

**DUNGEON MEMORIES: BLACK AFRICANS' EXPERIENCE OF RACISM
IN BERLIN TODAY**

by

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STATEMENT

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I declare that DUNGEON MEMORIES: BLACK AFRICANS' EXPERIENCE OF RACISM IN BERLIN is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE
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ABSTRACT

This study explores black African migrants' experience of racism in Berlin, today. Its vantage point is that of a missiological discipline. Since racism is a very complex phenomenon, both in the Church and society; the study therefore, adopted a multidisciplinary approach. This helps us to better understand the different theoretical nuances, which inform racism as an ideology and, as a social construct. Against this backdrop, the study engaged the *pastoral cycle* of Holland and Henriot (1983). The theological framework for this study involved a process of theological reflection in a particular community (De Gruchy & Cochrane Petersen 1991:13). In this case the study was concentrated on the city of Berlin.

The research methodology consisted of data collection, interpreting and analysing (comparing and contrasting primary sources in light of data collected). Personal narratives of research participants' experience of racism in a semi-structured format, formed part of the methodology, in establishing ecclesiastical, political, social and structural climate on how they contribute to the way that black African migrants experience racism in Berlin, today. Two forms of data collection were employed. These were: qualitative interviews and observation instruments.

KEY TERMS: Black African migrants; Missiology; Racism; Berlin; Cycle of mission praxis

LIST OF ABBREVIATIONS

CRT	Critical Race Theory
ECAR	European Cities Against Racism
ECRI	European Commission against Racism and Intolerance
EU	European Union
NPD	Nationaldemokratische Partei Deutschlands
PEGIDA	Patriotische Europäer Gegen die Islamisierung des Abendlandes
RCT	Realistic Conflict Theory
WCC	World Council of Churches

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Orientation

Introduction

This mini-dissertation engaged the critical race theory (CRT) and a racialized discourse theory (Creswell 2004:64), in order to understand how the Christian community in Berlin interacts with black Africans in its ecclesiastical setting and missiological dialogue. This awareness provided a concrete theoretical framework in understanding the complexity of the phenomenon of racism. Therefore, chapter one outlined the background, relevance, and purpose of the study, the research hypotheses and limitations of the study.

The matrix of racism, migration, the Church community in Berlin and its theological response were pivotal in the study. The concept of migration or aliens' plight is an old phenomenon. In his book, *Christians at the Border: Immigration, the Church and & Bible*, distinguished professor of Old Testament Studies at Denver Theological Seminary, Daniel Carroll, argues that the phenomenon of immigration is not a new occurrence nor a new political concern (Carroll 2013:5). One of the main social responsibilities required by Yahweh on the exodus experience of ancient Israel, was to remember to treat foreigners in their midst with empathy and dignity, because they too, were once foreigners in Egypt (Exodus 22:21). As a matter of fact, Carroll contends that migration is the representation of the Christian faith. He makes reference to 1 Peter 2:11. Carroll's main argument is that the starting point for discussing migration shouldn't be Romans 13 which is the legality of migration, but rather, the *Imago Dei* (image of God) consciousness as informed by Genesis 1:26¹

Caution: Strong Language

Please note this mini-dissertation contains some strong language. The reason for this is not to hype, nor exaggerate the existential reality of racism in Berlin, but rather, to illustrate the violent nature and vileness of how some white Germans assert their dominance. It's often done to the extent of even violating and abusing black people.

¹ <https://www.youtube.com/watch?v=BpYQcLcyddk> [Accessed on 11th May 2015]

Savagely language, such as bush niggers, ugly apes, fucking stinking blacks, was used in this study to demonstrate the brutalization of black people in Berlin.

It is utterly astounding to observe that certain quotas of white society in Berlin still have the audacity to injure black bodies, both emotionally and psychologically. In Berlin's social-political and cultural setting, whiteness is often synonymous with power and privileged when compared to black Africans (Yancy 2008:25). Figuratively, one would compare this to a motorist who deliberately and brutally injures a pedestrian, and then gets out of his car to utter despicable profanity at the victim laying on the roadside, with blood oozing all over his mangled body. To my mind, this is what happens when ferocious terminology is used against the black subjects. For this reason, taming one's tongue in a multicultural society like Berlin is essential. The Bible declares:

Likewise, the tongue is a small part of the body, but it makes a great boast. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of life on fire, and is itself set on fire by hell (James 3: 5-6).

The phrase *it corrupts the whole person* is of importance to the context of this study. According to Strong's Exhaustive Concordance Of The Bible, the actual Greek word for corrupt is *spiloo* (defile, stain, soil or filth) (Strong's Exhaustive Concordance Bible Dictionary: 66). When white people violently abuse black persons they are in fact committing emotional and psychological Lynching. After all, the sole purpose for lynching was to injure black bodies, to instil terror and angst in the would-be racial resisters (Cone 2011: 66). Hence, there is no doubt that usage of vulgar racial language has been central to the formation of whiteness down through the epochs of time. During the conquest for the scramble for Africa, or the project of colonialism and slavery, mortifying semantics were common. For instance, phrases such as kaffir culture, uncivilized, heathens, immorality, and sensual were associated with black people. The words of Wordsworth a missionary in the early part of the 20th-century sum it all:

Perpetual emptiness! Unceasing change! No single volume paramount, no

code, No master-spirit, no determined road. (Jafta, Mogashoa & Maluleke 2001: 22-23, 70-74).

Malcolm X, sums up my argument perfectly:

Chattel slavery's crime Malcolm explains in his speech, was to dehumanize Blacks-stripping them of their humanity and heritage- as it exploited them. We got to where we had no language, no history, no name. The white man named us after himself-Jones, Smith, Johnson, Buche, and names like thoseHe convinced us that our people back home were savages and animals in the jungle (Malcolm X 1964: 8).

Malcolm X's contention is within the scope of scripture, for he is telling the truth wittingly and unapologetically. Jesus taught that if we hold on to his teachings, then we are certainly his disciples because his truth sets us free (John 8.31-32). Constructive criticism of repugnant racist language, which reinforces white power and privilege, must be critiqued. Christian missions is about bridging the boundary between faith in Christ and this absence thereof, this boundary is bridged through service, worship, dialogue and nurture (Jafta Mogashoa & Maluleke 2001:56). My own observation is that racism is one of the major boundaries and impediments to the propagation of the gospel in Berlin.

I am cognizant of the fact that some scholars might argue that one cannot pass judgement on yesterday's era while being in the present, because circumstances and perceptions on human existential reality and interpretations of that reality have changed tremendously. There is some degree of factual truth in such an argument. Yet, the glaring reality in which whiteness is normative and the sophistication of the tapestry of how racist language, depictions, orientations and representational process, interweaves and forms Berlin's society is evident to any scholar who cares enough to critique the status quo. To argue to the contrary, in my view, is academic obliviousness of the highest order and viewing history from the vantage point of conquerors and not the vanquished. This is because we all have a certain particularity or glasses from which we see and interpret reality (Hulley 1983: 3).

Background

This topic came about through my own personal observation and experience of the way that black Africans are constantly depicted in the church, in the media and on the street billboards in Berlin, today. They are perpetually positioned in the place of the intellectually inept, the poor, the weak, the corrupt and the hungry. Below is a report from European Cities Against (ECAR) racism:

For example, a national study on daily discrimination showed that Germans still have some reservations about people with a foreign background. Moreover, a survey carried out by the Land Berlin demonstrated that 32% of the interviewed persons felt discriminated against; of which 58% of them had a foreign background.²

This research is not in any way an advocacy for utopian representation of black African migrants in Berlin. The main argument here is that a balanced narrative about Africans and their humanness ought be told by the western world (Murove 2009:7). We are told from the scriptures that every human being is fearfully and wonderfully created in God's image (Psalms 139:13-15).

Relevance of the Study

This study is relevant because of the increasing manifestations of racial prejudice against black Africans in Berlin. This is observable by the way that many Christian communities and theological scholars in this country, choose to ignore this phenomenon on their theological agendas and in their scholarly works. It seems to me politicians; non-governmental organizations and common persons on the streets are all engaging in this intense discourse, about immigration and racism in Berlin except for the Christian community. The voice of the Church is faint on this very subject. There, however, a few Christian bodies in Berlin speaking out on this issue, for example the United Methodist Council of Bishops, which met in Berlin on 7th May 2015. In its

² http://www.bgz-berlin.de/files/ecar-_summary_situation_analysis_-_berlin.pdf [Accessed on 5th April 2015]

pastoral letter on racism, it condemned racist violence the world over. For context sake, it's important to cite the pastoral letter verbatim:

We, the bishops of The United Methodist Church, are meeting in Berlin, Germany, 70 years after the end of World War II. As we gather, we renew our commitment to lead, as together we seek to become the beloved community of Christ.

Yet, the people of our world are hurting, as injustice, violence and racism abound. Our witness to the dignity of all human life and the reign of God is needed now more than ever.

Our hearts break and our spirits cry out, as we see reports of migrant people being attacked and burned in the streets of South Africa, note the flight of Jews from Europe, watch the plight of Mediterranean refugees, and see racially charged protests and riots in cities across the United States that remind us that systems are broken and racism continues.

Racism is prejudice plus intent to do harm or discriminates based on a belief that one is superior or has the freedom to use power over another based on race. Xenophobia is an unreasonable fear or hatred of foreigners or strangers or of that, which is foreign or strange. Racism and xenophobia, like other sins, keep us from being whole persons capable of living up to our full potential. They deny the profound theological truth that we are made in the image of God with the handprint of love and equality divinely implanted in every soul.

