unification process

SLOs: explain why some Germans opposed the unification of East and West Germany; assess how Germany addressed (or not) legacies of racism in and after 1990.

***** Final project due by 2 pm on Friday, 26 April! *****

Session 14 – Thursday, 2 May 2024

Review session

***** Third of three response papers due by 2 pm on 3 May 2024 *****

(This response will be graded.)

9 May 2024: No Class - Public Holiday

Session 15 – * Friday, 10 May 2024 *****

***** Final Exam *****

Recommendations for a Positive Teaching and Learning Environment

Please come to class on time, prepared to discuss the texts you have been assigned. You should always **bring a copy of the reading(s) and your notes** with you to class. You are welcome to use a print copy or a computer/tablet, but **do not rely on your phone to consult texts in class**.

Discussion is an important component of this class and **you are expected to speak during discussions** – they are your chance to ask questions, try out ideas, debate issues, and draw your own conclusions. Not everyone always feels comfortable speaking up in class (and I understand that silence can mean many different things). If there are reasons why you feel uncomfortable speaking up, please let me know and we will see what we can do.

Suggested Learning Opportunities that Relate to our Course

NYU Berlin offers a range of extracurricular activities in Berlin throughout the semester. Please make sure to read the weekly “Berliner Brief” and consult your events calendar in order to keep apprised of such events.

Your Lecturer

Dr. Andrew Tompkins is an assistant professor (*Wissenschaftlicher Mitarbeiter*) at the Institute for Historical Studies at the Humboldt-Universität zu Berlin. He completed his doctorate at the University of Oxford in 2013 before holding a post-doc at the HU-Berlin and serving as Lecturer in Modern European History at the University of Sheffield. His first monograph, *Better Active than Radioactive!* (2016, Oxford University Press) examined transnational connections between French and (West) German anti-nuclear energy activists. His ongoing research compares everyday life along the Polish-German and French-German borders after 1945. Andrew is an avid cinephile with a particular fondness for documentaries. He grew up in North Carolina and has lived for extended periods in Germany, the UK, France, Poland, and Japan, but he is now happy to be in his favorite city with his dog, Rowlf.

Please consider the environment before printing this syllabus. If printing is necessary, please select only the essential page range.

Academic Policies

Grade Conversion

Your lecturer may use one of the following scales of numerical equivalents to letter grades:

A = 94-100 or 4.0
A- = 90-93 or 3.7
B+ = 87-89 or 3.3
B = 84-86 or 3.0
B- = 80-83 or 2.7
C+ = 77-79 or 2.3
C = 74-76 or 2.0
C- = 70-73 or 1.7
D+ = 67-69 or 1.3
D = 65-66 or 1.0

F = below 65 or 0

Attendance Policy

Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. Since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the integrity of this academic experience, class attendance at the centers is expected promptly when class begins. Attendance will be checked at each class meeting.

As soon as it becomes clear that you cannot attend a class, you must inform your professor and/or the Academics team (berlin.academics@nyu.edu) by email immediately (i.e., before the start of your class). Absences are only excused if they are due to illness, Moses Center accommodations, religious observance or emergencies. Your professor or site staff may ask you to present a doctor's note or an exceptional permission from an NYU Staff member as proof. Emergencies or other exceptional circumstances that you wish to be treated confidentially must be presented to NYU Berlin's Director or Wellness Counselor. Doctor's notes must be submitted in person or by email to the Academics team, who will inform your professors.

As active, in-class participation is indispensable for the academic success of each student and their classmates, unexcused absences may impact a student's final and/or participation grades. A week's worth of unexcused absences in any course may lead to a two percent deduction from a student's final course grade. Four weeks' worth of unexcused absences in one course may lead to failing that course. As tardiness also greatly disrupts a class's learning environment, arriving more than 15 minutes late is treated as an unexcused absence. Furthermore, frequently joining a class late may be reflected in a student's participation grade.

Exams, tests and quizzes, deadlines, and oral presentations that are missed due to illness always require a doctor's note as documentation. Until a doctor's note has been submitted to the Academics team, it is not possible to schedule a make-up assessment and the missed assignment will be graded with an F. In content classes, an F in one assignment may lead to failing the entire class.

It is essential that students catch up with any missed work, regardless of whether an absence is excused or not. Students can always contact their professors to receive additional support during learner hours.

Final exams

Final exams must be taken at their designated times. Should there be a conflict between your final exams, please bring this to the attention of the Academics Team.

Students are not permitted to leave the site until their finals have been completed at the designated times. Upon receiving approval from the Academics Team, eligible graduating students may depart the site one day before their school, department or university graduation ceremony.

