»No one has the right to obey.«

HANNAH ARENDT AND THE 20TH CENTURY
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Hannah Arendt and the Twentieth Century
An exhibition by the Deutsches Historisches Museum

Hannah Arendt is one of the great political thinkers of the twentieth century. Her emphatic judgments are as controversial today as her questions are relevant. Headstrong, controversial and stimulating, she wrote about totalitarianism, antisemitism, the situation of refugees, the Eichmann trial, Zionism, the political system and racial segregation in the USA, the student protests of the 1960s, and feminism. The Deutsches Historisches Museum is devoting a temporary exhibition to the life and work of Hannah Arendt, both of which reflect the history of the twentieth century and the demands that it continues to make on us today.

As Prof. Dr. Raphael Gross, the President of the Deutsches Historisches Museum, remarks: 'The twentieth century lies at the heart of Hannah Arendt’s thinking. She asks what the faculty of historical judgment can do after the Holocaust and she analyses the elements and origins of totalitarian rule. Her topics are often related to what she experienced in the course of her own life. They concern issues such as human rights, the rights of stateless persons, and the ability of a post-totalitarian society to distinguish between facts and opinions'.

Exercising the Faculty of Judgment
The exhibition focuses on Hannah Arendt's influence as a political theorist. With reference to key episodes and topics in contemporary history, it casts light on how the judgments made by her, as a Jew who had fled Nazi Germany, arose in response to the challenges of her time, and it examines the reactions they provoked. Arendt’s arguments also challenge people to exercise their own faculty of judgment, which is essential for reflecting upon the present in the light of the past.
Judgments and Controversy
The exhibition traces Hannah Arendt’s experience of the twentieth century through sixteen historical topics. Among the highlights are historical video recordings, such as her oft-quoted televised interview with Günter Gaus from 1964, and a number of recently filmed interviews with other people, such as the philosopher Ágnes Heller, who died in 2019, the politician Daniel Cohn-Bendit, and the cultural expert Stefanie Lohaus. The controversies in which Arendt became embroiled are also featured. An audio collage introduces visitors to the judgments she formulated and the arguments that they triggered.

‘Arendt did not invoke any programme, political party, or tradition. This makes it difficult to classify her thinking, but also interesting: Was she a leftist? A liberal? A conservative?’ asks Dr. Monika Boll, the curator of the exhibition.

The presentation points out how Hannah Arendt’s commentaries continue to shape discourse today. The topicality of her thinking is illustrated, for example, by her reflections on the precarious status of refugees, which drew on her own experiences of flight and emigration. Similarly, Arendt’s work for Jewish Cultural Reconstruction, Inc. from 1949 onward prefigures current debates about provenance research. The New York-based organisation took on the task of locating cultural property looted by the Nazis and transferring it to the USA and Israel.

Feminine and Intellectual. Hannah Arendt’s Style
In addition to the overview of her intellectual achievements, the themed exhibition casts a spotlight on Hannah Arendt as a person. One section is dedicated to works by the photographer Fred Stein, whose striking portraits have had a strong influence on people’s perceptions of her. Thanks to a generous donation to the Deutsches Historisches Museum from Edna Brocke, Hannah Arendt’s niece, the exhibition is able to present many of Arendt’s personal belongings.

Friendships
Among the more unusual objects is Hannah Arendt’s Minox camera, which people used to call a ‘spy camera’. It inspired her to take up photography as a hobby and her friendships are documented here in a large number of photographs. Friendship meant more to Arendt than just the pleasure of social contact. She kept up many friendships, which may have formed a kind of safety net over the abyss of flight and displacement. A decentralised presentation introducing her friends occupies the entire second floor of the building. Among them are notable figures such as Karl Jaspers, Mary McCarthy, Martin Heidegger, Heinrich Blücher,

The exhibition contains around 300 objects from the collections of the Deutsches Historisches Museum and other institutions, such as the Hannah Arendt Bluecher Literary Trust, the Central Zionist Archives in Jerusalem, the German Literature Archive in Marbach, and the Hannah Arendt Centre in Oldenburg.

To accompany the exhibition, Piper Verlag has published a catalogue in German (228 pages, approx. 80 illustrations, 22 €), with a variety of essays that offer current perspectives on Hannah Arendt’s political and historical judgments as well as the reactions that they provoked.

**Important information about visiting the exhibition**

Based on the recommendations of the Berlin Senate and in compliance with the nationally prescribed hygiene and protective measures, the Deutsches Historisches Museum will open the exhibition "Hannah Arendt and the 20th Century" to the public as a first step from May 11, 2020.

**Tickets** for the exhibition will be available online with a binding time window. The generally applicable distance and hygiene rules apply in the Deutsches Historisches Museum. Wearing a mouth and nose mask is a prerequisite for visiting the exhibition. Cloakrooms are only available to a limited extent. Therefore, please avoid carrying backpacks and bags larger than 30 x 20 x 10 cm.