[More interestingly the letter concludes with a biblical citation:]

This commandment we have from him: Those who claim to love God ought to love their brother and sister also 1 John 4:21 (CEB).³

This pastoral letter is just a halfway job, in my view, for it lacks a concrete action plan on how the United Methodist Church intends to combat racism. Rhetoric faith without action is dead (James 2:14-26). It is very important to seek a proper understanding of

³ <http://umc-gbcs.org/faith-in-action/a-pastoral-letter-on-racism> [Accessed on 11th May 2015]

why the Church and its leadership in Berlin are silent on this issue, amid this injustice, which desecrates the concept of *Imago Dei* (Image of God). In a city such as Berlin, which is experiencing an increase in migration of different ethnicities, it is crucial that such a study should integrate racism, missiology and reconciliation, as part of the ecclesiastical and theological discourse taking place. Against this background, this study is relevant because it will contribute positively to the local Christian community. It will as well offer local Church leaders in Berlin, concrete anti-racist approaches that counter the myth of black inferiority. In so doing, this study affirms the missiological mandate of the church, which is to be a moral entity in the community (Matthew 5:13-16). Furthermore, the study aims at empowering black Africans who suffer from low self-worth due to internalized racism, and the way in which they are constantly depicted in public spaces and forums. It is critical to affirm the black people's God-given intrinsic value as it relates to their language, culture and race orientation. Frantz Fanon in his book *Black Skin, White Masks*, writes:

All colonized people, in other words, people in whom an inferiority complex has taken root, whose local cultural originality has been committed to the grave position themselves in relation to the civilized language: I.e., the metropolitan culture (Fanon & Philcox 2008:2).

This study contends that the root of racial stratification is economic exploitation, which gives advantages to those who hold a disproportionate share of wealth and power (Anderson 1994:32). The study draws from the works of Claud Anderson, president of Povernomics Corporation of America. He is also the author of *Power and Economic Justice* (2001) and *Dirty Little Secrets about Black History* (1997).

Madge Karecki in the study guide *The dynamics of interreligious encounter* writes in response to a condescending remark made by William Carey, who referred to the South sea people as savages: *western society has the propensity to see itself as superior to other people with the result that it looks upon the other with pity* (Karecki 2001:32-33). This observation was not made by a black scholar but by a white missiologist, who is humble and honest enough, to critique dominant western racist perception of black people. Sadly, even in the so-called post-modern era this perception is still very much interwoven in western society and certainly, Berlin is no exception. A report conducted

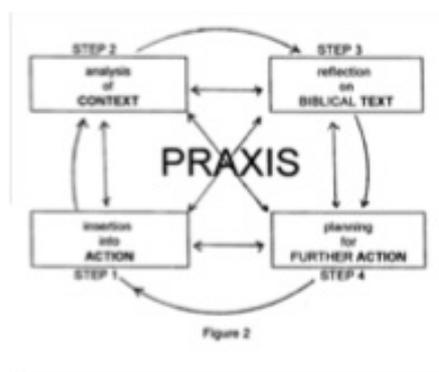
by the *European Commission against Racism and Intolerance ECRI* in Germany found the following:

*Members of the Black community continue to be especially vulnerable to racist violence. A number of particularly violent and brutal attacks against Black persons have occurred since ECRI's third report. Black persons report that there are still no-go areas in some Länder to which they avoid going alone, or avoid going altogether if possible, and to which they would not take their children at all, for fear of being targeted by racist attackers.*⁴

From the above we see how relevant this study is to the Berlin context. It is important to point out again that this study does not attempt to paint a rosy picture about black African migrants in Berlin. It's about humanizing black people.

Theological Framework

Figure 1: Cycle of Missionary Praxis



The cycle of missionary praxis formed the core foundation on which this min-dissertation was framed. The cycle integrates the interplay of gospel, culture, tradition, political and economic realities and social transformation (Karecki 1999:14). I chose to adopt the cycle of missionary praxis because it encompasses the four cardinal dimensions necessary to our understanding of racism in Berlin. These are Insertion,

⁴ http://hudoc.ecri.coe.int/XML/Ecri/ENGLISH/Cycle_04/04_CbC_eng/DEU-CbC-IV-2009-019-ENG.pdf [Accessed on 6th April 2015]

context analysis, theological reflection and planning for action.

Theoretical Framework

The theoretical framework for this study consisted of both a racialized discourse and a critical race theory view (Creswell 2014: 64). Creswell's understanding of racialized discourses and critical race theory is that racialized discourse raises important questions about the control and production of knowledge, particularly knowledge about people and communities of colour. A Critical theory perspective is concerned with empowering human beings to transcend the constraints placed on them by race, class, and gender.

Richard Delgado and Jean Stefancic in their book *Critical Race Theory*, make reference to Derrick Bell, the first black law professor at Harvard University, and also regarded as the pioneer of critical race theory. They say critical race theory is a critical examination of the social-political and economic structures of society, in light of the power of the dominant culture (Delgado & Stefancic 2012:3-10; 75-83). For there is a multifaceted myriad of forces at play in the black-white binary matrix (Delgado & Stefancic 2012:75-77). This knowledge helps us to grasp the apparent simmering tension of anti-migrants sentiments in Berlin.

The study adopted a racialized discourse because the topic under investigation is premised on understanding racial experiences of a particular people group, in this case, black Africans in Berlin. The critical race theory framework undergirded the examination of race relations and the daily experiences of black Africans migrants in Berlin.

Hypothesis

My hypotheses are that anti-racism and reconciliation efforts can only produce lasting fruit when the Christian community in Berlin is fully reconciled with the notion of *Imago Dei* (Image of God) regarding migrants. Consequently, this would then bring about an anti-racist approach, which entails the full acceptance of the human family,

without a judgemental attitude of ethnic diversity (van Schalkwyk, Prinsloo & Masenya 2005:164). Any serious Christian community ought to understand that the whole concept of missions and reconciliation must be rooted in the incarnation action of Jesus Christ? (Cone 2011:34-35). For Jesus, the Christ came to reconcile all humans, be they black, white, brown, yellow or red.

The metaphor of a dungeon in this study symbolizes racial oppression and injustice. Dungeons of oppression and racial discrimination against black Africans still overtly manifest themselves in the Church and German society at large.

Research Questions

This study, therefore, hinged its theological inquiry on the following chief research question: Why is the subject of racism still relevant for Black Africans in Berlin? In order to have an informed understanding of this social reality and how the biblical informs Christian mission, the researcher devised three subsequent questions, these were:

1. What is the social namely the political, economic and cultural reasons for this phenomenon of racism in Berlin?
2. What are the Biblical guidelines from a Mission as Liberation perspective in these experiences of racism?
3. How can Christian communities embark on a mission to overcome racism in Berlin?

State of the Research

This study is a missiological inquiry to fill in the research *lacunae* (gap) that exist on the phenomenon of racism against black Africans in Berlin. Having worked countless hours in the theological library of one of Germany's elite universities, Humboldt University, in Berlin, it soon became apparent that black Africans' narrative and experience is not on the agenda of missiological scholars in this country. Even in the most recent works, the subject of black African immigrants presence in Germany does

not form part of a serious missiological conversation (Kunter & Schjorring 2008:243-248). There seems to be an element of denial on the part of the Christian community and missiological scholars in this nation, that the black African people coming to this country or born here, they too, should be invited to the Eucharist table of the Lord Jesus Christ, as equal participants and dialogue allies in God's mission to the rest of the world. It is in the spirit of this hypothesis that I seek to bridge the missiological divide that exists in the Christian community in Berlin.

The idea that that Christianity has shifted to the global South is indeed factual. However, the notion of a reverse mission by Africans in the West as implied by Gerrieter Harr, professor of religion and development at the Institute of Social Studies in The Hague, is in my view, not sustainable (Kunter & Schjorring 2008:224-225), at least to the Berlin context. This is because the process of identification by which black Africans reincarnate themselves into German society, so as to make their missiological enterprise relevant contextually, is not embraced by the locals who still conceal racist views in the way that they perceive black persons. In fact, the reality on the ground is that there are hardly any white Germans attending churches that are predominantly led by a black African in Berlin. But the other way round is deemed as the norm. This to me is another indication of how racism manifests itself in the church. Such reasoning is not a narrow understanding of missions as Jehu J. Hanciles argues in his paper: *Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in western Societies*. He posits that missions should not only be understood as cross-cultural in order to be significant (Hanciles 2013:73). Hancile has a valid argument, however, such an understanding does no justice to the already racialized relations between black Africans and white Germans. The fact is that the Church is divided across racial lines, but its still claims to be the *Ecclesia* (the called out ones). An authentic reflection of the divine Agape love (1 John 3:16-23) of the person, life, and ministry of Christ compels the faithful to allow the divine love in their hearts, in bringing about the true reflection of the nature of Christ in them. The Church in Berlin is failing to assert its moral and spiritual authority if it continues remains silent on the issue of racism, immigration, and asylum seekers.

Limitations

This study does not attempt to answer all the theological complexities of the phenomenon of racial prejudice as it concerns black African migrants in Berlin. Nor, does it assume that racial discrimination in Berlin is unique.

Another limitation is that gathering statistical data on race in Germany is very challenging this is because the *Statistisches Bundesamt* (Federal Statistical Office of Germany) does not record population data based on race, but rather, based on one's nationality. Thus, it was very difficult to have an accurate figure of the exact number of black African living in Berlin. However, the European Commission against Racism and Intolerance (ECRI) projects the total number of black people living in Germany to be between 200 000 to 300 000. Worse still, German society, by and large, does not openly and critically discuss issues of race and racism, particularly when it is between black and white subjects. For this reason, it was a challenge to find informants who were openly willing to participate in recorded transcribed interviews.

Challenges With The Study

My initial intention was to conduct the entire interviews face to face. But as things turned out, not all participants were willing to discuss in person. Half of the participants choose to engage in the interview schedule via a telephone interview. And the other half participated in person. Of the other half that had a face-to-face discussion with me did invite me to carry out the interviews in their homes. Except for one interview with the Ethiopian-born which I conducted a community park.

