

1 October 2020 –
28 February 2021

I spy
with

Racism, Resistance and Empowerment

my little
Eye.

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Exhibition guide & Glossary


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**»Decolonization never goes unnoticed,
because it concerns being.«**

Frantz Fanon

**»Never be limited by other people's
limited imaginations.«**

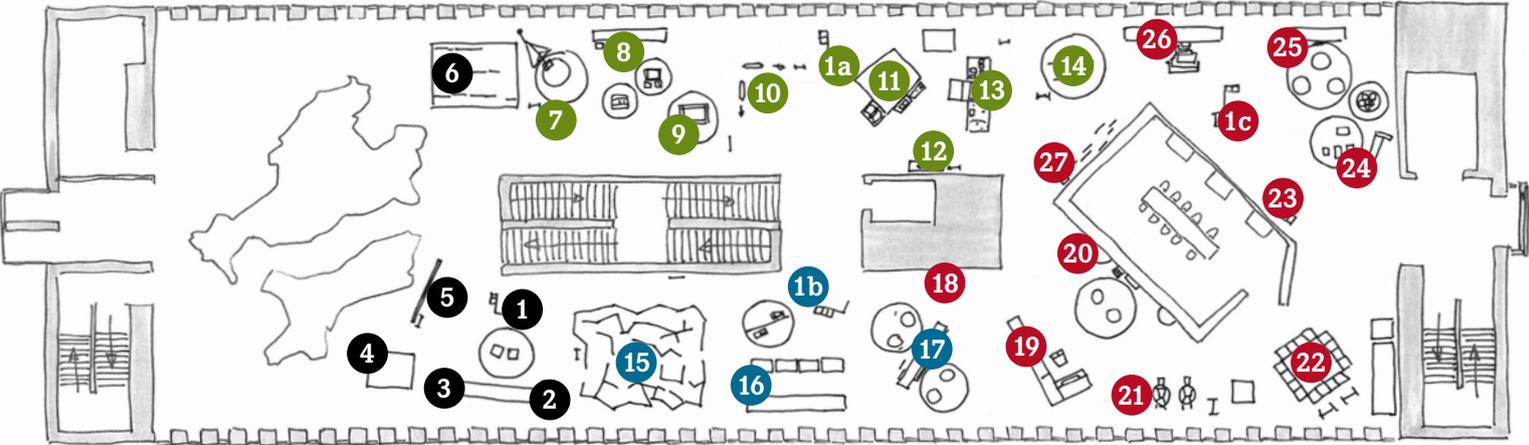
Dr. Mae Jemison

I spy with my little Eye. Racism, Resistance and Empowerment

Racism is part of day-to-day life for many people. However, there are people who do not experience racism and struggle to identify it as such. Racism uses attributes which are supposedly biological or cultural to categorise humans and groups. This way of thinking is a legacy of the colonial past. It manifests itself in our imagination, upholds itself in our language and influences our actions to this very day. Racism can culminate in violent attacks. Then, it is far too apparent. But most of the time racism operates in subtle ways.

The CityLab is a participatory and present-oriented exhibition and event concept. The exhibition was developed in a ten-month process with more than 60 participants. It features 27 contributions in four sections. The exhibition addresses various types of racism and how it impacts those affected, but also shows how people take part in resistance and the way it empowers them. The CityLab participants address personal experiences with racism, postcolonial issues as well as resistance movements and empowerment strategies. The exhibition also looks at Germany's colonial history, its continuity and poses uncomfortable questions. It deals with societal recognition, which encompasses visibility and raising awareness, speaking and being heard, and critical self-reflection. The exhibition emphasizes the desire for a society, which is critical towards racism and characterized by solidarity.





