

## ■ ABSTRACTS

### **Jana Weiß, »Where do we go from here«? Past and Future Contributions to the Historiography of African American Studies – A German Perspective**

The article examines the historiography of African American History at German universities (East and West) after World War II as well as the present challenges and prospects for the future. While German historians (continue to) work at the margins of both the U.S.-American and their home academy, they have significantly contributed to the study of African American history and the transatlantic discourse on the Black Diaspora. German scholars should keep on using a transnational perspective, highlighting the transatlantic scope of the African American freedom struggle and taking into account Germany's record of colonialism and fascism. Hence, the article highlights the role of location in writing African American history and calls for the need to further »decolonize« academic practices.

### **Nicole Hirschfelder, Deconstructing the Prevalence of the White-Dominated German Gaze: Specific Challenges for Scholarship on the Civil Rights Movement**

The observation that particularly white Germans rigorously protest against U.S.-American police brutality and for human rights in 2020 without equally vigorously working against structural racism in their own country constitutes the starting point of this article. In seeking to explain this contradiction in which racism is frequently compartmentalized and outsourced to the U.S., the article draws a connection to the past when Germans demonstrated similar (if significantly smaller and frequently more rhetorical) solidarity through their overall positive take on the Civil Rights Movement. This article argues for the need to come to terms with and deconstruct this white-dominated *German gaze* on history in order to arrive at a less distorted perspective not only on that era, but also on racism and Germans' past and present entanglement with it. After carefully analyzing the various, historical layers of the *German gaze* and its effect on how Germans have come to see the (long) Civil Rights Movement, which continues to serve as a main indicator of Germans' approach to racism, the article ends with several *practical* steps that will be indispensable to put these theoretical insights into action.

### **Maria Schubert, Allies Across Cold War Boundaries? The American Civil Rights Movement and the GDR**

The American civil rights movement received much attention in East Germany throughout the country's 40-year existence. Indeed, campaigns of »international solidarity« with »the other America« were official state policy. East Germany sent hun-

dreds of thousands of letters of support to civil rights activists in the U.S., published books by black authors, and released recordings of African American musicians. At the invitation of the government, central figures of the civil rights movement – including W. E. B. DuBois, Paul and Eslanda Robeson, Ralph Abernathy, and Angela Davis – travelled to the country and participated in a host of events and state ceremonies. Only Martin Luther King, Jr., who visited for a few hours in 1964, came as guest of the church. This article considers those visits and the state policy that accompanied them. I take a closer look at how those visits were received by different groups within GDR society. In particular, I show that messages of nonviolent resistance inspired East German Christians and opposition groups to take action. Finally, I ask why African American civil rights leaders visited socialist countries and discuss their experiences in light of the history of encounters between blacks and socialists during the 20<sup>th</sup> century.

### **Nicole Schneider, Black Lives Matter: The (Trans)local Movement for Black Lives in Germany**

This essay addresses the current Movement for Black Lives in terms of what Laura Grattan calls ›trans-local organizing‹ and discusses both its overarching aspirations based in Black liberation and local actions in contemporary Germany. Looking at both theoretical backgrounds that make organizing necessary and place-specific activist practices, it considers the German and U.S.-American variants of a movement that consists of local organizations united in the common goal of establishing the matter of Black lives in Western societies. The paper further addresses some considerations on outside involvement and academic research as accompaniment in relation to Black-led activism, that propose approaches toward involvement without centering, recognizes responsibility in examination, and respects spaces of Black healing and self-determination.

### **Gary Dorrien, The New Abolition: W. E. B. Du Bois and the Black Social Gospel**

Martin Luther King Jr. did not come from nowhere. He was steeped in the black social gospel of his mentors Benjamin E. Mays, Mordecai Johnson, J. Pius Barbour, and Howard Thurman, who were leaders of the black social gospel in its third generation. The black social gospel was originally a response to two terrible questions of the 1880s: What would a new abolitionism be today? How should a new abolitionism respond to the mania of racist lynching and the assaults on the rights of black Americans? King was steeped in the black social gospel tradition that paved the way to the civil rights movement and formulated its social justice theology.