Another challenge was that I had to compress the interview questions from 25 to 7. This was because 25 questions took much time for one person to answer and discuss qualitatively. The interviews conducted by telephone showed that participants were more willing to discuss in a time frame ranging from 60 minutes hour 90 minutes. On the other hand, those interviews conducted face to face showed that participants were more willing to go beyond 2 hours. This may be attributed to the fact that they felt

comfortable in the safety of their homes to discuss such a sensitive subject as racism.

Reason For Conducting Some Of The Interviews By Telephone

Nowadays telephone Interviews are as just legitimate as face-to-face interviews (Quraishi & Philburn 2013:60). It is important to mention that I didn't have prior knowledge of 99% of all my interview partners. For I thought interviewing someone who knew me could influence the way they responded to the questions. And because these study participants hardly knew me, they were not willing to seat in person and engage on the subject. Nonetheless, they were willing to conduct telephonic interviews. Please note that of those interviewees I engaged with telephonically, I first mate them on the street where I introduced myself and the purpose of my study by showing them the introduction letter from my supervisor and the letter of consent. This effort was a very bold on my part, given the frigidness of people towards strangers here, especially, a total stranger requesting for data. To this effect, they were willing to give me their telephone number to call them and carry out an interview. But they were not willing to sign any document. As a matter of fact, three of the participants participated in the study anonymously. They did not want to sign any paper nor did they want their telephone number to be given to a third party. In a way, this is perfectly understood given the heated current discussion of migrants in Germany.

Summary

This orientation chapter was for the purpose of introducing the background of the study. The cycle of mission praxis on which the entire mini-dissertation is framed on was introduced, and also the theoretical framework of a critical race theory. Additionally, the main research questions of the study were outlined.

CHAPTER 1

1.1 Literature Review

A publication from Duke University describes literature review the following:

*A literature review is a critical analysis of a segment of a published body of knowledge through summary, classification, and comparison of prior research studies, reviews of literature, and theoretical articles.*⁵

1.1.1 The Notion of a Pure Race (Aryan)

In trying to understand Aryan ideology, it stated in Arvidsson and Wichmann's work, *Aryan Idols: Indo-European Mythology As Ideology and Science*:

the Aryan, a providential pair which, by revealing to the people of the Christianized West the secret of their identity, also bestowed upon them a patent of nobility that justified their spiritual, religious, and political domination of the world (Arvidsson & Wichmann 1968:6).

Historically, the subject of race in Germany has often been confined to the Jews and German relations due to the atrocious history of the holocaust. Nevertheless, the viewing of all things non-Aryan was not only confined to the Jews. By 1933 the ruthless Nazi regime was enacting legislation against racial mixing of the Aryans with Negroes. For both the Jews and the Negroes were regarded as *fremdrassig* (racially foreign) and feared as people who could pollute the German *Volk* by their impurity (Hutton, 2005: 64-65).

5 https://twp.duke.edu/uploads/assets/lit_review.pdf [Accessed on 21st October 2015]

A study conducted by the University Leipzig; found out that a large section of German society that still subscribes to this form of racial ideology. The sad reality, though, is that there is very little eagerness to have a constructive and civil conversation around the subject of race and racism. In fact, the race word is something of a taboo word ipso facto. Not surprising that some white Germans find no offense saying things like: *Du bist doch gar nicht richtig Schwarz* (You are not really black) referring to black persons with brown, or so-called light skin. Ironically, when they say this to them it's meant as a compliment (Sow 2008: 21). This is how the notion of white purity, unconsciously wraps its self in white psyche. In other words, the more one's skin colour levitates towards whiteness the more he or she deserves a compliment. This is precisely the same argument Kilomba makes when she avers that in white imagination very black bodies are equated with dirtiness. She mentioned about how white strangers in Berlin's streets ask Alicia how she washes her hair and them wanting to touch it (Kilomba 2008:72). As if Alicia was some innate object on which white persons should gratify their distorted curiosity about all things black. This is because black women are particularly fantasized as dirty and wild:

Dirtiness and wilderness are closely linked with aspects of what white society has repressed sexuality and aggression- and consequently projected onto other (Kilomba 2008:72).

In German society blackness is more than just being a skin colour, it is a mental representation of impurity and contamination. As a result, blackness is never neutral; it's either romanticized as the wild exotic other, or that which ought to be feared, for it upsets the normalcy of white as the referral point of all normality. This is the argument Tutu brings forth when he says *the point is that blacks have been defined too often in the white man's term: we are non-white, non-European-negatives* (Tutu 2011:116). And that is why black theology should not be viewed as a philosophical discipline, according to Tutu, but rather as an engaged theology in the actual pain and suffering of black people, assuring them that God is a liberator who leads all his people out of political, economic and cultural bondage (Tutu 2011: 119-120). Show argues that racist language is so normalized in German society particularly in the usage of the word *black*, which is associated with negativity and evil, and yet, it's apparent that

there is very little awareness about this reality within German society (Show 2008:107-109). In fact, the whole of chapter 4 of her book *Deutschland Schwarz Weiss: Der alltägliche Rassismus* (Germany Black White: The everyday Racism) Show deals with the rampant existence of racism in Germany print media, television, theatre, adverts and circus (Show 2008:147-197). In the Germany scheme of things, a black person is either romanticized or debased but not neutral. Black Africans are constantly reminded of their skin colour and what it represents in the psyche of many white Germans, by virtual of the subtle expressions of racial bigotry in public spaces. In his book titled *changing the way The Church views Racism*, Hart reasons that *blackness is a visibility marker that justifies suspicion, brutality and confinement by white society* (Hart 2016:15).

1.1.2 Mission and Migration

First and foremost it's imperative that we be aware of David Bosch's assertion of the difference between Mission (singular) and Missions (plural). Mission according to Bosch primarily concerns itself with *Missio Dei* (God's mission). It God's revealing of self, as the one who loves the world and is deeply involved in this activity. Whereby the Church is privileged to participate in this action. Missions (*missiones ecclesiae*) on the other hand, refer to a particular form of reaching out to God's people rooted in a specific space and time (Bosch 1991:10).

Churches in Berlin need to robustly contextualize Bosch's assertion above because of the rapid changing dynamics of missions, brought about through massive migration. During his study I purposefully visited six churches in my neighbourhood, in order to acquaint myself with their mission approach. Surprisingly, all the six churches I visited still hold to the classical understanding of missions, which is about going to some remote countries particularly in Africa, to propagate the gospel. And yet, most of these six churches are within some walking distance to refugee centres full with Syrian, Afghanistan, Eritreans and Iraqi refugees. And many are in a desperate need of food, shelter and counselling from the tremors of war. Therefore, according to Hanciles's, *...this reflects a very narrow understanding of missions, largely indebted to Western categories* (Hanciles 2013:73).

It is very important to remind us, according to Carroll, that the Christian is a migration faith going back all the way to the exilic experience of ancient Israel to the birth of Christ who came as an immigrant to planet earth to redeem fallen humanity (Carroll 2008:43-47, 103-107). This understanding is very important to the Christian community of Berlin, because often than not, relations between migrants and Berliners are frost than ideal.

The BILD, German's tabloid newspaper unearthed a classified document in which the German government put the estimation of potential refugees coming into the country in 2015 at 1.5 million.⁶ This presents the Church in Berlin with an opportunity to rethink, or shift its paradigm in the way it understands missions.⁷ Here we are not only talking about mission fields coming at the doorsteps of Berlin, we are referring to the phenomenon of reverse missions, whereby refugees too, can missionize the locals. The old notion of a Euro-centric disposition of West-to-the-rest trajectory no longer hold true. Mission is from everywhere to everywhere (Wild-Wood 2013: 45). It's difficult for mortal beings like us, to fully comprehend the divine complexity of mission. But in God's sacred wisdom, it makes perfect sense. The prophet of old, Isaiah put it accurately regarding God's unprecedented, unsurpassed and transcendent manifold wisdom: God's thoughts and ways are high than that of mortal humans (Isaiah 55: 8-9).

J. D. Payne in his book, *Strangers Next Door: Immigration, Migration, and Mission*, reminds us that the Church in the West is oblivious to the many migrants at its doorstep, which in essence is the sovereign work of God's Spirit. God is orchestrating a shift in our understanding of mission in the world today (Payne 2012:16, 22). The history of humanity is one of migration. Beginning with the exodus from Eden (Genesis 3:23-24), since then humans have been on the move. The expansion of the European in the 15th century began a new era of migration. However, migration in the 21st century has become a global phenomenon (Payne 2012:29).

⁶ <http://www.bild.de/bild-plus/politik/inland/fluechtlingskrise/1-5-millionen-fluechtlinge-erwartet->

⁷ The Bild Newspaper (*Bild Zeitung*) is a very popular daily newspaper in Germany. It's very known for its big readership and bold reporting.

Understanding the changing dimensions of Christian missions on the part of the Christian community in Berlin is very important at this *kairos* (opportune time in history). The Church needs to ask itself this question: who is my neighbour? And not to adopt a hostile attitude towards refugees as the undesirables. Not for the sake of justifying itself like the experts in the law did (Luke 1025-37) but for the sake of becoming Christ-like.

1.1.3 The Church

First and foremost it's imperative to have a thorough understanding about what the Church is. The Church is people called into being by the power and love of God to share in his revolution activity for the liberation of all humans (2011:Cone 63). Furthermore, Cone posits that the role of Church is to be an agent of change in the world brought about by the victorious death of Christ on the cross; whereby humans no longer are slaves to principalities and powers of sin (Cone 2011:65). To this effect, Cone argues that the Church should not be bound by standards of race, class, or occupation, for it is not a physical building or an institution. Neither is it determined by bishops, priests and ministers, rather the *Church is God's suffering people* (Cone 2011:65).