The educational offers of the museum are also affected by the restrictions. There are currently no guided tours or group offers. Instead, visitors can individually explore the exhibition on Hannah Arendt in the Pei Building through audio tours offering a comprehensive insight into the life and work of the political theorist. Bringing your own headphones (3.5 mm jack plug) is recommended.

In addition to the reopening, the DHM is continuing its digital offers. On the website, the DHM-Blog and the social media channels there are contributions to the current exhibition that are being added gradually, including the audio collages created in cooperation with rbbKultur about the life and work of Hannah Arendt.

You can find up-to-date news and information on visiting the exhibition on the DHM website.
Hannah Arendt and the Twentieth Century
An exhibition of the Deutsches Historisches Museum

Exhibitions texts

Introduction

Hannah Arendt is one of the great political thinkers of the twentieth century. She wrote on totalitarian rule, antisemitism, the situation of refugees, Zionism, the Eichmann trial, racial segregation in the USA, the student protests of the 1960s, and feminism. Phrases such as the ‘banality of evil’ became catchwords. None of the topics addressed by her has yet been closed. Arendt’s view of the twentieth century is still relevant.

At the core of Hannah Arendt’s thinking was the faculty of political and historical judgment. Her judgments were often idiosyncratic or contentious, but always stimulating. They met not only with support, but also fierce opposition. Arendt did not invoke any programme or tradition. This makes it difficult to classify her thinking, but also interesting: Was she a leftist? A liberal? A conservative?

This exhibition traces the background to her judgments and casts light on the controversies that they sparked. For Hannah Arendt, judgment and controversy went together as part of the ‘venture into the public sphere’.

Hannah Arendt’s Study of Rahel Varnhagen

Growing antisemitism in Germany led Hannah Arendt to turn from philosophy to politics in the late 1920s. She decided to write a biography of Rahel Varnhagen, a Jewish woman famous for hosting a cultural salon.

According to Arendt, the current state of relations between Germans and Jews had its origins in the salon culture of the Romantic era. The story of Rahel Varnhagen was generally seen as an example of successful Jewish emancipation.

Arendt took a sceptical view of the idea of assimilation in the name of universal equality. She considered this idea to be politically naive. Earlier than others, she foresaw that the rise of National Socialism in Germany meant the end of Jewish emancipation. Hannah Arendt’s book about Rahel Varnhagen could not be published in Germany until after the war.
**Zionism**

In 1941, Hannah Arendt and Heinrich Blücher managed to escape via Lisbon to New York. There Arendt wrote on current issues of Zionism. In the German-Jewish emigrant magazine *Aufbau* she called for the creation of a Jewish army that would fight with the Allies against Hitler.

On this matter, she agreed with her friend Hans Jonas. They had studied together under Martin Heidegger. They shared an interest in Zionism as well as philosophy. By this time Jonas, a religious philosopher, had emigrated to Palestine. He later joined the Jewish Brigade of the British Army in 1944.

After the war, Arendt’s relationship to Zionism became more distanced. In an article with the title ‘Zionism Reconsidered’, she accused the movement’s adherents of having a nationalist mindset, which sparked a controversial dispute.

**‘We Refugees’**

In 1943, *Menorah* magazine published an article by Arendt with the title ‘We Refugees’. It drew on her own personal experiences as well as those of friends and relatives. Arendt’s mother, Martha Beerwald, had also escaped by emigrating. She left her home in Königsberg to join her daughter in Paris, then followed her to New York.

The survival and future of stateless people depended on having birth certificates, passports and residence permits as well as voluntary help from refugee organisations. In interview given on German public radio in 1959, Hannah Arendt talked about being distanced from her native language and drew clear distinctions between the lives of emigrants and of refugees.

Arendt’s theoretical consideration of the problem of statelessness and the question of human rights was always bound to her own experience as a refugee.
Imperialism and National Socialism

*The Origins of Totalitarianism* was published in 1951. In it, Arendt identified elements of totalitarian rule in the history of colonialism, but rejected assumptions that it was an inevitable development or directly derived. Instead, she spoke of a ‘boomerang effect’ in which individual colonial concepts fed back into the ideology of National Socialism. Among them she included racism and the lifting of constraints on violence.

For Arendt, colonialism’s division of the human race into ‘master races’ and ‘inferior races’ negated the Western concept of universal equality. It enabled policies to be followed without the limitations imposed by human rights. According to Arendt, the Nazis had thus been able to build their racist policies of disenfranchisement and persecution on long-established ways of thinking.

Auschwitz

When Hannah Arendt learned of the existence of the Auschwitz extermination camp in 1943, she could not believe it at first. Auschwitz and industrialised murder should never have been made into reality, because they could never be redressed.

Arendt described the Nazis’ concentration camps and extermination camps as the most logical consequence of totalitarian rule. They had served as laboratories for trying out the total domination of human beings. The destruction of the individual came before the destruction of the body. Arendt referred to it as the ‘preparation of living corpses’. Depriving the inmates of all rights robbed them of any capacity to act.