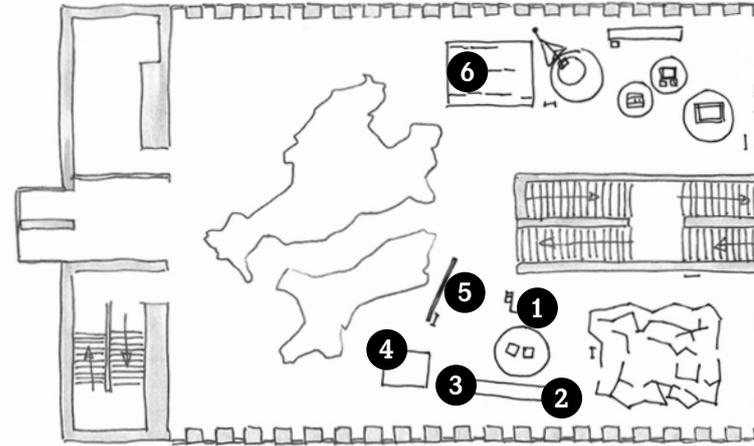
Exhibition sections

- I** Racism
- II** Colonialism vs. Postcolonial Present
- III** Postcolonial Border Regimes and Forced Migration
- IV** Empowerment and Resistance

Racism

People experience racism every single day. Even in the pluralistic and international city of Frankfurt. Racism is an ideology of inequality, which divides people into groups according to external or social characteristics. In racist thought, whiteness is the norm. This way of thinking regards one's own *white* group as the superior one while the others are devalued. This makes Black people, Sinti*zze and Rom*nja and People of Color the ›Others‹. This process is also called Othering and is the starting point for various types of discrimination.

Racism exists structurally, institutionally and in interpersonal relationships. It expresses itself in the shape of racist words and images, but also asserts itself through discrimination on the labour or housing market. Racism can also be subtle and reveal itself in so-called microaggressions. At its most extreme, racism kills people, as seen with the lethal attacks in Mölln and Solingen, the NSU murders and the racist attack in Hanau on the 19th February 2020. The CityLab participants discuss racism on the basis of their own positioning. They show how they deal with it as people who are affected by racism and as those who are not.

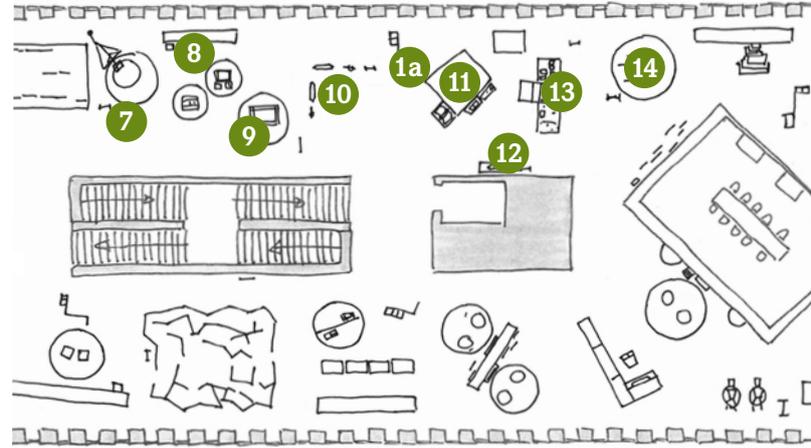


1. Context
2. Marita Ebel: Hanau, 19th February 2020
3. Matthew Vazquez: Reflection on Microaggression
4. Sonja Keil and Förderverein Roma e.V./Stephan Wirtz: Perspectives and places of Sinti*zze and Rom*nja as well as ›Travellers‹ from Frankfurt and films by Ursula Schmidt Pallmer, Alina Diana Preda, Dragiza Pasara Caldaras und Anita Adam
5. Miyase Ceren: The Banner at the Eiserner Steg
6. Ursula Logossou: Critically examining Whiteness

Colonialism vs. Postcolonial Present

European colonialism signifies an era of violence and dehumanisation for the people of the Global South. At the end of the 19th century, Germany also took part in the scramble for the colonies. However, this chapter is often forgotten, concealed or regarded as being less terrible than the actions of other colonial powers. This perspective, however, misconstrues historical facts. Germany had numerous colonies in Africa and the Pacific.

Postcolonial perspectives emphasise that the era of colonialism and its impact continue to influence the present. The world still functions according to colonial and racist thinking. This is still evident in different areas of everyday life. Ranging from the issue of the representation of Black people and anti-Asian racism in relation to Covid-19 all the way to the legacy of colonialism in Frankfurt's cityscape. People affected by racism frequently experience exclusion. They demand a reappraisal of German colonialism. On the one hand, this means making these crimes visible, on the other hand, it means expanding the historical narrative to include the perspectives of those affected.