The Pontifical Commission Justice and Peace, entitled *The Church and Racism: Towards A More Fraternal Society* it is stated that:

*Racial prejudice or racist behaviour continues to trouble relations between persons, human groups and nations. Public opinion is increasingly incensed by it. Moral conscience can by no means accept it. The Church is especially sensitive to this discriminatory attitude. The message which she has drawn from biblical Revelation strongly affirms the dignity of every person created in God's image, the unity of humankind in the Creator's plan, and the dynamics of the reconciliation worked by Christ the Redeemer who has broken down the dividing wall which kept opposing worlds apart (1) in order to recapitulate all persons in him.*⁸

⁸ <https://www.ewtn.com/library/curia/pejpraci.htm> [Accessed on 26th October 2015]

I question, though, to what extent the Church in Berlin is conscious of racially discriminatory attitudes and is incensed by it. The number of anti-foreign protests and xenophobic arson attacks on refugee centres now stand at over 300. The German Chancellor described these attacks as *shocking and shameful*.⁹ Not very far from my neighbourhood, a refugee centre was torched recently. In all these racial vices, one hardly ever hears the voice of the Church in Berlin openly and boldly condemning these cowardly acts of violence. The gleam of hope, however, is: The United Methodist Church Bishop's council Leadership conference that convened in Berlin, on May the 7th 2015. A letter condemning the evil of racism that we referred to earlier is a good example for the rest of the bodies to follow emulate.

1.2 Chapter Summary

This chapter began by defining literature. It then focused on what some scholars have written on the notion of a *pure race, mission and migration* and on what it means to be *the Church*. Bosch's explanation of the central concept and difference between mission and missions was as well elucidated. We also referred to Hanciles' caution of a narrow understanding of missions. And as well as, Wild-Wood's notion of mission as being from everywhere to everywhere, and its changing dimension of not being rooted any longer in the west-to-the-rest of the world. Payne's assertion on the changing mission fields as embodied in the many migrants at our doorstep in our neighbourhoods was outlined. Lastly, the researcher referred to the pastoral letter issued by the United Methodist bishop's conference convened in Berlin in May 2015, condemning racism.

⁹ <http://www.ibtimes.co.uk/germany-traitor-angela-merkel-booed-refugee-centre-attacked-by-far-right-militants-1517171> [Accessed on 23rd October 2015]

CHAPTER 2

2.1 Methodology

The design of this study was a qualitative one. It concerned itself with individuals' accounts of their feelings, views, perceptions and personal narratives (Hakim 1994:26) in this case, their experience of racism. The methodology consisted of interpreting and comparing collected data. Narratives of human personal experiences were critical to establishing a firm understanding of the ecclesiastical, political, social and structural climate in which black African migrants find themselves in Berlin, today. Additionally, I paralleled these personal narratives of racism with an actual film documentary by the renowned German investigative journalist, Günter Wallraff. This documentary film confirmed the overtly racialized perception of black people in Germany. Two forms of data collection were adopted: Qualitative interviews and observation instruments.

2.1.1 The Task

The study set out to examine how black African migrants living in Berlin experience the reality of racism in their daily lives. And how they deal and respond to this experience. Because of the complexity of the subject, and the long time it took for each participant to answer the questions exhaustively; I opted to narrow the interview schedule questions to seven (7) questions. This was for the purpose of avoiding being too broad and taking too much time on one participant. Here the concern was mainly on the interviewees' stories about their own experience and how they dealt with it; and how the media in Germany depicts black bodies. I also wanted to find out the role of local faith communities on this subject. Therefore, I formulated the following questions:

1. Have you had any bad or negative experience of racism in Berlin?
2. Could you think of one particular experience of how you experience racism?
3. Do you think that black Africans have a bright future in Berlin?
4. Do you think your skin colour matters when it comes to job opportunities in German society?

5. What are your views on the way black Africans are portrayed in the print media, TV? And on street billboards in Berlin?
6. How do you personally deal with racism?
7. Does your local faith community or belief in God help you to deal with racism?

2.1.2 Population

According to Creswell, phenomenological research *involves studying a small number of subjects* in making sense of the substance of human experience (Creswell 2003:15). For this study, thirteen (13) interviewees participated in the interview schedule questions. Five (5) were female the other eight (8) were male. All the interviewees were black Africans and some were of a mixed black-white heritage. All the participants had been residents of Berlin for a time period ranging from 2 weeks to 24 years. They were eight (8) nationalities represented: Ethiopia, Nigeria, Ghana, Senegal, Mali, Ivory-Coast, Tunisia, and Kenya. This purposive sampling of diversifying the nationalities was a deliberate choice so as to have plurality of perspectives. When conducting a qualitative research on the phenomenology of racism, one should access a wide range of personal experiences and perspective on the subject of inquiry (Quraish & Philburn 2015:65). Thirteen interviews were manageable for me in terms of comparing and analysing data. The rationale for this was because qualitative methodologists do not always agree on exact sample sizes required for qualitative studies. But usually agree that a number of factors can affect the actual number of interviews needed to achieve saturation.

Because the study had a qualitative approach premised on the phenomenological framework, as opposed to the quantitative method, talking to participants, asking them the question and allowing them to tell their own stories was very important.

2.1.3 Interviewees

The interviewees' ages ranged from 25 to 50 years. As alluded to above, all the interviewees were either wholly black African or had a mixed heritage of white-

German and black-African. There were 3 university students, seven (7) were in full-time employment and three (3) were unemployed. All the thirteen participants spoke German fluently, except for two, whose command of the language was pretty basic, but could still manage to strike a coherent informed conversation.

2.1.4 Data Collection Procedure

Data were collected primarily through scheduling a meeting at the interviewee's home or at a neutral place like a coffee shop, or by means of a telephone interview. The reason for a telephone interview was either the participant was unwilling to have a face-to-face interview or they found a telephone interview much more comfortable and anonymous. Before each interview, I explained to the participant the sole purpose of the study (for my Master's degree requirement). Secondly, I gave them the letter from my supervisor introducing, explaining and thanking the participant for their willingness to assist in the study. Thirdly, I read and gave them the letter of consent.

2.1.5 Interviews

I structured the interviews to consist of seven fixed questions on race. I did, nonetheless, integrate into the process, a non-directive interviews approach, basing it on biographical narratives (Kilomba 2008:47). This was instrumental because a complex phenomenon such as racism, cannot be fully captured using only structured questions; without engaging deeply the experiences, historiography and the manner in which reality is perceived by both those who act as oppressors, and those at the receiving end. Allowing at some intervals for a free flow of participants telling their personal narratives helped me to grasp their ontological and epistemological thinking (Quraishi & Philburn 2015:45). For example, allowing myself to listen attentively to participant 3's story helped me make sense of why he talked about racism in such an emotive manner. At times it turned out that the participants did not necessary answer the questions in a structured manner, but rather they would discuss in detail their experiences, frustrations, and fears of living in Berlin. From their perspective, they felt that they are tolerated, but not necessarily acceptable as people capable of contributing

meaningfully to German society. Certainly, one can infer from participant 3 when he said, he has been referred to as a *bush nigger* by his employer. But in all the 6 years that he has worked as a dishwasher, he never heard the same mortifying reference made to a non-Germans white. Yancy writes in his provocative book, *Black Bodies, White Gazes*, that historically the image of Black in the European mindset has involved a process of discursive and material violence. Violence constructed for no other purpose, but to break black bodies' claims to dignity and humanity (Yancy 2008:109). This is the more reason why every time any so-called dark or brown person murders innocent people indiscriminately is referred to as a terrorist. But a ruthless cold-blooded murder like Anders Breivik that killed over 80 young people in Utoya Norway, is simply referred to as somebody with a mental illness.¹⁰ We see here how semantics and symbolism are coined in language to humanize the white subject, while dehumanizing those deemed as black people. Such constructs perpetuate a superiority complex. People who kill in the name of Islam are labelled as Islamic terrorists, but when people kill in the name of Christianity like Breivik did, are not labelled as Christian terrorism or extremists. Such distortions of semantics do not help in diffusing racial tensions to the informed mind.

2.1.6 Analysis

Everyday racism and how different people experience such a complex phenomenon cannot be positioned to one normative standard of analysis. The reason for this is that there is a myriad of dimensions interconnected with structural forces of routine situations of life, ideology and interpretation of reality (Essed 1991:2-8). So, my main objective in the interviews was to let the participants tell their stories on how they experience, understand and make sense of their experience. People experience racism differently, and certainly they understand it differently. Hence, it is important that black people's narratives and cognitive content should be taken very seriously. It is in telling stories (or narrative theory), that one can then begin to perceive, understand and construct reality the way the narrator comprehends it (van Schalkwyk et al 2008:139-142). The challenge in much of scholasticism is that black people have been playing a game written by the white subject and constituting a white agenda. Not surprising, that the white subject has and still is, the referee as well the player (Tutu 2013: 117-119).

¹⁰ <http://www.huffingtonpost.com/news/utoya-shooting/> [Accessed on 1st October 2015]

Frantz Fanon and Richard Philcox put it this way:

All colonized people, in other words, people in whom an inferiority complex has taken root, whose local cultural originality has been having been committed to the grave position themselves in relation to civilizing language (Fanon & Philcox 1952: 2-3).

Hence, after establishing the fact that all my interlocutors do experience and deal with racism, albeit at differing levels of consciousness. What I did then was to extract from the data generated, pertinent themes on how they deal with their experiential reality of racism. The first five questions (1-5) of the interview schedule concerned themselves with the *how* of experiencing racism. And the last two questions (6-7), sought to find out *how* this experience is interpreted. It is a self-evident truth that when human beings experience the pain of any kind, they either consciously, or unconsciously adopt a copying mechanism by which they navigate the terrains of *violent shock* (Kilomba 2008:95).

2.2 Chapter Summary

In this Chapter the aim was to explore the methodology for the study. A qualitative approach focusing on interview schedules with the study participants was used. It also mentioned that data collected was analysed and interpreted. Additionally, the elements of the target population, data collection procedures, the actual interviews, and interviews were explained.