According to Arendt, another of the horrific absurdities of the camp was the innocence of the victims. In the concentration camps, individuals were transformed into a mass of identical specimens of the human species. At the end of it all came industrialised mass murder. In 1951, Arendt wrote that totalitarian rule had shown ‘that there really is radical evil and that it exists in that which man can neither punish nor forgive’.
Eichmann in Jerusalem. A Report on the Banality of Evil

In 1961, Hannah Arendt was sent to report on the trial of former SS Obersturmbannführer Adolf Eichmann in Jerusalem. From 1941 onward, Eichmann had headed Unit IV B 4 of the Reich Security Main Office (RSHA) in Berlin. He was responsible for the deportation of millions of Jews to concentration and extermination camps.

More than a hundred witnesses gave evidence, including survivors of the extermination camps. The Eichmann trial had the effect of bringing the Holocaust – the systematic persecution and extermination of the Jewish population of Europe – into the spotlight of international attention. Press, radio and television reported on the hearings.

Arendt’s articles appeared in The New Yorker magazine in 1963 and as a book titled Eichmann in Jerusalem. A Report on the Banality of Evil. With her portrayal of Eichmann as banal, her description of the actions of the so-called Jewish Councils under Nazi rule and her criticism of aspects of the judicial proceedings, Arendt sparked a controversy that has lasted to this day.

The Controversy over Rolf Hochhuth’s The Deputy

On 20 February 1963, the premiere of Rolf Hochhuth’s play The Deputy triggered the biggest theatre scandal in Germany’s post-war history. The drama deals with the behaviour of the Vatican during the Second World War. The main question is why Pope Pius XII remained silent about the deportation of Europe’s Jews.

The strongest protests came from the Catholic Church. It was alleged that Hochhuth’s criticism of Pope Pius XII aimed to reduce the Nazis’ share of the blame. Hannah Arendt followed the scandal with great interest. She saw parallels to the controversy surrounding her Eichmann book. The first performance of The Deputy in New York took place in February 1964. It met with protests there too. Arendt decided to intervene.
Hannah Arendt’s Compensation Claims

After the war, Hannah Arendt made three applications for redress for injustices that she had suffered through National Socialist persecution. Her claim for financial compensation for damage to her professional career caused by flight and displacement was granted in 1959, in accordance with the Federal Compensation Act.

Also in 1959, she applied for compensation for the loss – after the Germans had occupied France – of household goods from her time in exile in Paris. This application was rejected.

In 1966, Arendt filed a complaint with Germany’s Federal Constitutional Court. It concerned her entitlement to a civil service pension, which she claimed she would be receiving if she had not fled from Germany in 1933. This had prevented her from completing the professorial teaching qualification (habilitation) with her postdoc thesis on Rahel Varnhagen. The court decided to recognise the thesis by itself as equivalent. This judgment created a legal precedent.

Jewish Cultural Reconstruction (JCR)

In 1949, Hannah Arendt became the executive secretary of Jewish Cultural Reconstruction, Inc. in New York. The organisation’s mission was to trace cultural goods stolen by the Nazis and ship them to America or Israel.

It was for JCR that Arendt first returned to Germany. There she mainly researched in library catalogues. She compiled lists of looted books and negotiated about returning them with the institutions concerned.

Arendt worked with the religious philosopher Gershom Scholem. He had emigrated to Palestine and since 1925 had taught at the Hebrew University of Jerusalem. After the war, he worked for a while on behalf of JCR at the collection point for looted books in Offenbach. Jointly with Arendt, he arranged the transfer to Israel of the library of the philosopher Hermann Cohen.
‘The Aftermath of Nazi Rule – Report from Germany’

Returning to live in Germany was out of the question for Hannah Arendt. She decided to remain in the United States. Nevertheless, she stayed keenly interested in developments within Germany. She went back there for the first time in 1949–50, on behalf of Jewish Cultural Reconstruction. The work took her to cities such as Frankfurt, Wiesbaden, Bonn, Heidelberg, Nuremberg, Munich and Berlin.

She summarised her impressions in a report that painted a critical portrait of post-war society. In 1950, it appeared as an article in the American magazine Commentary. It was read by many emigrants, including Thomas Mann. In a letter to the editor, he praised Arendt’s piece as a clear, concise picture of contemporary Germany, as well as an outstanding piece of literature.

Die Wandlung (The Transformation)

Hannah Arendt did not hide her expectations of post-war German society. Even before visiting Germany again, she was present in the media there. In November 1945, the first issue of Die Wandlung appeared. The monthly’s managing editor was Dolf Sternberger. Like Arendt, he had studied under the philosopher Karl Jaspers.

Soon after its launch, Jaspers asked Arendt to write for Die Wandlung. She agreed, but on one condition: it was important to her that ‘I can write as a Jew, about any aspect of the Jewish question’. Arendt was not going to spare the Germans a confrontation with the Holocaust. In her articles, she tackled the question of collective guilt, wrote about the concentration camps and analysed Franz Kafka’s novel The Castle. The readers’ letters show a divided response, with some rather defensive reactions.