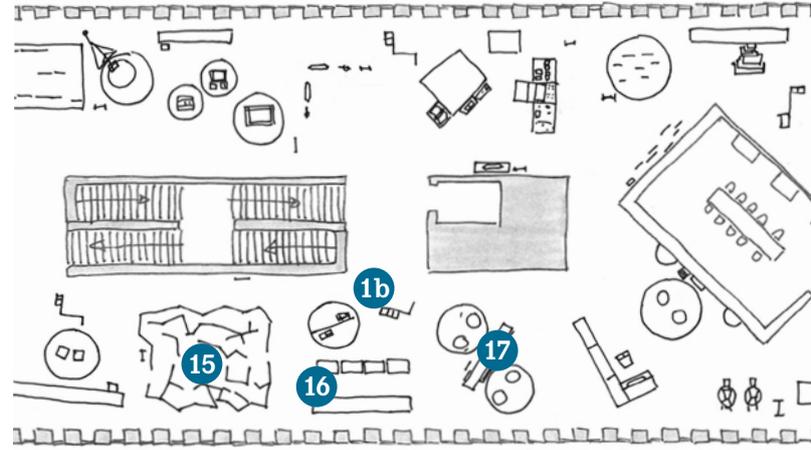
- 1a. Context
7. Elsa M'Bala: Decolonize Frankfurt – a Podcast
8. frankfurt postkolonial/Friederike Odenwald und Sebastian Garbe: A Past that does not pass
9. Jeanne Nzakizabandi: Resistance against the M-Word
10. Los Ojos/Max Barthel, Ana-Paula dos Santos, Shiva Amiri, Eugenia Céspedes-Winter: The Kit: Gazes Resisting Racism
11. University Library Johann Christian Senckenberg/Colonial Photo Archive/Aisha Othman und Anne Schumann-Douosson: The Photo Archive of the German Colonial Society
12. Lisa Marie Asferachew: Gaps and colonial Continuities in the Museum
13. CityLab Team Historical Museum: Revisiting Collection on Colonial History
14. Olivia Hyunsin Kim: Yellow Banana

Postcolonial Border Regimes and Forced Migration

We often see national borders as something that is just part of our world. But in the case of the African continent, they were only created as a result of colonialism. The European colonial powers drew borders according to their political and economic interests. They did not pay attention to the cultural and historical situations of the local people. These arbitrary demarcations had devastating consequences for many countries.

To this day, these postcolonial borders still influence people's lives. At the border, the following question will always arise: Who should belong? The border regime regulates the conditions which decide who is allowed to enter and who is allowed to leave. One border can have many different meanings depending on who crosses it. For people with German citizenship, borders are often invisible and easy to cross. For refugees and people without papers, however, they represent a hurdle and sometimes an insurmountable obstacle.

The CityLab participants address what it means to live between borders and the living situation of refugees; they open up different perspectives on forced migration and immigration stories. They discuss identity and belonging, admission and deportation, participation and exclusion.



- 1b. Context
- 15. Lillian Dam Bracia, Pien den Hollander, Ivo Koolen: Limbo Citizens
- 16. Afghan Refugees Movement/Sarmina Stuman: What remains?
- 17. Ubuntu Passion Art/Zerai Kiros Abraham, Yasmin Mowafek, Maria Alonga, Amin B. Haile, Benedikt A. Sesay, Yasin Pehlivan: The Right to the Pursuit of Happiness