Chapter 3

3.1 Identification: Understanding The Experiences of Black Africans Migrants In Berlin

3.1.1 Participants' Own Stories

Below are personal narratives from three of my study participants I received. I asked them about their experiences on racism in Berlin. Some of them were a bit optimistic about the future of black people in Berlin, however, majority of them weren't.

There are many horrible experiences of racism I have endured since coming to Germany. One time I was on the U-Bahn (underground train) with my two girlfriends, a white German male confronted us, and he asked us if he could fuck our mothers and us. He said schwarze Prostituierte und schwarze Leute sind Ärsche (black prostitutes and black people are shit). A black male stranger attempted to come to our rescue by telling the white man to stop abusing us. But the white man attacked the black man badly. He had blood flowing all over his face. The police apprehended the culprits and the criminal case is now with the local courts. The accused blamed us saying we insulted him for no apparent reason and that's why he reacted the way he did.

Early this year three white young male Germans approached me on a local passenger train, they hurled insults at me and shouted nigger. I was very afraid, shocked, and angry at the same time. Although they didn't know me they were determined to attack me because I was black.

One participant had regretted for leaving West Africa to come to Berlin. He would like to return to his homeland but he feels trapped here because he has no proper job and has no enough money. This is what he said:

Keine Zukunft hier (no future here). If I he knew this about Germany I would not have risked my life to come to this country. Even if I am able to work here, I

cannot save any money or send anything to my sister back in Ghana, because rent and life here is expensive.

Listening to peoples' stories is very important because it helps us to immerse ourselves in their experience, thereby getting a better understanding of why people react the way they do when they encounter discrimination. Intersection or identification as it is sometimes called deals with understanding the experiences of individuals or communities in a particularly given place (Holland & Henriot 1983:8).

In the words of one of the many African migrants living in Berlin, was taken from the volume *African Identities and World Christianity in the twentieth century: Proceedings of the third International Munich-Freising Conference of September 2004:*

I own a German Pass (German National Identity card) for several years now but each time I am indiscriminately accosted and interrogated by the Polizei (German police) on the streets, I become disgusted with their show of arrogance and ignorance. They would ask where I come from originally even though my Pass clearly indicates my nationality and citizenship status (Koschorke & Schjorring 2005: 86).

The above narrative is a microcosm of the subtle, and at times, overt realities of the racism black Africans encounter in Berlin on a daily basis. The black subject in Berlin is constantly and suspiciously asked questions such as: *where do you come from? How long have you been living here, currently what are you doing here?* In essence, black people's presence in white spaces is construed as threatening and undesired. In her book, *Deutschland Schwarz-Weiss: Der alltägliche Rassismus* (Germany Black White: Everyday Racism); theorist Noah Sow, an Afro-German whose works focuses on: critical media analysis, constructions of normativity in language and societal-structures of dominant discourse, in counter-racism ideologies and practices, and Black German studies; posits that there is a deliberate tendency in German society, particularly by the print media to associate black with evil and crime (Sow 2008:148-149). This is astounding because black people constitute a very minute number in Germany.

*According to Destatis, Germany's official statistics office, there are roughly 7 million foreigners living in Germany, or around 8.7% of the population. This is above the EU average of 6.5%. The number of people with an immigration background — those who have migrated to Germany since the 1950s and their descendants — is over 16 million people, making up roughly 20 percent of Germany's population.*¹¹

It's, however, imperative to point out that majority of these immigrants come from European states, such as Poland, Bulgaria and Romania, Greece, Italy and Spain. There are also a sizable number of immigrants from the former soviet block. The biggest number of people with a migrant background in Germany is Turkish. According to Stratfor, a reputable global publishing company: for every 10 immigrants in Germany 7 are from the European Union states.¹² The question then is, why is there an increase of animosity towards black Africans or Afro-Germans? The answer can be found in what Barbara Trepagnier professor of sociology at Texas State University calls *silent racism*. Trepagnier states the following: *Silent racism is more closely linked to the images, attitudes, fictions, and notions that link to and buttress systematic racism constitute a broad white racist worldview* (Trepagnier 2010:6). To my mind, it's paradoxical that the native Germans I come into contact with are quite apprehensive when perceived as racist; even when they use racially charged language.

In 2006 an Ethiopian national was savagely brutalized in a racially motivated attack (Hine, Keaton & Small 2009:16). It's very surprising that Hitler's book *Mein Kampf* (My struggle) is prohibited by law in Germany, but neo-Nazi political groupings are permitted to function freely under the semblance of democracy. And yet, the democratic rights of black and Afro-Germans are unheeded. Whenever neo-Nazi groups have their gathering in town, black people dare not go out on such occasions for fear of being physically attacked (Hine et al 2009:16). The fact of the matter is that *German concept of identity is predicated on the exclusion of those from elsewhere* (Hine et al 2009:16). It seems improbable for German natives to accept the notion of someone being black and German at the same time. Colonial fantasies are constantly being re-staged by the way black Africans are portrayed in the media (Show 2008:

¹¹ <http://www.eturbonews.com/54130/germany-immigration> [Accessed on 31st March 2015]

¹² <https://www.stratfor.com> [Accessed on 31st March 2015]

147-154). This study, therefore, is a conscious attempt to understand the complexity of racism both as a social construct and an ideology; as well as to meticulously comprehend factors that inform and sustain such a contorted social construct in a post-modern era.

The study investigated how black Africans in Berlin experience and respond to racism in their daily lives. Listening to the interviewees tell their personal stories of race and racism helped the researcher to better understand just how deep the emotional trauma of racism is in their lives. For example, one of the participants who has spent much of her adult life in Berlin she pointed out that she has never felt humanized ever since she came to Berlin as a young child from Ghana. During the whole interview one could visibly observe just how much resentful she was towards white Germans. It is no wonder that her way of dealing with racism is one of a confrontational approach. This was very different from participant 2 who acknowledged that he too faces racism almost on a daily basis, but rather than being confrontational he opts to be resigned to the fact that even if he fought back he wouldn't change anything. In his view Germans look down on blacks and consequently, favour other Germans no matter how hard one works, they prefer giving favourable opportunities fellow whites than blacks. He further maintains that even in the restaurant where he works, Germans prefer fostering close association with other white non-Germans, and not with black Africans. This experience correlates well to the realistic conflict theory.

This theory suggests that racism is as a result of different racial groups competing for scarce resources. It maintains that having super-ordinate goals or co-operative activities between the different racial groups competing for these scarce resources can foster social harmony (van Schalkwyk et al 2005:98). Therefore, in the case of participant 2, we see how skin colour unifies whites coming from different countries and thereby maintaining their competitive advantage for resources. In other terms, one's skin colour becomes the means by which super-ordinate goals are achieved. Another example is that of participant 3's two friends who grew up in Berlin, completed their high school and nursing training in Germany. But despite all that they could not secure decent jobs in Berlin, except as manual labourers. After many years of failing to make headway, they left for Britain where they are now happily employed. This example helped the researcher understand the feelings of frustration, predicament,

and powerlessness. Because according to Anderson's theory, at the root of race and racism is the matrix of power, control, and resources (Anderson 1994:28-32). The economically dominant group tries everything in its power to subdue continually the less powerful groups by *othering* them. To this end, Du Bois understood perfectly that the remedy to the problem of the *colour line* was deeply bound to the economic exploitation and domination of whites over darker peoples (Bell et al 1996:195).

3.1.2 Defining Racism

The renowned civil rights leader Martin Luther King Jr. defined racism as *A doctrine of the congenital inferiority and worthlessness of a people* (Ashimolowo 2007:194).

The ideology of racism, or as W.E.B Du Bois called it *the problem of the colour line* is a complex phenomenon to capture, and at times even elusive to define satisfactorily. (Bell et al 1996:16). Nico Koopman draws our attention on the definition of racism as understood by two Dutch scholars, Hans Opschoor, and Theo Witvliet. They say the following:

..the specific ideology, which organizes and regulates the exploitation and dependence of a specific race on the basis of the assumed cultural and/or biological inferiority of that race. In this way, actual differences in power are maintained and intensified (Kretzschmar 1998:153-154).

Opschoor and Witvliet's definition is very fundamental and critical to the understanding of racist manifestations to the Berlin context. For it captures pertinent words on how racism is constructed. These are ideology, exploitation, race, inferiority, culture, and power. My only critique, however, is the usage of the phrase *a specific race*. Albeit not consciously intended by the above authors, this sounds to me, as if they are different human races. This understanding has been central to those who insinuate and exacerbate skin pigmentation differences and other biological categorizations, such as hair texture, nose shape, and lips, as indicative of multiple human originalities. Biblical scripture informs us that from one human God created the entire human race (Acts 17:26). The renowned Harvard palaeontologist, evolutionary biologist and historian of science, Steven J. Gould avers the following: science makes us realize that all human beings, despite differences in external appearance, are really

members of a single entity that have a very recent origin in one place (Price 1999:123).

The authors: van Schalkwyk et al quote the late Nelson Mandela in the way he understood racism: *Racism is an ailment of the mind and the soul. It kills much more than any contagion, it dehumanizes anyone it touches* (van Schalkwyk et al 2005:21). Not so long ago, the world witnessed with horror this dehumanizing reality and ailment of the mind to which I add, a deep hatred of the black self. I am referring here to the xenophobia brutal attacks, which started in the city of Durban, South Africa. These were fellow black Africans hacking to death fellow black Africans. How else can one make sense of the savage and brutal killing of the Mozambican national Emmanuel Sithole; except to concur with Mandela's assertion above, that it's indeed, an ailment of the mind and soul.

The Nairobi assembly of World Council of Churches (WCC), 1975, described racism as a *Litany of shame*, a danger to world peace and a deliberate denial of the Christian faith in at least three ways. Firstly, it rejects the effectiveness of the reconciling work of Jesus Christ. Secondly, it denies our common humanity that all people are created in the image of God (*Imago Dei*). And thirdly, racism asserts that our human significance is to be found in racial, rather than in Jesus Christ (Motlhabi 2000:103). From the above description, it is clear that racism is not only a theological problem, but it is as well a social crisis. This is because theology is an endeavour to make sense of the life experience and reality of a particular Christian community; conditioned by time, space and in accordance to what God has done and will do. In this experience of life, Jesus Christ ought to be our prime reference point (Tutu 2011:118). Hence, racism should not only be understood as a static ideology embedded in a specific place and time but rather as something that encompasses the changing social realities of post-modern society.