‘The Hungarian Revolution’

Since the end of the war, Hungary had been a satellite of the Soviet Union. Stalin’s death in 1953 was followed by a period of gradual reform. On 23 October 1956, students in Budapest demonstrated for the demolition of the Stalin monument. Large parts of the population soon joined the protests. They called for a free press, free elections and the withdrawal of Soviet army units.
On 4 November 1956, heavily reinforced Soviet troops ended the Hungarian popular uprising by force. A pro-Soviet government was installed again. Hannah Arendt welcomed the uprising and hailed it as a revolution. For her, it showed that people were free to make a new start, even under totalitarian conditions. Arendt was sympathetic to the idea of direct democracy with political power distributed from the bottom up via citizens’ councils, rather than from the top down.

**American Citizen**

Arendt was granted American citizenship in 1951. For her, this was no mere formality, because she saw the United States as the most politically free country in the world. With immigrants from so many different nations, it should be immune to nationalism. Equality among its citizens came not from shared origins and descent, she argued, but from a common constitution. She described herself not as an American, but as an American citizen.

She preferred a republic, as a form of government based on the rule of law, to a democracy that is merely the rule of the majority. Her book *On Revolution* was published in 1963. In it, she compared the American Revolution favourably to the French Revolution: only in the United States had revolutionary change successfully been given a lasting foundation in the constitution. The book was also a token of gratitude for her new political home.

**‘Reflections on Little Rock’**

Despite Arendt’s admiration for the political heritage of the United States, she often took a critical view of social developments such as those at Little Rock. In the mid-1950s, the United States Supreme Court abolished racial segregation in public schools. In 1957, this led to angry clashes outside the Central High School in Little Rock, Arkansas. After a white crowd had prevented the first black pupils from entering, the U.S. government sent federal troops to escort the black children safely into the school. The story was covered by every news channel. The use of troops was supported by the majority of public opinion.

But not by Hannah Arendt. Seeming to relish provocation in her article ‘Reflections on Little Rock’, she argued that the state had no right to intervene in matters of
schooling. The article sparked a controversy among the readership. Many fellow intellectuals also disagreed with Arendt.

**The International Student Movement**

Hanna Arendt welcomed the student protests of the 1960s as a renewal of the appetite for political action. While teaching at Berkeley University, she was able to observe their political activities at first hand. She praised the moral motives of students in America and shared their criticism of the Vietnam War. She also showed sympathy for the protestors of May ’68 in Paris, including one key figure: Daniel Cohn-Bendit. She had been good friends with his parents.

In contrast, Arendt was critical of the student movement in Germany, which she saw as dogmatic and bogged down in theory. The distrust was mutual: the left saw Arendt as a conservative. In particular, it rejected her critique of totalitarianism. For the left, her comparison of Nazi concentration camps with Stalinist Gulag camps was just the rhetoric of a Cold War warrior.

**Feminism**

Hannah Arendt is one of the most influential female intellectuals of the twentieth century. Few women of her time took on this role as confidently as she did. In 1959, she became the first female visiting professor at Princeton University, but she took no interest in issues of women’s rights and equality. Her remarks on feminism mostly show scepticism or disinterest.

The clear separation of the private and political spheres was central to her thinking. Anti-authoritarian education did not find favour with her. These opinions placed Arendt at odds with the women’s movement of the 1970s. It taught that questions of sexuality, family and the body were not private, but belonged in the political sphere.
Feminine and Intellectual. Hannah Arendt’s Style / Fred Stein
Photographs Hannah Arendt

The name Hannah Arendt is associated with many striking portrait photographs, which shape our image of her today. They are the work of a professional photographer, Fred Stein. Born in Dresden in 1909, he studied law and was a socialist. In 1933, the Nazi authorities dismissed him from the judicial service. Stein and his wife Lilo left hurriedly for France.

In Paris, he started a new career as a photographer, but in 1941, he and his family had to flee to New York. There he met Hannah Arendt, who he photographed on many occasions between 1944 and 1966. Fred Stein died in New York in 1967, at the age of 58.

Hannah Arendt’s style is also conveyed by personal belongings: an elegant fur cape, jewellery, her briefcase, a cigarette case, her journals and a painting from her apartment in New York.

Friendships

In 1933, Hannah Arendt had the bitter experience of seeing friends in Germany conform to the party line: ‘It was as though an empty space was forming around you’. Friendship meant more to her than pleasurable socialising. Hans Jonas once praised Arendt’s ‘genius for friendship’. This genius also included living with differences.

Arendt kept up many friendships, which formed a kind of safety net over the abyss of flight and displacement. Her New York apartment on Riverside Drive was a venue for regular gatherings. It was a place where emigrants could get together with their new American friends.