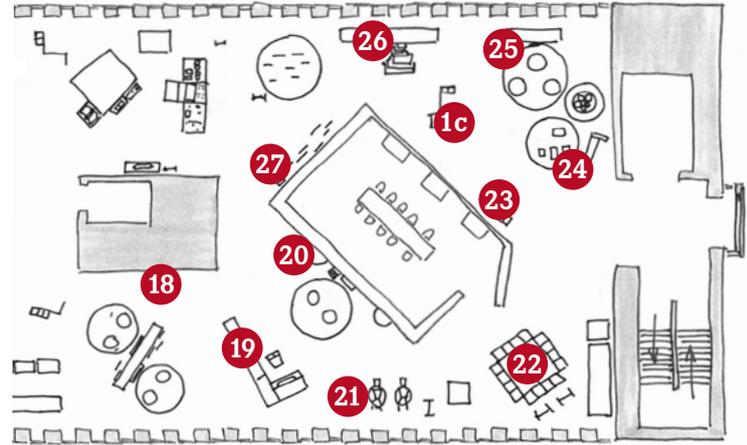
Empowerment and Resistance

The Black Civil Rights Movement in the USA influenced the concept of empowerment. Black people in the USA looked for ways to empower themselves against racist segregation policies of that time. But empowerment is also a strategy used by racialised people in many other countries, such as South Africa and Great Britain.

Empowerment describes the process where disadvantaged people take their cause into their own hands. They formulate their demands and carve out their own place in society. This makes empowerment a political concept of action.

Empowerment processes are varied and happen on different levels. The CityLab participants demonstrate how individual people and groups empower themselves. Some found their own associations or initiatives and raise their voices at demonstrations. But empowerment can also be found in reading books, sharing stories, music and dancing. In their contributions, the CityLab participants emphasise the desire to make their specific life realities seen and heard.

- 1c. Context
- 18. 8th May/Ayesha Khan and Nameless Collective:
8th May – Day of our Resistance
- 19. Ubuntu Passion Art/Lydia Mesgina and Zerai Kiros Abraham:
Me, my Hair, and I – Black Hair Politics and Black Aesthetics
- 20. Encarnación Gutiérrez Rodríguez, Pinar Tuzcu, Macarena González Ulloa: Migrant Feminism
- 21. Black Lives Matter and portal armchair – Stadtlabor Digital
- 22. CityLab Team Historical Museum: Empowerment-station
- 23. FrauHerr Meko: SichtBar



- 24. Initiative Schwarzer Menschen in Deutschland (Initiative of Black People in Germany)/Hadija Haruna-Oelker, Eleonore Wiedenroth-Coulbaly: Storytelling during Black History Month, 2015 – 2020
- 25. Joana Tischkau, Anta Helena Recke, Elisabeth Hampe, Frieder Blume: Schwarze Deutsche Welle (SDW) televised
- 26. Initiative Schwarzer Menschen in Deutschland (Initiative of Black People in Germany)/Hadija Haruna-Oelker, Lara-Sophie Milagro, Laura Digoh-Ersoy, Mirjam Elomda, Camilla Ridha, Itohan Osarenkhoe: The Path to Empowerment
- 27. CityLab Team Historical Museum: Institutional Critique

Multimedia guide +14

The multimedia guide is aimed at young people from the age of 14 and adults. Aside from information on the exhibition, it includes tasks and allows visitors to explore the topics of the exhibition in more depth. The best way to use the multimedia guide is in a small group of two or three people. This exhibition is about starting conversations and sharing your own experiences and impressions.

Instructions for visitors:

All multimedia guide stations are marked with a star. Hold your smartphone or rental device against the icon to start the track.

The transmission happens via NFC technology. With some smartphones, this has to be enabled in the settings. If your phone does not support NFC technology, you can scan the QR code on the icon. You can also select individual tracks via the map in the multimedia guide.



Guided Tours/Workshops for School Classes

After starting together as a group, smaller groups of students will delve deeper into two of the four exhibition sections (Racism/Colonialism vs. Postcolonial Present/Postcolonial Border Regimes and Migration/Empowerment and Resistance). They will be accompanied by qualified facilitators from the Historical Museum team.

The materials provided create a structure for independent preparation, offer food for thought and convey knowledge and central terms in a suitable language. They encourage a change in perspective and stimulate discussion. The joint conclusion highlights the exhibition's desire for today's world to be based on solidarity and be critical of racism. Students are asked to create their own empowerment strategies.

From: 7th grade

Number of participants: max. 25

Duration: approx. 120 min.