The declaration further posited that racism affects mostly those people who are not white, and who by virtue of their skin colour, are deemed as inferior and subhuman by many white people; who consider themselves as racially superior on the basis of their intellectual and scientific accomplishments (Motlhabi 2000:103). In his masterful work entitle *The Cross and the Lynching Tree*, James H. Cone echoes the words of Reinhold Niebuhr in condemning the sin of racism for the barbarity it is: *...the most vicious of*

all human vices, the dark and terrible abyss of evil in the soul of man, a form of original sin, the most persistent of all collective evils, more stubborn than class prejudices, and the greatest social evil (Cone 2011:38). It is fascinating to note that Cone quotes Niebuhr as having concluded that if the white man/woman were to expiate the sin of racism committed against all the darker people of the earth few white people would have the right to live (Cone 2011:38).

Claud Anderson, founder of The Harvest Institute, a think-tank whose main mission is to reform the deplorable social and economic plight of black Americans; contends that the underlying cause for the deplorable economic, political and societal condition of black people in the diaspora is really the struggle for power. Anderson outlines three kinds of power in this regard, namely: wealth power, Institutional power, group-power (Anderson 1994:28-31). Certainly, here in Berlin, we cannot talk about black African migrants' plight and Christian missions without meticulously exploring the dimension of power.

3.1.3 Why is the Subject of Racism Still Relevant for Black Africans in Berlin?

Der Spiegel (the mirror), which is one of Europe's largest publications. On the 19th September 2013 had the following news article heading: *Multicultural Germany: How we Experience Racism*. The article opened with the following remarks: Several recent controversies in Germany—from the treatment of refugees to obstacles faced by immigrants in the job market—have thrown the issue of racial discrimination into the limelight. After interviewing 15 persons with *foreign roots* the article paints a grim picture on how people who are perceived to be non-German are treated in this country. A nativist mentality is still very much woven into the psyche of Germany society¹³.

What is disturbing, and indeed indicative of how skin colour is still an issue in German society, is the fact that, a white person from another country who integrates into German society is not regarded as a foreigner. To qualify my argument I refer to a friend of mine who was born and raised in Berlin, he went to school here and her

13 <http://www.spiegel.de/international/germany/15-people-with-foreign-roots-discuss-experiences-of-racism-in-germany-a-922529.html> [Accessed on 7th April 2015]

whole family lives in Germany. He is what one would call second-generation immigrant. Despite this fact, he is constantly subjected to verbal slur in one of his neighborhood of Berlin. The following are some of demeaning remarks targeted on my friend: *go back to Africa nigger, do you eat bananas? huh..huh..huh* (signifying monkey chants), *that nigger stinks*. Ironically, I also have a friend who is from Poland that has been living in the Berlin suburb of *Jungfernheide* for close to 10 years. In spite of the fact that she does not speak the German fluently, at no time has she been verbally abused for being a so-called foreigner (*Ausländer*)

On April the 7th this year, the *Die Spiegel* reported that: *An arson attack on a future refugee home in the German town of Tröglitz is only the latest indicator that anti-foreigner sentiment has spread too far in the country. The number of crimes directed at asylum seekers has risen dramatically*¹⁴. It must be noted that Germany receives more refugees than any other European nation because of its seemingly robust economy. However, engaging in acts of violent hate crimes targeting immigrants and anyone who does not look white-German does not reflect well internationally for Germany as a civilized society.

It would baffle many people outside Germany that the far-right Neo-Nazi political party: *Nationaldemokratische Partei Deutschlands* (NPD) a Neo-Nazi far right has a constitutional right to function just like any other political party (Hine et al 2009:16). During election campaigns, this party mounts up placards with portraits depicting blacks and Muslims with words *Ausländer raus* (foreigners get out). This party has also been associated with some of the most serious crimes such as murder.¹⁵ One cannot imagine such a political party in Africa targeting primarily whites and functioning normally without the so-called western powers exerting their power and influence in the name of protecting human rights.

14 <http://www.spiegel.de/international/germany/a-refugee-attack-and-the-specter-of-xenophobia-in-germany-a-1027345.html> [Accessed on 14th April 2015]

15 <https://www.amadeu-antonio-stiftung.de/eng/news/germany-hate-crimes-report/> [Accessed on 14th April 2015]

Figure 2: This picture was taken from a street poster near my house asking people to donate old clothes & shoes to poor African children



Figure 3: This picture was taken from a TV channel Die strengsten Eltern der Welt (The strictest parents in the world)



3.1.4 I am not a Racist: The Culture of Denial

The element of denial about the existence of racism is a common feature in German society. The usual response used to counter claim racism is that it's just a few neo-Nazi groups, and the unemployed youths from the former East Germany, who engage in racist behaviour. Nevertheless, Günter Wallraff debunks such a claim. When asked about his greatest surprise concerning this social experiment: He said the following:

*The greatest surprise was that most people with a racist approach, also shown on [sic] the film didn't see any problems with displaying it in public, T.V. For instance, from a legal point of view, they had to agree writing to what was on the film. The woman who showed me the apartment was so happy, she said: when will this be on TV? I can show it to my friends! That's fantastic. (This was racist woman who refused to offer Wallraff an apartment to rent on ground of his blackness). The fact that nobody felt ashamed was what freighted me. And that there were a conviction and a worldview to it [sic] this was something I hadn't expected.*¹⁶

This is was a normal looking German person running her business. This is enough evidence to counter the popular belief that only far-right groupings, like the NPD: *Nationaldemokratische Partei Deutschlands* and unemployed disgruntled youths are racist. Just to show how racism is interlocked into German society, Wallraff talked about how he was almost physically thrown out as a black African by the police for simply wanting to enrol his dog at a police training school. We shouldn't wonder as to why some black Africans are very hesitant to report occurrences of racial abuse to law enforcement agents. They have little confidence in the system to be able to prosecute and dispense equal justice. Two of participants said they don't trust the police, because they too, are biased, so they never report any to them. A Human Rights report in a paper entitled: *The State Response to hate crimes in Germany* reported that migrants and other ethnic minorities who are the targets of hate crime have no faith in the police. The paper refers to an interview done in Berlin with a 32 years old man from Cameroon, who was brutalized and hospitalized for 5 days:

*The first statement of the investigator was why did you not call the ambulance, but the police? The second question was to ask for my ID. The third if they should call an ambulance. Only later they asked me a brief question on what happened. Two of the three men were arrested on the spot.*¹⁷

Startlingly, the charges against attackers' were later dropped for a mere fact that they

¹⁶ <https://www.youtube.com/watch?v=WMHESa7YRzg> [Accessed on 16th May 2015]

¹⁷ http://www.hrw.org/sites/default/files/related_material/State%20Response%20to%20%27Hate%20Crimes%27%20in%20Germany.pdf [Accessed on 24th April 2015]

were Ukrainian nationals, who had no registered addresses in Berlin. The Human Rights report also indicated that according to victims support organizations in Berlin, North Rhine-Westphalia and Saxony, the police adopt a narrow approach when dealing with hate crimes.¹⁸ The above assessment should be a great concern especially for a nation that prides itself in *Sicherheit und Ordnung* (security and order).

The more shocking findings of racism in Berlin, and certainly in Germany by Wallraff is when he says xenophobia has spread like weeds all across Germany; irrespective of the level of education and age.¹⁹ And also the facts that some respected public figures in German society have at times exhibited racist charged language and publicized racist literature. Here he mentioned the former minister of Bavaria Stoiber who spoke vehemently against the racially mixed marriages. He also cited the former minister of interior in Hamburg, Roland Schill. Astonishingly this Schill character was at one time a court Judge. Imagine entrusting such a person with dispensing justice equitably. The question then is: can a person with such a *third Reich* mentality be a genuine law custodian in a civilized society? This is the same man who said: *When I sentenced a Negro he got what he deserved and more*. Probably the public figure that stands out the most in German in his racist worldview is Thilo Sarrazin, a former board member of the *Deutsche Bundesbank* and politician. He wrote a book: *Deutschland schafft sich ab* (Germany abolishes itself). The central thesis of Sarrazin's book is that Muslims immigrants, whose fertility rate surpasses that of Germans who are intellectually superior to Muslims migrants, are swamping Germany. The more worrisome reality for me is that Sarrazin's argumentation of linking IQ with ethnicity, are representative of a growing trend among a diverse demography of Germans society. How else does one explain the sale of close to a million copies of Sarrazin's book, literary few weeks after its publication? And wherever he went to present his racist thesis, conference halls were packed to capacity. It's logical to deduce that there exists an appetite in the public domain for such a mentality.