Arendt never lost touch with her old contacts in Germany and Europe. Right to the end, they were a major reason for her many visits. In old age, she often took a longish summer break in Tegna in Switzerland, where she invited relatives and friends from every stage of life to join her.
Hannah Arendt Photographs Friends and Relatives with the Minox

In May 1961, Hannah Arendt met a childhood friend, Anne Weil, in Munich. Together they bought a miniature camera of the Minox brand for Arendt. She discovered new hobby: photography. From 1961 to 1975, she was seldom without the Minox, whether travelling or at home.

Arendt photographed friends and relatives in Israel, New York and Europe. Many of her pictures were taken around the Swiss village of Tegna, where she stayed at Casa Barbatè for her summer holidays during the 1970s. There she could work on her manuscripts and relax with her guests.

What Does Judgment Mean?

An exhibition about Hannah Arendt also has to be about the desire and daring to use the faculty of judgment. For Arendt, this was synonymous with political action. From her experience of National Socialism, she deduced: ‘Don’t join in, judge for yourself: you don’t say we, you say I; you use your own judgment’. Arendt concluded that exercising personal judgment is essential to a living democracy, especially when it contradicts the majority.

In the film interviews, people from different backgrounds and professions talk about their personal experience of making judgments. Besides voices from journalism, politics and science, we hear pupils and teachers from Hannah Arendt high school in Potsdam.

Hannah Arendt in Conversation with Günter Gaus

On 28 October 1964, Germany’s ZDF television channel broadcast an interview with Hannah Arendt. This was part of the series Zur Person presented by journalist Günter Gaus. Once a month, Gaus invited a guest into the studio: mostly politicians such as Ludwig Erhard, Franz Josef Strauß and Willy Brandt. The conversation lasted about an hour. The questions were not pre-arranged. Smoking was allowed.
The show stood for a new media culture in the early years of the Federal Republic: open, democratic and probing. Hannah Arendt was the first woman to be invited onto the programme. This was due to the controversy over her report on the Eichmann trial. The atmosphere was highly charged from the start. Gaus later recalled it as the most impressive of his interviews. Over the years, the interview became ever more widely known. Today you can even find it on YouTube. It has been viewed there over a million times.
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Biography – Hannah Arendt

1906
On 14 October, Hannah Arendt is born in Linden, near Hanover. She is the daughter of Paul Arendt, an engineer, and his wife Martha (née Cohn). She grows up in Königsberg, in a home environment influenced by assimilated Jewish culture and social democratic politics.

1913
Early death of her father. In 1920, Martha Arendt marries Martin Beerwald, a widower with two daughters, Clara and Eva.

1924–1928
Studies philosophy, theology and classical philology in Marburg, Freiburg and Heidelberg under Martin Heidegger, Rudolf Bultmann and Karl Jaspers.

1924/1925
Hannah Arendt and Martin Heidegger have an intense love affair.

1928
Gains her doctorate under Karl Jaspers in Heidelberg with a thesis on the concept of love in the works of St Augustine.

1929
Marries Günther Stern (Anders), a philosopher, in Babelsberg. Arendt and Stern live in Berlin and in Frankfurt am Main

1930–1933
Arendt becomes interested in the problem of Jewish assimilation and researches the life story of Rahel Varnhagen.

1933
Hannah Arendt is persecuted by the National Socialists. After being arrested by the Gestapo for a short time, she flees Germany to join her husband in Paris.

1935
First journey to Palestine in connection with social work for a Jewish organisation.

1938
Hannah Arendt is stripped of her German citizenship.

1940
Three years after her divorce from Günther Stern in 1937, she marries Heinrich Blücher in Paris. In the same year, Arendt is detained for a few weeks in a French internment camp at Gurs.

1941
Hannah Arendt and Heinrich Blücher manage to escape to the U.S.A. via Lisbon. A little later, Arendt's mother Martha joins them in New York.

Arendt writes political articles, for Aufbau, a German-language magazine for Jewish emigrants.

1946-1948
Editor at Schocken Books publishing house, where she produces an edition of Franz Kafka's letters, among other things.

1949-1952
Managing director of Jewish Cultural Reconstruction, an organisation for salvaging Jewish cultural property.

1949/1950
First visit to Germany after the war. Reunion with Karl Jaspers, Martin Heidegger and friends from her youth.

1951
Arendt is granted American citizenship.

1953–1961

1955
Her major work The Origins of Totalitarianism, published in the U.S.A. in 1951, appears in German.
Arendt's article 'Reflections on Little Rock' sets off a debate about the abolition of racial segregation in American schools.

1958
Delivers the speech in praise of Karl Jaspers at the award of the Peace Prize of the German Book Trade in St Paul's Church, Frankfurt am Main.

1959
Arendt receives the Lessing Prize of the City of Hamburg. Arendt and Blücher move to a larger apartment in New York, at 370 Riverside Drive.

1960

1963
The publication of her report on the Eichmann trial in *The New Yorker* weekly magazine leads to fierce controversy.