Price: 15 students or more, 4 € per pers.
(incl. admission, first chaperone free of charge,
reduced admission for each add. person);
up to 15 students: 60 € flat-rate

Consultation and booking:

Monday to Friday: 10 am to 4 pm

Tel. +49 69 212-35154

besucherservice@historisches-museum-frankfurt.de



Glossary »I spy with my little eye.«

Afro-German: Self-designated term for Black Germans.

Anti-Asian Racism: Racism towards people who are perceived to be Asian. During the Corona pandemic people who are deemed to be Asian have been facing increased hostility.

Anti-Muslim Racism: Racism towards people who are perceived to be Muslim. Anti-Muslim racism shows itself in a supposedly fundamental cultural differences between Muslim culture and German ›Western Christian culture.

Anti-Romaism: Specific type of racism and discrimination against Sinti* and Rom*nja. The term Anti-Romaism, unlike the term Antiziganism, avoids the use of the German word ›Zi. The German word ›Zi is a discriminating external designation. (see ›Self-designation)

Antisemitism: Hostility towards Jewish people. Antisemitism is shaped by its own structures and prejudices that differentiate from those shaped by racism. Antisemites view and attack Jewish people as the cause of all the evil in world.

BIPoC: Abbreviation for Black, Indigenous and People of Color. It is a self-designated term by and for people affected by racism.

Black People: Black is a political self-designation, which is not a description of skin colour or characteristics, but of a sociopolitical position, which indicates certain common realities of life. Since this self-designation is a political category, the term is capitalised.

Colorism: A type of racism which is linked to skin tone. It mainly involves the differentiations and shades within a skin tone. The terms light-skinned and dark-skinned are both assigned to Black people. However, light-skinned and dark-skinned people have very different (discriminatory) experiences.

Critical Whiteness: A critical view of whiteness as a social and political category. *White* people should recognise that they do not lack skin colour and that they conform to invisible norms. Whiteness leads to certain privileges. Only if people reflect on and recognise their own privileges, can (colonial) racist patterns and hierarchies be broken.

Diaspora: The scattering of a community from its home country across multiple foreign regions. The term was mainly shaped by Jewish history, but is now increasingly used by other communities. It is closely linked to traumatic experiences of forced migration, displacement and exile. In addition, the longing for one's native country is also linked to the concept of diaspora.

Empowerment: In Germany, the concept of Empowerment was mostly shaped by Black and feminist discourse. The goal is for those affected by discrimination to develop strategies for action and gain confidence.

Eurocentrism: A perspective in which Europe is the centre of the world. All other continents and countries are distanced from this centre and are perceived to be different. During the course of colonisation, the Global North enforced its values worldwide.

Exile: Describes the displacement or banishment of a person from their home country and is closely linked to the term diaspora. The term exile does not just describe the geographical separation from one's country of origin, but is also connected to issues of belonging and identity.

Exoticization: Description for people or things from faraway and tropical countries. Based on one's own norms and values, the Other is seen as fundamentally different, unusual and strange. Exoticization is often directed against women. Exotified women have to deal with two types of discrimination: They are affected by racism and sexism (see Intersectionality).

Genocide: Targeted persecution and murder of population groups, who have certain characteristics (e.g. language, external features or religion)

that are different from other groups. The term was coined in 1944 and referred to the systematic murder of European Jews during the Nazi era.

Global South and Global North: Neutral description of various positions in the world. Developing and emerging countries fall under the term Global South, whereas the term Global North describes industrialised countries. The division into North and South is not meant to be entirely geographical, but refers to the experience with colonialism. The Global North has a privileged and profitable position compared to the Global South due to colonialism. The Global South has the position of the exploited.

Gy*:** The term ›gy‹ and the German equivalent ›Zi‹ are discriminatory external designations. The term is rejected by the Central Council of German Sinti and Roma as discriminating.

Intersectionality: Overlapping discrimination. People who belong to various societal groups are often not just discriminated against due to a single attribute but also face different types of discrimination, such as racism, sexism, classism and more. Very specific types of exclusion often occur when someone experiences multiple forms of discrimination. Intersectionality requires people to view these various types of oppression at their intersections and see how they converge.