3.1.5 White Construct of Racism

It evident that the way whites understand racism seems different from blacks,

¹⁸http://www.hrw.org/sites/default/files/related_material/State%20Response%20to%20%27Hate%20Crimes%27%20in%20Germany.pdf [Accessed on 24th April 2015]

¹⁹ <https://www.youtube.com/watch?v=QqHSuq8hH-k> [Accessed on 16th May 2015]

particularly from the western society point of view. For example, not too long ago a well-educated German person referred to my five years daughter as a *nigger baby*. Ironically he thought there was nothing erroneous with the usage of such a shameful term in modern society, because according to him, its part of history. Most of the study participants expressed similar sentiments about some Germans using offensive language to them. Recently, there has been a sharp debate about the usage of demeaning phrases and words about black people in the German language's classic children books, such as *Pippi Langstrumpf* (Pippi Longstocking) or *Die Kleine Hexe* (the small witch) (Show 2008:183-189). It defies logic that some reputable news providers such as the *Frankfurter Allgemeine Zeitung* and *Die Welt*, would opt to defend insulting terms in these classic books under the guise of artistic integrity. The actual victims of racism in these books are the black people, but their emotional pain seems to mean little to them. Somewhere else Trepagnier has argued that most whites think of themselves in terms of either they are racist or not racist. Subsequently, to them, racism only occurs when it's blatant and hateful towards the black people and as such, they believe that racism is a rare occurrence (Trepagnier 2010:3-5). But if one takes into consideration the definition of racism by black scholars and thinkers such as W.E.B Du Bois, Frantz Fanon and Julia Cooper, this reality changes. According to Trepagnier, whites' narrow understanding of racism is not sustainable. For to them, racism is of a systematic nature and encompasses racist actions, ideologies, attitudes of individual, economic and political power by whites over blacks, so as to solidify their advantage (Trepagnier 2010:4)

3.1.6 The Power of Symbolism and Images

According to Lentin, political sociologist and social theorist with a critical focus on race, racism and anti-racism. She says racism is a chameleon-like in nature; it adapts itself to the ever-changing political circumstances. It is as well heterogeneous meaning that it is pluralistic in construct, with differing origins, targets and ways of function (Delanty, Wodak & Jones 2008:104). This is exactly what most of my dialogue partners felt, they knew they were experiencing racism, but at the same time, it was difficult for them to articulate exactly this injustice, because it's not always manifested in an overt manner. The white Berliners may not accept that they are racist, but the images, portraits and depictions of black Africans on street billboards attests to this

chameleon-like racism, adapting itself differently. Astonishingly the last interview respondent affirmed that much of the depictions of poverty, dirty and corruption in Africa were very true.

In my local church, the only time there are announcements about Africa is when they solicit for donations, by showing grotesque pictures of hungry children, child soldiers and African women with no sense of hope in their eyes, except them looking up to white Caucasian usually male, doing Christian mission. Traveling around Germany one soon realizes that there is abject poverty in many states only that it's hidden. But one hardly ever sees such depictions of miserable poor-looking white-Germans on television or billboards in Berlin. This to me fits into *the emergence of new kinds of racism in European societies-referred to variously as Euro-racism, symbolic racism and cultural racism* (Delanty, Wodak & Jones 2008:1-3).

It has often been said a picture speaks a thousand words. Many will attest to the fact that images and symbols have a very strong impact on influencing the human psyche. In his book, *Brainwashed challenging the myth of Black Inferiority*, marketing communication pioneer and Advertising Hall of fame inductee, Tom Burrell, writes, [...] *once images are established, they change very slowly if at all. They become part of our collective culture, the DNA of newer, even viler images*. Burrell goes on to point out that: *Many of us have been conditioned to believe that whites are the pretty people, that their traits and physical attributes are more suitable than our ugly features* (Burrell 2010:52, 66).

This is why Christ cautioned his followers to be very careful of what they heard (Mark 4:24). In my view, there is a wider lesson to draw from this text, which is that our sensory perception can be misinformed or informed depending on the quality of the source of that information. When black Africans are continually exposed to seeing demeaning images of self, over time their psyche begins to believe these degrading depictions. Conversely, these images enhance the psychology of being a non-Western negatively (van Schalkwyk et al 2005:100. Therefore, it incubates internalized racism in the minds of those perceived as not belonging to whiteness. In his paper entitled *What is Internalized Racism*, Donna K. Bivens writes:

*As people of colour are victimized by racism, we internalize it. That is, we develop ideas, beliefs, actions and behaviours that support or collude with racism. This internalized racism has its own systemic reality and its own negative consequences in the lives and communities of people of colour. More than just a consequence of racism, then, internalized racism is a systemic oppression in reaction to racism that has a life of its own.*²⁰

It is this systematic oppression articulated by Bivens, which keeps on replaying in the mental images of the black conscious each time one sees a starving African Child or a barefooted miserable-looking African woman. And so, in Berlin, we are constantly bombarded with images of a continent ravaged by war, corruption, disease, and poverty. In their Washing Post article: *The Long and Ugly Tradition of treating Africa as a dirty, diseased place*, Assistance Professors Laura Seay and Kim Yi Dionne critique Newsweek for *othering* and *categorizing peoples in the colonial period*. They maintain that: *othering* happens when an in-group (in this case, white northern Europeans) treat other groups of people (the out-group, here, Africans and other people of colour) as though there is something wrong with them by identifying superficial flaws in the out-group's appearance, practice or norms. Hence, instead of perceiving our black self as masters of our destiny, we are programmed to think that the white subject has all the answers. One would concur again with Burrell, that propaganda of the so-called against black people is well and alive (Burrell 2010: 8-11).

²⁰ http://www.racialequitytools.org/resourcefiles/What_is_Internalized_Racism.pdf [Accessed on 15th May 2015]

Figure 4: This picture depicts Africans in need of medical assistance

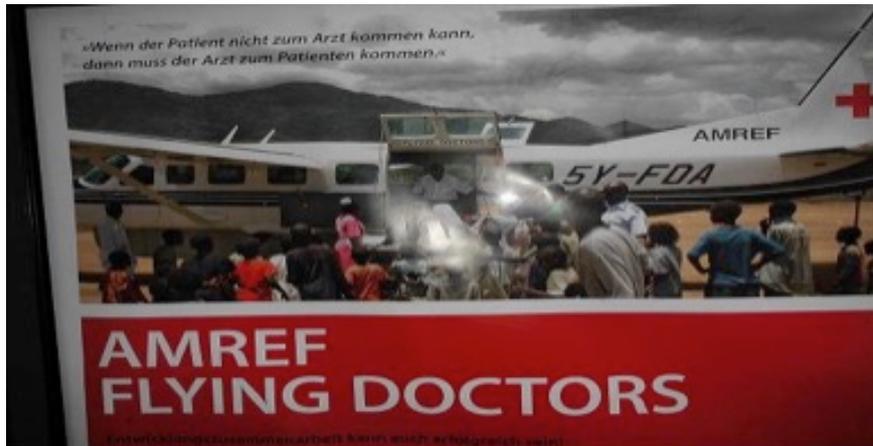


Figure 5: This picture portrays African children in need of clothes and shoe donations.



3.2 Chapter Summary

Chapter 3 focussed on the dimension of identification/insertion in the cycle of missionary praxis. Here the phenomenon of racism was defined, and the relevance of this study to as it relates to the Berlin context was explained in details. It was observed here that whites usually understand racism differently from blacks; this becomes problematic when attempting to deal with such a complex matter.

Chapter 4

4.1 Context Analysis: Why Is The Subject of Racism Still Relevant For Black Africans In Berlin?

Context analysis investigates the historical dimension of society, as well as the social, political and economic structure and cultural disposition (Karecki 1999:16-17). In essence, context analysis is an attempt to try and grasp the existential societal realities that inform and shape that particular society (Karecki 1999:16).

Fundamentally, the analysis of context helped the researcher to examine the cause of racism in Berlin in a more informed manner. Context analysis also helped the researcher to delineate the linkages and as well as identify the main players in the matrix of racial prejudice (Holland & Henriot 1983:8). In this case, the study endeavoured to examine the causes of racism and delineated the multifaceted complexity of this phenomenon.

In this segment, the researcher was concerned with answering the question of the relevance of the subject of racism in Berlin by examining the political, economic and cultural factors. As with the other three steps of the cycle of mission praxis that form the core of this dissertation, the approach here integrated data gathered from the interviews with appropriate theories of racism applicable to the Berlin context. In order to do a better understand why the subject of racism is still relevant in Berlin, the researcher dealt with the following aspects: the political history, the economic and cultural aspects.

4.1.1 A Brief Political History Aspect About Race In Germany

It has often been said that experience and history teach us that people and governments never learned anything from history, or acted on the principles deduced from it. It's very crucial for nations and peoples to have a solid understanding of not only about

their own history, which so often includes only their narratives of beauty and victory about self. But to as well learn the otherness of the others in history. This is worth pointing out because sentiments of racism, xenophobia, anti-immigration, and anti-foreigner are becoming more louder in Berlin. Therefore, there is a necessity to revisit the archives of history, on both the ugly and the beautiful aspects.

Christopher M. Hutton in his book- *Race and the Third Reich* (2005) informs us that the 20th century saw the increase in the proponents of racial anthropologists and, their adaptation of their taxonomic work in developing biological and genetic assumption (Hutton 2005:31). This latter becomes the building block for Nazi eugenics in their pseudo-science of racial superiority. But we now know that genetic makeup or DNA sequencing has nothing whatsoever to do with one's skin colour. Nonetheless, Afrophobia or black-phobia is still very much embedded in a native white Berliner's mentality. It seems to me, being black one is never viewed as neutral. The black subject is categorized in a binary perspective opposed to each other. Therefore, a black individual is perceived either as a threat, for in white thought; he embodies criminality, backwardness, and disorder. Conversely, being black is viewed as an epitome of exoticism, the one who is close to nature. This in a way is an attempt to awaken the nostalgia of colonial fantasies. For in a white colonialist mind-set, Africa had no moral philosophy, nor ethics, hence the justification for Christian religious teachings and even the dissemination of colonial education to civilize the black person (Morove 2009:17-20).