1963–1967
Professor at the University of Chicago

1965

1966–1971
In order to enforce her claims for compensation, Arendt files a complaint with the Federal German constitutional court. The decision in her favour creates a legal precedent in post-war West Germany.

1967–1975
Professor at the New School for Social Research, New York.

1967
Arendt receives the Sigmund Freud Prize for Scientific Prose from the German Academy of Language and Poetry.

1969-1975
Spends several weeks each summer in Tegna, Switzerland. She stays in the Pension Casa Barbaté and invites relatives and friends from every stage of her life to join her there.

1970
Death of her husband, Heinrich Blücher.

1973
Delivers the Gifford Lectures in Aberdeen, Scotland. These form the basis of her late work *The Life of the Mind*.

1975
On 4 December, Hannah Arendt dies of a heart attack in New York.
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Programme of Events
Register at: https://events.dhm.de/

Due to the current situation, no events will take place until further notice. We will inform you about any updates on our website.

Hannah Arendt and the Eichmann Trial
Legal scientist and former federal constitutional judge Gertrude Lübbe-Wolff, theatre director Milo Rau, and former director of archive at the Fritz Bauer Institute Werner Renz in conversation

Hannah Arendt and Feminism
Professor of political science Seyla Benhabib, media and cultural theorist Astrid Deuber-Mankowsky, and philosopher Eva von Redecker in conversation

Hannah Arendt and Colonialism
Historian Felix Axster, author Priya Basil, and political theorist Maike Weißpflug in conversation

Hannah Arendt and the Student Movement
Philosopher and curator Monika Boll, politician and journalist Daniel Cohn-Bendit, and historian Norbert Frei in conversation

Hannah Arendt and Friendship
Part of an all-day programme of events held by the DHM to celebrate Hannah Arendt's birthday. The participants include the chairman of the Karl Jaspers Society Matthias Bormuth, the director of the Centre for Literary and Cultural Research Eva Geulen, the editor of the complete critical edition of Hannah Arendt's works Barbara Hahn, and the editor of the first critical edition of Hannah Arendt's Rahel Varnhagen. The Life of a Jewess, Liliane Weissberg

Tours with the Curator
Monika Boll gives insights into the concept and ideas behind the exhibition
Education and Outreach
Visitor service
Tel. +49 30 20304-750/751
fuehrung@dhm.de

Due to the current situation, no guided tours will take place until further notice. We will inform you about any updates on our website. For an individual exhibition visit, we recommend the audio tours for adults and young people.

Audio guide for adults
German and English
3 € plus admission fee

Audio guide for young people
German
3 € or family price 6 € (max. 4 devices: 2 adults, 2 children), plus admission fee, free up to age 18
Bookable Online Activities

Thought, Freedom, Friendship
Tape art workshop
From 10 years, in a team as a family also possible from 6 years
Order the material boxes at www.tapeartacademy.com
Cost per material box: from € 39.95 plus shipping
Video instructions available from May 30th, 2020 at www.dhm.de/HannahArendt/TapeArt

Tape art is a relatively recent art form, in which works of art are created from everyday adhesive tape. In the expert video tutorial by Berlin artists’ collective Tape That, the participants learn more about tape art and its various techniques before getting creative themselves: Inspired by Hannah Arendt’s portrait and other examples, they design their own artwork based on terms such as thought, freedom and friendship. These are topics that greatly concerned Hannah Arendt, both in her professional activities and her private life. To insure that everyone interested is suitably equipped, material boxes that contain everything necessary for a tape art artwork can be ordered online.

More information about the workshop on the DHM website.

Activities for Groups

Due to the current situation, no bookable offers are available for groups until further notice. We will inform you about any updates on our website.

Guided tours
60 minutes
75 € per group (max 25 people) plus admission fee

The guided tour for adults offers a structured introduction to the various stages of Hannah Arendt’s life and her major critical analyses. Her life and work are inseparable from the political discourse of the twentieth century, to which she made significant contributions. She formed judgments on many of the major social and political issues of her time. The study of her often controversial assessments leads to topics that are still current today, such as feminism, antisemitism, human rights and the situation of refugees. With regard to the era of National Socialism, Hannah
Arendt popularised the terms ‘totalitarianism’ and ‘the banality of evil’. Her propositions seldom remained unchallenged.

General tours of the exhibition are available in German, English, French, Spanish and Italian.

**Accessibility and Inclusive Features**

The Deutsches Historisches Museum aims to ensure that as many people as possible can access the exhibition content. Hannah Arendt significantly shaped the political and social discourse of the twentieth century; she addressed all of the major social issues of her time. The exhibition offers insights into Hannah Arendt’s life and work as well as her assessments and judgments of important political issues – writings that are still relevant today.

Tours with object descriptions for the blind and visually impaired, with interpreting in German sign language, or spoken in Simple German, can be individually booked for groups.