### **Andrea Strübind, »The Untold Story«: The Civil Rights Movement in the Context of Eurocentric and Denominationalist Church History**

In this article, German church historiography is considered with reference to its reception of the Civil Rights Movement in the USA. Given that North American church history is generally granted only limited space within the traditional range of issues covered in church history research in Germany, it is not surprising that the Civil Rights

Movement has received even less attention. Furthermore, the years after 1945 saw the development of its own distinct »concept« of contemporary history within Germany, which primarily entailed a content-based concentration on the two German dictatorships and, from the 1960s onward, the processing of the Shoah. However, even in more recent global historical works investigating the History of Christianity, only rudimentary information is to be found regarding the Civil Rights Movement, which largely just reprints traditional narratives.

**Dominik Gautier, Black Theology and the Question of Hope: A Transnational Dialogue between James H. Cone and Jürgen Moltmann**

The article analyzes the dialogue between theologians James H. Cone (1938–2018) and Jürgen Moltmann (1926–) who both knew each other personally since the late 1960s. With regard to the theological topic of hope and with the aid of the analytical categories ›politics of respectability« (Evelyn Brooks Higgenbotham) and ›Afro-Americanophilia« (Moritz Ege), the article shows the intersections of Cone's and Moltmann's theologies. Both theologies emphasize the this-worldly, critical dimension of Christian hope. The article comes to the conclusion that Moltmann's theology can provide a starting point for a theologically grounded critique of racism in the German context. At the same time, Moltmann's example motivates German theologians to resume and deepen the neglected dialogue with black theologies – for example with regard to a critical reflection on the concept of hope.

**Friederike Schulze-Marmeling, Teaching Malcolm X Alongside Martin Luther King in German Schools: An Interreligious Perspective**

While learning from and with the biography of Martin Luther King is widely practiced in German Religious Education, there is little educational material about Malcolm X available. In this article, it is proposed that the biography of Malcolm X should be taught in religion classes alongside the biography of Martin Luther King in the context of Biographical Learning. It is argued that through including Malcolm X in educational material about the civil rights movement, a better understanding of its core theme of racism and the struggle against it can be given to the students. As Malcolm X's social background, as well as his analysis of racism and his political strategies differed from those of Martin Luther King, the students are presented with a more plural and nuanced picture of the civil rights movement and might find it easier to apply lesson about racism in the civil rights movement context to their own time and environment. The main focus of this article though is the suggestion that through teaching Malcolm X alongside King, an Interreligious Learning process can be initiated. Considering the rise of religious diversity in German Schools, teaching about the Muslim activist Malcolm X could not only make Muslim students to feel more included; it is argued as well that one might learn about Islam from Malcolm X in schools. This is illustrated via three aspects in Malcolm X's belief, namely his understanding of submission/engaged surrender as a way of empowerment, his understanding of Tawhīd/unicity of God as a rejection of racism, and his critique of Christian love as a tool of oppression. The aim is to show that these three aspects, which are brought into dia-

logue here with the liberation-theological thinking of Amina Wadud and Farid Esack, can be made fruitful for Interreligious Learning.

**Anne-Catherine Pardon, Gerhard Kittel and *Judentum III. Judentum und Christentum* (RGG<sup>2</sup> 1929): A Critical Discourse Analysis**

In order to determine if an ideology based on discrimination and antisemitism underlies Gerhard Kittel's entire corpus or only his work from 1933 onwards, an in-depth examination of his pre-1933 work is necessary. Hence, the goal of this paper is to examine, through a first-time critical discourse analysis (CDA), the presence of apartheid and antisemitic thinking in Kittel's 1929 contribution of *Judentum III: Judentum und Christentum* to the 2<sup>nd</sup> edition of *Religion in Geschichte und Gegenwart* (RGG). In the first part of this paper, the RGG as well as the context and person of the theologian are briefly examined. Subsequently, a structural and thematic analysis is applied to the entry, paying attention also to rhetorical linguistics and transtextuality. In the last part, the data are interpreted, leading to the conclusion that although Kittel's entry gives evidence of both a positive and a negative appreciation of the relationship between the two religions, sufficient evidence is obtained through CDA to consider it as an antithetical unity, containing plural examples of religious antisemitism. Moreover, the contribution is driven by a strong dualistic conception, leading to the inevitable and irreconcilable separation of Judaism and Christianity, with Judaism finding its end as the climax. Revealing how aparthoids and antisemitic thinking is already present in 1929, this paper provides additional proof for research arguing for discriminative thought being the common thread in the oeuvre of the theologian.

