

Summaries

Nadja Bennewitz: *Of cozy house owners and eerie goliards*

Homeland is a historically changing concept, which was originally connected to the "home", that is the house of a person. Since the majority of the people of the Middle Ages could not afford to own such a house because of poverty, they could not develop the feeling of being attached to a home. Hence, the feeling of having a homeland developed basically among house owners alone. As the authorities increased the persecution and extradition of vagabonds into the modern times, the concept of homeland received renewed a reactionary meaning: home was allowed only to those circles of the population who were owners, settled and conforming to the norms.

Ruth Weiss: *Homelands*

Home and homeland is an abstract concept. It expresses the feelings of belonging to a place, which is not necessarily identical with the place of birth. As the English people say: home is where the heart is.

Elisabeth Bala: *In my father's and mother's house*

Elisabeth Bala presents her water colour paintings which she did to accompany the texts of the author Fritz Grubère. For her, home is associated with contrasting notions and feelings and the concept of home is only a part of the whole.

Mara Loytved-Hardegg: *The small opinion poll among friends*

This is a collage of associations and expressions various friends have brought together on the theme of "homeland", including some fictive elements.

Bertrun Jeitner-Hartmann: *My different homelands*

For Bertrun Jeitner-Hartmann home is the place where there are people, where they feel at home, a place which is familiar and to which one is attached to. This could also be a place "abroad", a place where one visits only temporarily.

Sylvia Backens: *I was a bird of passage*

These are bits and pieces from Lieselotto Huber's life story: she has managed to find a home despite many changes and difficulties in her life. Hence, the meanings she attaches to home range from a place of

childhood where her personality began to be moulded, a place where she had fulfilling experiences, a place where she found food and shelter, a place where she presently lives and works to a place where she is recognised and appreciated.

Rosanna Vitale: *Home or homeless*

Rosanna Vitale explores her own feelings own belonging and having a home and decides she does not have one. She finds here some continuity between her feelings of being detached and of having gone away from a place and her own ancestors' experiences. Nevertheless, certain places, objects, smells, types of conversation and gesticulation all raise feelings of affinity and familiarity, and she wonders whether home could after all be fitted into a baggage, and to one's memories and feelings.

Annita Reim: *Home is not a place*

Annita Reim attends her maternal aunt's funeral in Spain and looks back and reflects on her own relationship to relatives in Spain and to her life in Germany. She is amazed how she feels at "home" in Spain, at her aunt's place, even if she had been living and visiting there only briefly throughout her life. For her, home is not a place but the whole of feelings of being at home, with certain people, embedded in relationships, and having feelings of familiarity and closeness to objects, people and places.

Rosa Elena Maldonado: *Thoughts on home at different times and places*

Rosa Elena Maldonado, who originates from Peru, looks back at her own experiences of going away from home to different neighbouring and other distant countries. She recalls how she felt close or distant to her "own place and home" or felt attached to new places where she made new experiences. In her experiences home develops as a notion which is fluid and contradictory, containing emotions as well as various experiences of getting to know the world.

Nadja Bennewitz: *A citizen of the world: Rosa D., a contemporary witness from Nuremberg*

Rosa D. (born in 1927) tells about her childhood in Nuremberg during the National socialist period. Rosa is today a politically awake "citizen of the world", who does not stay aloof from having political conflicts with others and is especially interested, in her advanced age, in new cultures.

Gaby Franger: *"Irregular menses" – The way of a Jewish gynaecologist, Dr. Selma Graf, to Auschwitz*

The life of Selma Grafts from being one of the first women students of medicine in Franconia, then a doctor and a respected citizen of the catholic diocesan town of Bamberg for over twenty years to becoming a convicted "enemy and destroyer of the people", which ends with her execution in Auschwitz, could be read as an example of how the notion of "home" could develop into something which excludes and even "destroys" others.

Roberta Bacic: *11. September 2003*

Certain dates could raise contradictory memories of horror but also fond memories of meaningful experiences with beloved people and places. Roberta Bacic remembers various dates in September in the history of Chile, her home country, and is amazed how now the 11th of September, which was the date of the military coup against President Allende, has been overshadowed with more recent dates of other catastrophes. The coup had in fact overshadowed the dates of founding the democratic regime in Chile and many celebrations associated with it. Bacic pleads for memory and justice, but also for drawing the positive conclusions from memory for justice.

Lale Yalçın-Heckmann: *Women in Azerbaijan – Lost Homes?*

Women in rural Azerbaijan have been differentially affected by the post-socialist economies and crises of war and displacement. Although some rural women have stayed behind in their villages, the way life has changed for them, makes them feel as if they have become "homeless". A second group of women have become really homeless, as they had to flee the Armenians who occupied the Azerbaijani territories. Yet another third group of women react differently to the economic and political crises and opt for the exit: they migrate to Russia for work and maintain a nostalgic memory of their homeland in Azerbaijan. The paper exemplifies and contrasts these different understandings of losing home.

Gaby Franger: *My culture is not linked to a specific place or time: A conversation with Käthe Meentzen*

The concept of "home" for Käthe Meentzen is the reversal of positive feelings people have from the surrounding nature and culture into barbarism and worse kinds of human rights' violations. Since the last twenty years Meentzen has been fighting for the rights of the indigenous populations of Latin America, especially for their rights to life

and land. She feels the roots of her struggle are in her childhood in Nazi Germany, which was shaped by the ideology of "blood and soil". "The human rights' violations committed by the Germans have deeply affected me as a German; that is the reason why I have all my life been outraged about injustice and human rights and international rights have always played a central role in my life."

Meral Akkent: *A women's museum – home for everyone*

In May 2003 the Mobile Museum Women's Culture Regional – International opened its doors to the public in cooperation with the City of Fürth, Department of Social Affairs, Youth and Culture. The title of the first exhibition was "Women brewers, potters, country women – hope to earn one's own money – women's daily life in Burkina Faso and Franconia". The aim of the museum is to show up parallels and create contacts between women's daily lives in different countries and cultures. This is new as a concept in the field of women's museums.