**Hannah Arendt Made Easy**

Guided tours for groups on DaF (German as a Foreign Language) courses, as well as orientation, integration, and parental courses
Participants should have at least A2-level language skills
90-120 minutes
1 € / 2 € per participant

Hannah Arendt addressed topics that have lost none of their relevance today. The interactive themed tour gives participants an opportunity to get to know Hannah Arendt from a variety of different angles: friendship, flight – emigration – statelessness, women – femininity and education – judgment. The aim is to focus on broadening their vocabulary and developing their German language skills.

Participants in integration courses also have the option of taking a dialogic tour, in the course of which they explore the topics of National Socialism and post-war German history as part of their preparations for the naturalisation test that follows the orientation course. This tour makes it possible to complete part of the module
Activities for School Classes

Tours for school classes
Grades 7–13
60 minutes, 1 € per pupil

The life of the theorist Hannah Arendt reflects the history of the twentieth century. The dialogic tour of the exhibition addresses the subjects of antisemitism, National Socialism, the situation of refugees, the early post-war period in Germany, the Eichmann trial, racial segregation in the United States, Zionism, feminism and the student movement. Hannah Arendt analysed, commented on and offered judgments on all of these topics and events. Even today, many of her statements and judgments have lost none of their relevance. The tour offers pupils the opportunity to debate controversial issues. The focus lies on developing their faculty of historical judgment.

History workshops

Grades 7–10
120 minutes, 2 € per pupil

The critical study of sources as well as the examination of photographs, everyday objects, propaganda documents, and audio and video recordings in the exhibition enable pupils to sharpen their faculty of historical judgment in the sense espoused by Hannah Arendt. Building on the school curriculum modules of ‘World War II and the Holocaust’, ‘The Great Powers: the USA and USSR in the Cold War’ and ‘Gender Identities’, the focus lies on topics such as National Socialism, the student movement and feminism. Taking Arendt’s life and work as the basis, the pupils work on these topics and debate the relevance of her propositions in the present day.
Grades 11–13
150 minutes, 2 € per pupil

Hannah Arendt’s biography is marked by her continual engagement with major social issues of the twentieth century. Do young people consider them still relevant to forming judgments and finding social orientation? The pupils analyse photographs, personal belongings, media, letters, Judaica and propaganda as a means of producing independent answers to these questions. This serves as in-depth study for the ‘Democracy and Dictatorship’, ‘The Bi-polar World after 1945’ and ‘German-Jewish History’ modules of the upper secondary level curriculum.

Activities for Student Groups
Tours for Student Groups
60 minutes
1 € per student

The life of the theorist Hannah Arendt reflects the history of the twentieth century. In a dialogic tour of the exhibition, the participants explore the connections between Arendt’s life story and major issues of the time: antisemitism, National Socialism, the situation of refugees, the early post-war period in Germany, the Eichmann trial, racial segregation in the USA, Zionism, feminism and the student movement. The aim is to cast light on Arendt’s philosophical thinking while discussing it in the historical context. What continuities and breaks can be identified in her career, beginning with the doctoral thesis on Rahel Varnhagen and taking in treatises on totalitarianism as well as ethics, power and violence?
# Hannah Arendt and the Twentieth Century

An exhibition by the Deutsches Historisches Museum

## Dates and Facts

<table>
<thead>
<tr>
<th><strong>Venue</strong></th>
<th>Deutsches Historisches Museum, Pei building, 1st and 2nd floor</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
<td>Open from 11 May 2020 to 18 October 2020</td>
</tr>
<tr>
<td><strong>Opening hours</strong></td>
<td>10 a.m. – 6 p.m. daily, Thursdays until 8 p.m.</td>
</tr>
<tr>
<td><strong>Admission</strong></td>
<td>Free admission under 18, Day ticket 8 €, concessions 4 €, Online ticket: <a href="http://www.dhm.de/en/hannaharendt/ticket">www.dhm.de/en/hannaharendt/ticket</a></td>
</tr>
<tr>
<td><strong>Information</strong></td>
<td>Deutsches Historisches Museum, Unter den Linden 2</td>
</tr>
<tr>
<td><strong>Internet</strong></td>
<td><a href="http://www.dhm.de/en/ausstellungen">www.dhm.de/en/ausstellungen</a></td>
</tr>
<tr>
<td><strong>Social media</strong></td>
<td>#DHMHannahArendt</td>
</tr>
<tr>
<td><strong>Exhibition area</strong></td>
<td>1,000 m², Pei building, 1st and 2nd floor</td>
</tr>
<tr>
<td><strong>Exhibition content</strong></td>
<td>About 300 exhibits and 30 media stations, including loans from the United States of America, Israel, France, Germany and Austria</td>
</tr>
<tr>
<td><strong>President</strong></td>
<td>Prof. Dr. Raphael Gross</td>
</tr>
<tr>
<td><strong>Head of exhibitions</strong></td>
<td>Ulrike Kretzschmar</td>
</tr>
<tr>
<td><strong>Project leader</strong></td>
<td>Dorlis Blume</td>
</tr>
<tr>
<td><strong>Curators and concept</strong></td>
<td>Dr. Monika Boll</td>
</tr>
</tbody>
</table>
**Project assistant**  
Ulrike Kuschel