Microaggressions: Small situations which are perceived to be invasive. These include everyday (sometimes supposedly friendly) statements that reproduce discriminatory assumptions, external designations and exoticizations. Examples include statements such as ›Your German is so good.‹ or ›Where are you originally from?‹ All in all, these experiences are very painful for those affected.

Migrants: People who do not live in their country of origin. So, from a German perspective, this means people who were not born in Germany, but abroad.

Othering: Distinguishing between ›Us‹ and ›the Others‹. This construction of otherness displays societal power structures as natural, lending them

legitimacy which means they continue. It serves to reassure oneself (of one's own superiority) – just like in the days of colonialism.

People of Color (PoC): Self-designation by and for people who are affected by racism. This includes Rom*nja and Sinti*zze or people with an Asian, Latin American or Indigenous background. These people do not only face racist and discriminatory attributes because of the colour of their skin, but also because of characteristics such as origin, affiliations, style of clothing, etc. The term distances itself from terms shaped by colonialism, such as ›coloured.‹

People with a migrant background: According to the definition by the German Federal Statistical Office, these are persons who did not receive German citizenship by birth or persons who have at least one parent who this applies to. Alternative terms to use: People with international history, People with a migrant biography/international biography

Postcolonialism: Colonialism is not viewed as a finished episode from the past. Instead, postcolonialism reveals the fact that practices of differentiation and repression still have an effect today. The prefix ›post‹ makes it clear that there is a correlation between colonial conditions of the past and our contemporary society today.

Protectorate: In 1884/85, the German Empire declared parts of Africa as its own protectorates. German entrepreneurs could now conduct business in ›Togo‹, ›Cameroon‹, ›German South West Africa‹, ›German East Africa‹ and ›New Guinea‹ under military protection in these areas. Only later, with the establishment of an administrative organisation, did the protectorates become official colonies.

Race: The German translation for ›race‹ has a different connotation to the English term and cannot be used interchangeably. The basis for the German term is biological. The claim of different human races is not supported by science and is obsolete. There is no scientific proof that different human races exist.

Racialization: A process in which people are placed in a hierarchy and devalued by attributing characteristics to them as a group. These characteristics and standards are based, for example, on *white* beauty standards or on the social and/or economic status one has achieved.

Racism: Acting and thinking based on the fundamental assumption that people are not equal due to supposed biological differences and therefore cannot be the same. Racism views people as homogeneous groups on the basis of actual or perceived physical or cultural characteristics (e.g. skin colour, origin, language, religion), assesses them according to a hierarchy and marginalises them.

Refugee: Describes people who have experienced forced migration.

Self-designation: Reality is shaped by language and the usage of terms. Self-designations are terms people use to describe themselves or their group. Self-designations and self-ascriptions reject racist terms, which means they are very important.

Structural/Institutional Racism: Racism should be understood as a societal structure. This means that every one of us carries racism. In turn this means that various institutions also function according to racist logic. As a result, racialised people don't just experience discrimination in interpersonal contact, but also in the workplace, on the housing market, in government agencies, etc.

Trigger Warnings: The term trigger hails from trauma theory and describes certain stimuli which can bring up memories from past trauma and subsequently cause flashbacks. Trigger warnings are used to indicate that a text, image etc. may possibly trigger this trauma.

white: Politically correct term for *white* people. *White* is a sociopolitical term and is written in lower case.

Whiteness: Whiteness is a social, sociopolitical category. The term describes the many ways in which *white* people inhabit a privileged position. It is often not perceived as such. Instead, whiteness is often seen as the societal normality and the norm.

White-passing: Refers to a Black person who – mostly due to external features – is perceived to be *white*.



Imprint

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Das Kit: Blicke gegen Rassismus: Shiva Amiri, Eugenia Céspedes-Winter, Ana Paula Dos Santos, Sam Sylver; Dekolonial Frankfurt: Elsa M'Bala; Limbo Citizen: Lillian Dam Bracia, Pien den Hollander, Ivo Koolen; Schwarze Deutsche Welle: Frieder Blume, Elisabeth Hampe, Anta Helena Recke, Joana Tischkau; SichtBar: FrauHerr Meko; Yellow Banana: Olivia Hyunsin Kim

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