

## Summaries

### **Gerhard Hauck: Who talks about racism shouldn't be silent about capitalism.**

The focus of this article is on the reciprocal interaction between capitalism and racism as socio-economic and socio-cultural phenomenon. This interaction is historically analysed, beginning with the establishment of the capitalist world system in the long 16<sup>th</sup> century and the racist components in the philosophy of the Enlightenment. In the 19<sup>th</sup> century, when the bourgeoisie had established itself as part of the ruling class, racism became “scientific”, with biology as the dominant science legitimating discrimination of outgroups. Later on psychology took the lead, especially in its intelligence-measuring variant. Finally, eugenics or “racial hygiene” came to the fore. After the Second World War, the “race” concept shifted to the background and was replaced by “culture”, but the discriminating practices remained the same.

**Céline Barry: The Meanings of Tubaabité. Race Critical Perspectives on Post-colonial Dakar.** The legacy of white supremacy remains a reality Africans must deal with in their daily lives. Nonetheless, the academic inquiry of race in African contexts remains marginal. This article analyses how racial hierarchies structure contemporary Dakar's society. Departing from an empirical analysis of Black perspectives, the article explores the usage of the term “tubaab” which belongs to the Senegalese common vocabulary and addresses “the coloniser” in its multiple manifestations. Tubaab designates whiteness and/or westernness. Furthermore, it is attributed to Blacks and other People of Color to describe issues of cultural assimilation and of the participation in processes of (re-)colonisation. Thus, tubaabité reveals to be a fruitful means by which to discuss racial hierarchies within Dakar in all of their intersectional complexities. The analysis highlights the necessity to embed explorations of the articulations of racial domination in the context of specific power constellations, whilst being sensitive to the fact that our concepts of race in changing times and spaces need to be readapted to new postcolonial realities.

**Nicolas Wasser: Precarious Differences. Diversity, (Anti)Racism and Brazilian Singularities.** In neoliberal times, the question arises whether the promise of diversity in the name of profit maximisation leads to equal rights for minorities. The present article reflects on both exploitation and ruptures with late capitalist logics of (anti)racism using a Brazilian fashion enterprise as an example. In the first step, the article traces the desires for identity and recognition among young black sales employees and contrasts them with the contradictions they encounter. In the second part, the subjective experiences are contextualised in regional (anti)racist discourses. What are the links to the Brazilian national(ist) myth of “racial democracy”? Finally, the third section focuses on lines of flight and resistance against the imperative of marketed “mestiçagem” through two current examples of political action by a young generation of marginalised people from São Paulo.

**Daniel Bendix & Aram Ziai: The analysis of racism in Development Studies – the case of German reproductive health policy in Tanzania.** Departing from an examination of how German political science has dealt with the issue of racism to date, this paper discusses the contribution of development studies to an exploration of racism. With its interest in global socioeconomic inequality, development studies seems to be particularly well-suited to grasp racism as a comprehensive global complex with discursive and material dimensions. This paper argues that it is not sufficient to focus on racism as a discursive phenomenon supportive of inequality in order to grasp its power. How racism can be understood and analysed with more concern for materiality is illustrated in this paper through the example of German development policy in Tanzania in the area of reproductive health and population.

**Albert Scherr: Racism, Post Racism, and Nationalism. Requirements for a More Sophisticated Critique.** This article intends to contribute to a more precise understanding of racism, the role of the nation-state, and nationalism. It asks for a more sophisticated analysis of different forms of racism and nationalism. In regard to global inequalities and the relevance that nation-states have in the process of stabilising global inequalities, the argument that a critical analysis has to take into account the specific role of nation-states and nationalism is brought forward. In opposition to a much over generalised use of the term racism, the article furthermore shows that an adequate critique of structural nationalism cannot be worked out using the same logic as the critique of racism.

**Ulrike Marz: Approaching a Critical Theory of Racism.** In the tradition of Horkheimer and Adorno, this article outlines elements of a critical theory of racism dealing with the connection of commodity producing society and its respective forms of consciousness. It is concerned with the question: to which extent can the authoritarian personality, as a prototypical result of the capitalistic social form, be currently analysed? The displacements and aggravations found in neoliberal commodity producing society show that the subject's constitution and forms of racism have changed. Such shifts in the subject's constitution call for a modification of the original concept of the authoritarian personality, especially in respect to its formation. Four aspects indicate such a necessary modification: (1) a substantial but not categorical displacement from "race" to culture in the racist argumentation; (2) the increasing self-guidance and showmanship of subjects; (3) the subordinate importance of personal leadership; and, (4) the decreasing importance of the patriarchal nuclear family. It is in the frame of a conformist revolt of a "conformist-selfish personality" that racism is most powerful in Germany today.

**Floris Biskamp: Racism, Culture, Rationality.** This article discusses two questions central to the theory of racism: first, the interrelation of racism and rationality and, second, the question of which representations of cultures should be deemed racist. The author compares two prominent approaches to the theory of racism by analysing how they assess the position of Kant's theory of race in the context of his

oeuvre and how they position themselves in the discussions on anti-Muslim racism. The first approach defines racism as an ideology or a form of false consciousness. The emphatic understanding of reason championed in this approach allows for a coherent foundation of the critique of social domination as well as for discerning critical ways of speaking about culture from racist ones. However, the focus on consciousness renders invisible the dynamics of power and discourse crucial for racism. The second approach defines racism as a relationship of social domination or discourse. This approach is particularly effective in analysing dynamics of power and discourse. However, by renouncing any positive concept of reason or rationality, this form of critique deprives itself of an important foundation, resulting in an oftentimes reductionist form of critique. In order to connect the strengths of both approaches, the author proposes an understanding of racism as systematically distorted communication, allowing for the analysis of dynamics of power and discourse without renouncing an emphatic understanding of reason and rationality.

**Bettina Engels: Under which conditions do conflicts over mining become manifest? Political opportunity structures in protests against gold mining in Burkina Faso.** All over the world, the recent boom in mining is accompanied by conflicts over the ecological impacts, distribution of rents and taxes, human rights, land use and territorial claims, collective identity related to indigeneity, ethnicity and citizenship, cultural representations, and the prerogative of interpretation regarding policies and discourses of development. This paper investigates under which conditions these conflicts, which are inherent to the mining sector because of its enormous social and ecological impacts, become manifest and escalate. Referring to two concepts from contentious politics research – political opportunity structures and repertoires of contention – three actual conflicts over gold mining in Burkina Faso are analysed. Burkina Faso is of the sub-Saharan countries where the extractive sector is quickly growing. The paper traces which repertoires of contention the respective actors use, and demonstrates that the overthrow of the long-standing President Blaise Compaoré in late October 2014 was the central political opportunity structure that, in all three cases, enabled the escalation of the local conflicts.