**Exhibition designers**  
chezweitz GmbH  
museale und urbane Szenografie  
Sonja Beeck und Detlef Weitz

**Patrons**  
Funded with a grant from the Federal Government Commissioner for Culture and the Media

**Media partners**  
EXBERLINER, Frankfurter Allgemeine Zeitung, Missy Magazine, taz. die tageszeitung, rbbKultur
Press information

Dorlis Blume, Monika Boll, Raphael Gross (Ed.)
Hannah Arendt und das 20. Jahrhundert
(Hannah Arendt and the Twentieth Century)

The twentieth century cannot be understood without Hannah Arendt, according to the writer Amos Elon. Arendt was responsible for two central terms for the description of the twentieth century: Totalitarism and Banality of evil. Her opinions rarely remained unchallenged. The accompanying publication focusses on her views on the age of totalitarian regimes, antisemitism, the situation of refugees, the legacy of the postwar period, the Eichmann trial, the political system and the racial segregation in the USA, zionism, feminism and the students’ movement of the sixties.

With articles by e.g. Micha Brumlik, Ursula Ludz, Marie Luise Knott, Jerome Kohn, Wolfram Eilenberger, Norbert Frei, Barbara Hahn, Thomas Meyer, Ingeborg Nordmann and Liliane Weissberg.

Dorlis Blume, Monika Boll, Raphael Gross (Ed.)
Hannah Arendt und das 20. Jahrhundert
Piper 2020
€ 22 (D); € 22,70 (AT); 29,90 SRF (CH)

Dorlis Blume is the project leader of the exhibition „Hannah Arendt and the Twentieth Century“, Deutsches Historisches Museum Berlin.
Monika Boll is a philosopher and the curator of the exhibition „Hannah Arendt and the Twentieth Century“.
Raphael Gross is the president of the Deutsches Historisches Museum Berlin.

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Hannah Arendt and the Twentieth Century

An exhibition by the Deutsches Historisches Museum, Berlin

27 March to 18 October 2020

1. Hannah Arendt at the Eichmann trial
   2 May 1961, Jerusalem
   © Washington D.C., United States Holocaust Memorial Museum, Courtesy of The Steven Spielberg Jewish Film Archives of the Hebrew University of Jerusalem

2. Letter from German-Israeli lawyer Siegfried Moses, President of the Leo Baeck Institute International, to Hannah Arendt
   7 March 1963

3. Golden brooch with diamonds and mother-of-pearl, worn by Hannah Arendt during the interview with Günter Gaus
   1950s/60s
   © Private collection, Munich. Photo: DHM/S. Ahlers

4. Hannah Arendt in a television interview with Günter Gaus
   28 October 1964
   © ZDF

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P R E S S I M A G E S

Hannah Arendt and the Twentieth Century

An exhibition by the Deutsches Historisches Museum, Berlin
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5 Hannah Arendt photographed by Fred Stein
1944, New York
© Fred Stein Archive, Stanfordville, New York

"Once we could buy our food and ride in the subway without being told we were undesirable. We already are so damnably careful to avoid anybody guessing who we are, what kind of passport we have, where our birth certificates were filled out—and that Hitler didn’t like us."
Hannah Arendt, in: ‘We Refugees’, 1943

6 Affidavit for Hannah Arendt
18 January 1949, New York
© Washington D.C., The Library of Congress,
The Hannah Arendt Papers

"'Refugees' are those of us today who were unlucky enough to arrive penniless in a new country and who needed the help of refugee committees."
Hannah Arendt, in: ‘We Refugees’, 1943

7 Subway Station
David Robbins, ca. 1944, New York

8 Refugees at an office of the Hebrew Immigration Aid Society in New York
Sonia Handelman Meyer, ca. 1946
© bpk-Bildagentur – The Jewish Museum of New York/Art Resource, NY/Sonia Handelman Meyer
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Hannah Arendt and the Twentieth Century
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27 March to 18 October 2020

13 Hannah Arendt
1927
© Deutsches Historisches Museum, Collection Edna Brocke. Photo: DHM/I. Desnica

14 Hannah Arendt’s student ID card
Issued by the Ruprecht Karl University of Heidelberg, 1928
© Universitätsarchiv Heidelberg

15 Hannah Arendt at the Wesleyan University
1961/62, Middletown, Connecticut
© Middletown, Connecticut, Wesleyan University Library, Special Collections & Archives

16 Fur cape owned by Hannah Arendt
Macy’s Little Shop, New York; mink, with monogram “H A B” machine-embroidered on the inner lining, standing for Hannah Arendt-Blücher NewYork, 1950s
© Deutsches Historisches Museum, Collection Edna Brocke. Photo: DHM/S. Ahlers

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