Late Submission of Work

- (1) Work submitted late receives a penalty of 2 points on the 100 point scale for each day it is late (including weekends and public holidays), unless an extension has been approved (with a doctor's note or by approval of NYU Berlin's administration), in which case the 2 points per day deductions start counting from the day the extended deadline has passed.
- (2) Without an approved extension, written work submitted more than 5 days (including weekends and public holidays) following the submission date receives an F.
- (3) Assignments due during finals week that are submitted more than 3 days late (including weekends and public holidays) without previously arranged extensions will not be accepted and will receive a zero. Any exceptions or extensions for work during finals week must be discussed with the Site Director, Dr. Gabriella Etmektsoglou.
- (4) Students who are late for a written exam have no automatic right to take extra time or to write the exam on another day.
- (5) Please remember that university computers do not keep your essays - you must save them elsewhere. Having lost parts of your essay on a university computer is no excuse for a late submission.

Academic Integrity

As the University's policy on "[Academic Integrity for Students at NYU](#)" states: "At NYU, a commitment to excellence, fairness, honesty, and respect within and outside the classroom is essential to maintaining the integrity of our community. By accepting membership in this community, students take responsibility for demonstrating these values in their own conduct and for recognizing and supporting these values in others." Students at Global Academic Centers must follow the University and school policies.

NYU takes plagiarism very seriously; penalties follow and may exceed those set out by your home school. Your lecturer may ask you to sign a declaration of authorship form, and may check your assignments by using TurnItIn or another software designed to detect offences against academic integrity.

The presentation of any improperly cited work other than your own, as though it is your own, including words, ideas, judgment, images, data, or AI-generated work (like ChatGPT or Google Bard), whether intentionally or unintentionally, constitutes a breach of academic integrity. It is important that all work submitted for this course is your own. It is also an offense to submit your own work for assignments from two different courses that are substantially the same (be they oral presentations or written work). If there is overlap of the subject of your assignment with one that you produced for another course (either in the current or any previous semester), you must inform your professor.

For guidelines on academic honesty, clarification of the definition of plagiarism, examples of procedures and sanctions, and resources to support proper citation, please see:

[NYU Academic Integrity Policies and Guidelines](#)

[NYU Citations Style Guide](#)

Mental Health and Wellness Resources

Mental health resources are available to students studying at NYU Berlin through NYU's Wellness Exchange. Students can speak to a counselor about a variety of topics, including, day-to-day challenges, stress, health concerns and medical issues. Students may call the 24-hour hotline at +49 162 2155 979; chat through the Wellness Exchange app for iPhone or Android; call (212) 443-9999 to arrange a same-day Urgent Counseling session; or email wellness.exchange@nyu.edu during business hours. Alternatively, students can also make an appointment with NYU Berlin's onsite Global Wellness Counselor [Sara Zeugmann](#).

Inclusivity Policies and Priorities

NYU's Office of Global Programs and NYU's global sites are committed to equity, diversity, and inclusion. In order to nurture a more inclusive global university, NYU affirms the value of sharing differing perspectives and encourages open dialogue through a variety of pedagogical approaches. Our goal is to make all students feel included and welcome in all aspects of academic life, including our syllabi, classrooms, and educational activities/spaces.

Attendance Rules on Religious Holidays

Members of any religious group may, without penalty, excuse themselves from classes when required in compliance with their religious obligations. Students who anticipate being absent due to religious observance should notify their lecturer **and** NYU Berlin's Academics team in writing via email one week in advance. If examinations or assignment deadlines are scheduled on the day the student will be absent, the Academics team will schedule a make-up examination or extend the deadline for assignments. Please note that an absence is only excused for the holiday but not for any days of travel that may come before and/or after the holiday. See also [University Calendar Policy on Religious Holidays](#).

Pronouns and Name Pronunciation (Albert and Zoom)

Students, staff, and faculty have the opportunity to add their pronouns, as well as the pronunciation of their names, into Albert. Students can have this information displayed to faculty, advisors, and administrators in Albert, Brightspace, the NYU Home internal directory, as well as other NYU systems. Students can also opt out of having their pronouns viewed by their instructors, in case they feel more comfortable sharing their pronouns outside of the classroom. For more information on how to change this information for your Albert account, please see the [Pronouns and Name Pronunciation website](#).

Students, staff, and faculty are also encouraged, though not required, to list their pronouns, and update their names in the name display for Zoom. For more information on how to make this change, please see the [Personalizing Zoom Display Names website](#).

Moses Accommodations Statement

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance. Accommodations for this course are managed through NYU Berlin.

Bias Response

The New York University Bias Response Line provides a mechanism through which members of our community can share or report experiences and concerns of bias, discrimination, or harassing behavior that may occur within our community.

Experienced administrators in the Office of Equal Opportunity (OEO) receive and assess reports, and then help facilitate responses, which may include referral to another University school or unit, or investigation if warranted according to the University's existing Non-Discrimination and Anti-Harassment Policy.

The Bias Response Line is designed to enable the University to provide an open forum that helps to ensure that our community is equitable and inclusive.

To report an incident, you may do so in one of three ways:

- Online using the [Web Form](#)
- Email: bias.response@nyu.edu
- US Phone Number: +1 212-998-2277
- Local Number in Berlin: +49 (0) 30 2902 91277

Please consider the environment before printing this syllabus. If printing is necessary, please select only the essential page range.