
Abstracts

Gisela Notz, Die Anfänge der proletarischen Frauenbewegung und ihre Internationalisierung zu Beginn des 20. Jahrhunderts

Historians have given comparatively less attention to the research of the emergence and development of the proletarian women's rights movement than to the bourgeois women's rights movements. This may be due to the fact that bourgeois historians ignore the class antagonisms existing within the women's movements or do not recognize the proletarian women's movement as such because of its close links to the labour movement and its alignment with socialist parties. Thus, important aspects of the history of women's emancipation tend to be overlooked. The article sheds light on the prehistory and first forms of organization of the women workers' movement as well as the living and working conditions of the women involved. The women's struggle was aimed at overturning any social condition perpetuating this inequality. Women were convinced that gender equality and the peaceful coexistence of all people could only be achieved in a socialist society. Throughout history, they have achieved successes and suffered defeats.

Wulf D. Hund, Decolonize G – W – G'. Kapitallektüre und Rassismuskritik

It is highly disputed whether Marx ever produced an analysis of racism. While some scholars argue that Marx developed the basics of a historical-materialist theory of racism others claim that Marx ignored the issue of racism, was a Eurocentric thinker, or even held a racist worldview himself. As Wulf D. Hund has shown elsewhere, there is solid reason for the thesis that Marx never engaged theoretically in racism; that he uncritically shared some of the racist prejudices of his

time; but that he nevertheless never abandoned his unconditional commitment to emancipatory politics. Moreover, a critical reading of his opus magnum “Capital” offers the opportunity to connect it with the discussion of racism, especially the rudiments of racial thinking, and to understand racism not only as an ideology but as a form of social relation. By reading the most famous formula of the critique of political economy as a sociological instruction, this paper shows that, why, and how a historical materialist foundation of the analysis of racism helps to overcome some of its supposed ambiguities, especially concerning the relationship between race and class.

Hartmut Rübner, Kommunistische Bewegung in der Weimarer Republik und im Widerstand gegen den Nationalsozialismus. Neuere Untersuchungen und Forschungsschwerpunkte

The 1990s saw a boom in historical research on communism in Germany. In order to determine the relationship between utopia and reality in the history of communism, however, it is necessary to distinguish between two phenomena: on the one hand, the social movement constituted by a split from social democracy following the latter’s integration into the system that reacted to relations of exploitation and oppression in class society, and, on the other hand, the dictatorships in power which constituted “real socialism”. In recent research we find a turning away from conventional party and political history towards methods focusing on social history and an investigation of specific environments. In so doing, however, it has not yet been possible to determine clearly whether a communist subculture is to be considered part of an inter-factional labour movement culture or whether it constituted separate niche communities. Although the communist spectrum includes many side currents and splinter groups, it is usually being reduced to the Communist Party (KPD).

Joachim Bons, Rechter Kampf um die Betriebe – zum historischen und aktuellen Aufbau rechter Betriebsgruppen am Beispiel der Nationalsozialistischen Betriebszellenorganisation NSBO und „Zentrum(-Automobil)“

In 2022, far-right candidates standing for election to works councils in German companies attempted to gain more political influence within the labour force. Even though they had little success, such incursions divide workforces and endanger solidarity and companionship in a capitalist society increasingly hostile to progressive voices. With a view to the voting potential of the “Alternative für Deutschland” (AfD) among workers including works council and union members it is urgent to focus on this development as well as on its roots and ideological implications. Thus, an analysis of the politics of the German extreme right (“völkische Rechte”) of the 1930s and its attempt to capture the labour force through the NSBO (nationalsozialistische Betriebszellenorganisation) for the “Volksgemeinschaft” may shed new light on today’s surge in right-wing shop-floor politics.

Simon Freise, Die Hypothek des Säkularismus. Gibt es eine linke historisch-islamwissenschaftliche Perspektive auf den säkularen Diskurs?

On the occasion of the (re)publication of contributions by the Middle East historian Alexander Flores, this article discusses exemplary findings on pre-modernity and (post-)colonialism. The freedom from conflict that Flores suggests with the notion of “immanent secularity” in the course of the emergence of hadith scholarship is put into perspective by a conflict-sociological recourse to the Mihna (833 to 851 / 852 CE), the so-called Islamic Inquisition at the height of the Abbasid Empire, which illustrates the struggle for politico-religious authority. In a next step, the “narrowing” of the debate on secularism in (post-)colonial Egypt from the beginning to the end of the 20th

century described by Flores is outlined and complemented by Talal Asad's analysis "Formations of the Secular". The latter's approach became popular in a context marked by the decline of Marxism and political economy. The paper concludes with methodological reflections on the secular as a *tertium comparationis* in historical comparison from a Marxist perspective. The challenge consists in to neither authenticate the religious tradition nor to adopt the perspective of the liberal capitalist state. In this regard, the article undertakes a bridging between Islamic studies, socio-historical analysis, and socio-theoretical reflection.

Ahlich Meyer, Späte Wahrheit. Bemerkungen zu der jüngst bekanntgewordenen Erschießung deutscher Gefangener durch französische Partisanen im Juni 1944

It has long been known that during the Second World War II, partisans also shot prisoners in the fight against the German occupying forces. Nevertheless, the report of the shooting of German prisoners by members of the French resistance movement in the summer of 1944 triggered a broad international response, particularly in France and Germany. In his article, Ahlich Meyer examines the circumstances that led to this shooting. He describes the brutal German actions against the maquis and describes the moral predicament in which the partisans found themselves at the time. He comes to the conclusion that a discourse based on the laws of war is not appropriate for assessing the historical situation at the time.