

# Abstracts

■ *Helga Grebing: Jüdische Intellektuelle und ihre politische Identität in der Weimarer Republik*

The paper deals with the issue of Jewish intellectuals who, during the era of the Weimar Republic did not consider themselves primarily as Jews – even on occasion denying their Jewishness – while preferring a commitment to mostly leftist options. Regarding themselves to a lesser degree as Germans, they followed a cosmopolitan brand of humanism. Above all, they identified with the labour movement, in particular of social democratic leaning, since that movement's conception of self was most closely allied to their own. Within the labour movement, they found themselves areas of activity, which best suited their search for a wider sense of identity. In truth, however, Jewish intellectuals remained Jews, often against their own free will, and under pressure of public opinion increasingly drifting to the right; they remained so less in the religious sense, but rather more from the point of view of their cultural, social, and intellectual history.

■ *Dietmar Süß: A scheene Leich? Stand und Perspektiven der westdeutschen Arbeitergeschichte nach 1945*

In his article Dietmar Süß analyses the perspectives of Western German workers' historiography which has lost much of its impact within the last two decades. After the breakdown of the GDR research has focused primarily on the "Arbeiter- und Bauernstaat". Süß points out that the Post World War II period has not fully taken its place within contemporary history yet. He suggests further thinking about the term "worker", the changing role of workers' culture, workers' milieu and the workers' movement in Western Germany after the Nazi regime. To illustrate perspectives, Süß presents new directions of risk management between workers, trade unions and employers. In a case study, he deals with the consumption of beer at the work place in the steel production of Upper Palatinate in the 1960s. As new focal points of research, Süß proposes the intertwining of the workers' movement and new social movements as well as research on unemployment and the changing relationship between workers and clerks. His conclusions imply the importance to combine approaches of workers' history, general social history and political history.

■ *Wilhelm Mensing: Gestapo V-Leute kommunistischer Herkunft – auch ein Strukturproblem der KPD?*

The Communist Party of Germany (KPD) – along its line of unconditional loyalty to the Soviet Party – already in the early 1920s established an undercover so-called AM-Apparat (anti-militarist apparatus). This included an intelligence service to investigate political antagonists and at the same time fight (police) spies, „traitors“ and agent provocateurs. In this field, for years an often bloody competition between Communists and Nazis took place. No kind of intelligence, in particular fighting (police) spies, was new to the KPD at the moment of Nazi-takeover in January 1933. The KPD, however, was then confronted with coinciding of exe-

cutive public power and political enmity. Some members of the KPD, including several operatives of the AM-Apparat, became renegades in the service of the Gestapo. A number of those Communists taken into preventive custody by the Gestapo, under heavy torture became secret agents of the Gestapo. These former comrades harmed effectively the illegal fight of the KPD during the Nazi regime. The author, under the impression of missing systematic research in this field, started a regional analysis in the Rhein/Ruhr area. It was based in particular on the stock of approx. 65.000 Gestapo files in the Düsseldorf State Archive. In his first comprehensive report he estimates the number of former Communist Gestapo-agents to approx. 300 in the Rhein/Ruhr area.

■ *Benjamin Ziemann: Die Institutionalisierung des Tatsachenblicks. Katholische Kirche und empirische Sozialforschung in der Bundesrepublik 1950–1970*

The article explores an important feature of the process of “scientizing the social”, i.e. how the social sciences have been applied to describe the ‘social reality’ of contemporary society and to solve ‘social problems’ in the postwar Federal Republic of Germany from 1950 to 1970. The Catholic Church is taken as an example, and the focus is on the way scientific expertise was institutionalized through the foundation of particular institutes devoted to research and empirical analyses in the field of church sociology. The analytical framework for these surveys was ‘sociography’, which basically aimed at describing the social stratification of churchgoers with quantitative methods. Social scientists, diocesan church officials and members of the missionary orders, who all worked together in applying sociography, were not part of a ‘reform coalition’ (Peter Wagner) for substantial change through the use of scientific facts, but rather understood, in varying degrees, church sociology as a tool for technocratic adjustment of pastoral structures.

■ *Manfred Gailus: Was macht eigentlich die historische Protestforschung? Rückblicke, Resümee, Perspektiven*

The article deals with three and a half decades of research on historical protest in Germany. It scrutinises the reasons of its relative marginalisation since the early 1990s and tries to give some proposals for its renewal. After a short discussion of different meanings and concepts of “protest” and some preliminaries how the protest issue should be conceptualised for historical research, an overview is given on the early phases of “social protest” research and its contemporary shortcomings. Manfred Gailus argues for a more intensive research on what is conceived as “bad protest” like anti-Jewish violence etc. He also deals with the transformation of protest research (culturalisation, gender, history of violence) since the early 1990s in context of a general turn from social to cultural history. The author explains in detail that transnational comparisons as well as the globalisation of the issue, intensified receptions of recent debates and concepts of sociological movement research and issues like “civil society” may offer new opportunities. Finally, a short outlook on the future of protest research in today’s world full of protests is given.

■ *Sebastian Haumann: Hausbesetzungen 1980–1982 in Hilden: Möglichkeiten der Mikrofor-*  
*schung für die Protestgeschichte.*

Research on the West German squatters' movement during the early 1980s is still scarce and methodically limited to the analysis of media coverage. This article attempts to show how microhistorical methods can be employed to extend the scope of research on protest and new social movements. In the case studied here, the squatters' movement in the town of Hilden, there are two results that can be extracted from such a mikrohistorical analysis. First, there are three distinguishable aspects: Protest against urban planning and innercity reconstruction, squats as reaction to the housing shortage, and the goal to constitute autonomous communities. The order of these aspects was not arbitrary but formed a sequence in relation to the squatters' personal involvement and the escalation of the conflict. Second, the inconsistency of the authorities' actions comes into focus. The difficulty to judge the squatters' legitimate but illegal actions led to an instable and contradictory policy, which in turn affected the course of the conflict.