

## Summaries

**Johanna M. Wetzel & Marcia C. Schenck: Love in Times of Socialist Solidarity. Racism, Knowledge and Mixed-Race Relationships in GDR and East Germany.**

Research on East German racism before and after 1990 continues to focus on the experiences of the white majority. This paper focuses on the oral histories of Mozambican and Angolan worker-trainees who came to the German Democratic Republic (GDR) between 1978-1990 to work, live, and love, and those of the mixed-race children who emerged from their relationships to East German women. The racial knowledge pervading social interactions, state interests, and socialist notions of solidarity, limited the ability of the workers to freely live in mixed-race relationships, but never fully determined their experiences. Instead, Mozambican and Angolan worker-trainees exerted some degree of agency, pursued individual agendas, and resisted their racially constructed positions, in part through engaging in mixed-race relationships. While their children experienced racialised stereotypes much earlier in their biographies, they too were able to challenge and resist East German racist knowledge. Their strategies often took them on journeys searching for their Mozambican parent and of challenging close East German family members. Together, the oral histories of both generations before and after 1990 illuminate the complex ways in which racist knowledge operates and bring up new questions and challenges to existing research on racism in (East) Germany.

**Isabel Enzenbach: Black East & Ossid of Color. Photographs of and by African Migrants in the GDR.** Photographs are an important yet so far little used source to explore migrant life in the German Democratic Republic (GDR). Well-known are media photographs showing young people from the Global South at work in the GDR, staging the country as a technologically superior “Bruderland”. This article shows and discusses images that deviate from this pattern. They come from the GDR’s stock photo agency Zentralbild’s archive, as well as from the nascent archive “De-Zentralbild”, which is compiling private photos of GDR migrants and their accompanying narratives. Photos depicting migrants from various African countries are discussed. The article analyses them on the basis of the terms “Black East” and “Ossid of Color” formulated by GDR migrants, as well as the concept of a “Socialist Chormatism”.

**Miriam Friz Trzeciak & Manuel Peters: Urban Imperial Difference. Entanglements of Postcolonial and Post(real)socialist Configurations Using the Example of Cottbus.** This paper reflects on present and future strategies for decolonising the post(real)socialist city. Inspired by the demands of postcolonial and decolonial urban initiatives, we localise different sites of remembrance in the urban context. We show how the post(real)socialist urban space that emerged from the German Democratic Republic (GDR) ambivalently incorporated a colonial matrix. We conceptualise the ambivalent positioning of the GDR, which simultaneously continued and opposed

colonial power relations, and was itself affected by processes of devaluation via urban imperial difference. We argue that it is important to reconstruct the processes of racialisation in the post(real)socialist urban space in order to better understand and oppose contemporary right wing and racist movements.

**Jannik Noeske: With Helmet in Thuringia. The Re-Presentation of Albert Schweitzer in Weimar.** In 1968, a monument for Albert Schweitzer (1875-1965) was erected in Weimar. It is presumably the first of its kind honouring the doctor, theologian, and pacifist, who was internationally renowned for his engagement in Lambaréné's hospital in Gabon. The erection of the statue was organised by the German Democratic Republic (GDR), and, thus, represented the socialist state's ardour and support for Albert Schweitzer. In particular, the Christian Democratic opposition party, together with its chairman Gerald Götting, sought to popularise Albert Schweitzer in the GDR. The monument though – sculpted by Gerhard Geyer in 1968 – employs a racialised imagery that contributes to a colonialist iconography of Albert Schweitzer, a phenomenon not restricted to East Germany. In Weimar – a showcase of state socialism – the monument represents a specific place of encounter and memorial and, thus, enacts a historical politics of remembrance. Nonetheless, common knowledge of the history of aid for Lambaréné is rare in Weimar and Eastern Germany.

**Raja-Léon Hamann & Jan Daniel Schubert: Between Anti-Imperialist Aspirations and Political Reality. The Reproduction of Colonial-Racist Structures in the Amo Research Project of the 1960s and the Sculpture “Free Africa” in Halle a.d. Saale.** In the past, debates around coloniality have almost exclusively focused on the continuities of Western colonialisms and imperialisms. This is true, even if to differing extents, within postcolonial and decolonial discourses. Following critique of the neglect of non-Western colonialisms, over the last few years a growing number of approaches have strived to combine post- and decolonial with post-socialist perspectives. The aim of this article is to adapt the insights from these debates to the context of the (former) German Democratic Republic (GDR) and to critically examine the diplomatic ties between the GDR and the Republic of Ghana under Kwame Nkrumah. Our empirical points of reference are a research project about the Black Enlightenment philosopher Anton Wilhelm Amo, which was pursued during the 1960s at the University of Halle-Wittenberg, and the public sculpture “Free Africa”, which was created in the same context. The analysis of these phenomena unveils the ambivalence of the socialist colonial logics that were inscribed into the relations between the GDR and Ghana.

**Samuel Quive & Adérito Machava: A Shattered Vision? How Samora Machel's Project for the Creation of an Elite in the GDR Derailed.** This article analyses the geo-political and strategic dynamics of co-operation in the field of education between the People's Republic of Mozambique and the German Democratic Republic (GDR). It focuses specifically on the *Friendship and Co-operation Agreement* of

February 1979, which led to the creation of the *Friendship School* in Staßfurt. In this context, the paper discusses to what extent President Samora Machel's vision of creating a Marxist-Leninist socialist society and establishing a one-party-state under FRELIMO's (*Frente de Libertação de Moçambique*) rule included the formation of elite "New Men" through international education in the GDR. Part of Machel's socialist project included adopting the political ideological model of the GDR and paying Mozambique's enormous debt to the GDR. In the context of the Cold War, the GDR was highly interested in economic co-operation with Mozambique, which included the supply of raw materials and manpower, and enjoyed the international appreciation. Yet, as a result of internal and external factors, which led to political-ideological transformation in Mozambique, and Machel's death, the socialist project lost its significance. As there was no plan for the reintegration of the Mozambique graduates from the GDR, most of them were drafted directly into the army and later ended up frustrated and unemployment. Machel's vision finally collapsed.

**Martina Kofer: (Intercultural) Encounters with GDR Society in Chilean Exile Literature. Attempting a Postcolonial Reading.** As a result of the military coup in Chile on September 11, 1973, approximately 2000 Chileans found asylum in the German Democratic Republic (GDR). The acceptance of the refugees was important in both foreign and domestic policy terms, as it was intended to explicitly symbolise the GDR's solidarity with the socialist fighters. Of the approximately 70 Chilean artists who emigrated, some were able to continue their artistic work through state aid, despite strict state control. During their exile in the GDR, they also produced literary texts that addressed their exile experiences, including dealing with feelings of loss, grief, and loneliness, but also with intercultural encounters with GDR society and their perceptions of the "other" German culture. For example, Omar Saavedra Santis published the novel *Blonder Tango* (1982), while Roberto Ampuero Espinoza published the collection of stories *Ein Känguruh in Bernau* (1984). So far these texts have mostly been analysed from a political-ideological point of view. This article, however, analyses the texts from a postcolonial perspective and, thus, asks how the characters' experience white-European thinking on superiority, procedures of "othering", and processes of cultural hybridisation during their exile.