**Rony Ojajärvi, The spirit of the Comintern? Historical contexts of the Movement towards a Christian International 1919–1923**

The predecessor of the ecumenical peace organization, International Fellowship of Reconciliation, was called a »Movement towards Christian international«. The historical research concerning the establishment of the movement has most often named it misleadingly as the »International Fellowship of Reconciliation«, which in reality was not the name of the movement until 1923. This anachronism is unfortunate because it dismisses the essential historical contexts that affected the formation, the principles, and the name of the Christian international in 1919.

In this article, the name and first declaration of the Christian international will be analyzed with the question-and-answer-logic, in which every idea and action in history is seen as an answer to some question, which raises from the historical context of a particular time and place. With this methodological standpoint, three critical historical contexts that affected the formation and principles of the Movement towards a Christian International will be represented. The first context is the international conference of the World Alliance in Haag 1919. The second context is the Bolshevik revolution in Russia and the formation of the Comintern. The third context is the paradigmatic change inside the peace movements. These historical contexts gave birth to a series of questions that were tried to be answered through the formation of the Christian international, which later developed into the International Fellowship of Reconciliation.

**Jaroslav Vokoun, »... the dissolution of a state and people«: Americanization of Germany as a topic in Ernst Troeltsch's post-war journalism**

In his post-war journalism Ernst Troeltsch warns against an Americanization of Germany. The present text shows that it is still not possible simply to call Troeltsch's attitude anti-American; however, it must be observed in his differences and his development. At first, Troeltsch saw America as an »incarnation of materialism, capitalism, and individualism degenerated into selfishness,« and American democracy was just a covert »oligarchy of financial markets.« As part of his practical political activity in Prussia, Troeltsch made a more positive assessment of American democracy, and in his preference for the liberal-conservative and aristocratic, he learned to value American democracy as a successful synthesis of democratic and conservative elements. Troeltsch's new emphasis on natural law is related to this: democracy has its German roots through the modern formulation of natural law in Wolff and Leibniz. As part of his work in the Ministry of Culture, where his job was to win separation from the state for the disorganized Old Prussian state church, he even oriented himself according to the American »sense and spirit of separation«.

**Stefan Gärtner, What inspires a denominational university? A contribution to the history of institutions using the example of a silence facility**

This article examines how the denominational character of the institution has been dealt with at Tilburg University in the Netherlands since its foundation in 1927 and especially since the beginning of late modernity in the 1960s. This is explained by using the example of its silence facility, as the building is paradigmatic for dealing with the question of the denominational identity. Firstly, an overview of the history of the institution on this issue is given. The building, its use and the controversy surrounding the name of the silence facility prove to be an integral part of this history. In addition, a fundamental analysis of the phenomenon of silence facilities is made before the results of the research are compiled at the end.

**Hallgeir Elstad / Dag Thorkildsen, The Farewell to the State Church: The Multi-Religious Norway**

The relationship between religion, state and society in Norway has been characterized by a long tradition of a Lutheran state church. This situation has, however, been changed. The Norwegian Parliament's changes of the Constitution in May 2012 meant that the country no longer has a state religion, and from 1 January 2017, the Church of Norway is no longer a state church.

In this article, we will explore the changes that have led to the abolition of the state church system in Norway. Furthermore, the article sheds light on the current religious situation, which is characterized by two main trends: the adherence to the Church of Norway and its ceremonies is declining, and the process of religious pluralisation is accelerating.