Since the historical aspect of society is one of the dimensions which context analyst seeks to explore. It's important to briefly look at the black presence in Germany through the pages of history. In their book Linden Lewis *et al* titled *Colour, Hair, and Bones* (2008), the authors maintain that because Germany lacked a large population of African descent in relations to other western nations such as the United States, the negative imagery was used as justification for colonialism. Particularly in the late nineteenth century (Lewis et al 2008:69). Cserno refers to Fatima El Tayeb's comprehensive study on the significance of race in the 18th and 19th century. She states that whiteness as normativity was ingrained in the *Germanier* (Aryan) notion, all be it by racializing of black bodies (Lewis et al 2008:82). Subsequently, Hitler's attempt of exterminating the Jews was an integral part of national identity discourse (Lewis,

Griffith & Crespo-Kebler 2008:82). Few people are aware that black presence or *Schwarz-Deutsch*, or *Afro-Deutsch* (Afro-Germans) history is very much embedded in the wider historiography of Germany as a nation. Some historians argue that:

The history of black people in Germany goes back much further than most people think. One of the first Africans known to have lived in Germany was Anton Wilhelm Amo (1703-1759). Born in what is today's Ghana, Amo came under the protection of the (Herzog) Duke of Wolfenbüttel in Lower Saxony (Niedersachsen) and grew up in the duke's castle.²¹

In her book, *Other Germans: Black Germans and Politics of Race, Gender, and Memory in the third Reich* (2005), Tina Campt Professor and director of African studies program at Barnard College-Columbia University, informs us that, black troops in the French occupation of the Rhineland represented the first large-scale black presence in Germany. Until the period of the Rhineland occupation, direct contact between Germans and Blacks had for the most part been restricted to the German colonial territory on the African continent and to individual black immigrants to Germany (Campt 2005:34-35).

These Black African troops that had occupied the Rhineland in the post-World War which lasted from 199 to 1930, they were recruitment soldiers from French North and West Africa. From countries such as Morocco and Senegal, surprisingly even Madagascar (Campt 2005:31, 36).

Campt states that after the French occupied the cities of Darmstadt, Hanau, Homburg and Frankfurt, sentiments of total hatred and animosity towards these black African troops were becoming louder in Germany. It is alleged that some Moroccan soldiers opened fire on some Germans causing a number of casualties. Campt further argues that: *In response to these incidents, the London Daily Herald published an article by an English journalist, Edmund Dene Morel, Black Scourge in Europe: Sexual Horror Let Loose by France on the Rhine...* (Campt 2005:36).

Black African soldiers became the target of vociferous white venom of verbal abuse

²¹ <http://german.about.com/od/culture/a/blackhistger.htm> [Accessed on 13th April 2015]

for allegedly raping white German women. But the real underlying rage against these Africans was white fear of miscegenation. During this time, interracial sex, and marriage between Africans and white Germans was considered as polluting, dishonouring and disgraceful (Campt 2005:37). This distorted ideology of a pure race would later inform the Nazi-German construction of Aryanism, under the National Socialist policy. Confronting of the racial mixture was primarily targeted against the Jewish population, homosexuals the Sinti and Roma people. The Nazi regime policy towards the Black children of the Rhineland took basically two forms. First, it sanctioned the neutralization threat of pollution of the so-called Aryan racial stock through compulsory sterilization. And second, the most indirect attempts to use legislation to limit and regulate the social interaction between Aryans and non-Aryans (Campt 2005:68-69).

Harriet A. Washington National Book Critics Circle Award Winner and author of *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present* (2006); affirms Compt's assertions. She argues that even though the barbaric inhumane acts of the National Socialist party were primarily directed against the Jews and other White-Europeans, who did not fall outside the ambient of the racist Aryan ideology, based on pseudoscience experimentation. The mixture of people with African descent was intolerable. Washington cites an example of the Rhineland bastards, who were the offspring born between German women and Somali soldiers, that were also part of the troops stationed in the Rhineland during the post-World War I in the 1920s. Washington gives a direct quote from the *Reichsbauernführer* Richard-Walther Darré: *As a Rhineland I demand sterilization for all mulattoes with whom we are saddled by the black shame on the Rhine* (Washington 2006:194). Furthermore, Washington draws our attention to the fact that German doctors of this era became preoccupied with gaining an imaginary Nordic purity even before the rise to power of Hitler and his National Socialism (Washington 2006:193). It's astonishing that notable black leaders such as W.E.D Dubois and Charles S. Johnson were somewhat naive by trusting Margaret Sanger's passionate advocacy for the eugenic program (Washington 2006:194-195). This was popularized both in Nazi-Germany and in the Jim Crow laws of the United States, which were predominantly aimed at black population.

The person, who correctly surmises the root cause of racial hatred against the black children of Nazi Germany in the *Third Reich*, is Dr. Hans. In his 1933 publication entitled *Rassenprobleme in Dritten Reich* (Race problem in the third Reich), Macco argues that the fundamental cause of the deterioration of the German race was as a result of mixing with what he called alien races. He called the black children in Rhine region as a residual of black shame. These mulatto children as he referred them, were a product of violence or mothers who were whores (Campt 2005:73). This distorted angst of blacks as being the most inferior race, both biologically and intellectually and as being completely from another origin; did justify the immediate secret sterilization on-site clinics under special commission No.3 devised by the infamous Eugene Fischer in 1937 (Washington 2006:194).

4.1.2 Theories on Racism Relevant To The Study

4.1.2.1 The Social Construct Theory (SIT)

This theory holds that racism is not an inherently meaningful category, but rather it is a socially constructed ideology. It follows logic that the idea of race is not a fixed one; to the contrary, it's a dynamic social construct that develops through language (van Schalkwyk et al 2005:100). So, when three of the participants said they were insulted by Germans who called them monkey, or African prostitute and stinking African nigger; the perpetrators were, in essence, constructing a language intended not only to humiliate blackness but also to socially exclude black presence in white spaces.

4.1.2.2 The Realistic Conflict Theory (RCT)

One of the things that stood out from my interaction with the participants was that they felt a sense of a conflict between blacks and white Germans. One of the participants mentioned that the locals feel threatened by African men because they think that black men come to Germany to marry white women, take the jobs from the locals and to milk the state from social benefits. Sadly the recent flocking of millions of migrants into Germany reinforces this simmering conflict. It is, therefore, realistic for Germans to feel uneasy about foreigners who come to their country because it then means that both the locals and the immigrants will be competing for the same scarce resources.

The realistic conflict theory maintains that racism is a result of different racial groups competing for scarce resources. It maintains that having super-ordinate goals or cooperative activities between the different racial groups competing for these scarce can foster social harmony (Schalkwyk et al 2005:98). Therefore, the underlying cause of racism according to this theory becomes the maintenance of power, control, and resources (Anderson 1994:29-31). Surely, this was the case with the transatlantic black holocaust slave trade of the 16th century, or colonial project of the darker peoples of the earth by Europeans, or the Jewish holocaust and the savagery apartheid epoch of South Africa.

Anderson elaborates that central to the theory of racism are three kinds of power: group, power, institutional power and wealth power (Anderson 1994:28-32). Anderson contends that the word racism was initially associated with competing for natural; commencing with 14th century Europeans' exploitation of Africa's natural resources. During this time European nations formed a competitive sense of racial togetherness within their European family. They shared a common desire to possess almost all of African's wealth (Anderson 1994). Even Du Bois understood perfectly that the remedy to the problem of the colour line or racism was deeply bound to the economic dominance of whites over blacks (Bell, Grosholz & Stewart 1996:195).

4.1.3 The Economic Aspect

Park an authority on issues of race relations argues that at the core of racism is the aspect of economics. Robert E Park argues that racism is a result of Europe reaching out to the rest of the world, Firstly, commercially, secondly, politically and thirdly religiously (van Schalkwyk et al 2005: 93). According to Park in the early day of the institution of slavery, racism was not an issue at all because social relations between the so-called masters and blacks were non-existent. The problem, however, arouses when the establishment of slavery was abolished and the advent of industrialization, which led to many black people to flock into cities. Subsequently, racism became an issue because the social equilibrium that initially allowed one group sole access to resources was tilted (van Schalkwyk 2005:93). Three elements are central to Park's theory, these are: racism was first a commercial enterprise, then a political instrument and lastly a religious ideology. Even to this day these same variations still the primary

conduit by which racism manifest itself (van Schalkwyk et al 2005:93-94).

Therefore, Park's theory here is substantiated by all the 13 interviewees' views that they encounter racial discrimination at their places of work where they are primarily simply treated as commercial tools to do all the manual jobs which Germans do not what to do. Jobs such as: dishwashing, cleaning in old aged homes and as casual workers in factories. My dialogue partners are discriminated against because of who they are, but nevertheless, they are desired not for their intrinsic human value but for their cheap labour.

4.1.4 The Cultural Aspect: What Does It Mean To Be German?

Of all the 13 participants except for participant 10 and 12, the rest of them attested to the fact that as people with darker skin pigmentation they don't feel part and parcel of being German, even though 6 of them grew up in Germany and are naturalized citizens. The inference from the interviewees was that whiteness is very much interwoven with being German. This explains why the participants have never felt a sense of belonging to the German identity even after spending their whole adult life in the country. To the contrary, they still feel foreign and as outsiders imposing their existence in white German society.

The unsettling thing with the whole notion of *Feindlichkeit* (hostility) to *Ausländer* (foreigners) is that black persons and Afro-Germans are forever regarded as strangers and foreigners, regardless of whether they were born in Germany or not. In this case, one is implicitly regarded as a foreigner, not because s/he is a non-German, but because s/he is black. In the general scheme of German perception, one can only be either German, or black, but not both. German-ness and blackness are perceived as contradictory concepts (Kilomba 2008:64). This is precisely why one of the participants with a white German mother and an African father identifies himself as a black African, as opposed to a person of mixed or black German heritage. It is no wonder that participant 3 reckoned, *if I only knew what I felt being a black person in Germany, I would definitely not have left my homeland of Ghana.*

4.1.5 The Reality of Black Africans Perceptions In Germany

Participant 6's experience of being called a black monkey by a young girl on a passenger train and her mom who chose to remain mute and acted arrogantly, and as if she heard nothing is a reminder of just how little some Germans think of black people. The normal reaction for a mother would have been one of rebuking her daughter. But because she chose to ignore an obvious insult this, of course, angered participant 6 who replied by saying, *If I am black monkey then you are a white ape*. Surprisingly even participant 1 had somewhat of a similar experience, although this time it was at a Church gathering where a white German made a remark that black people's food stinks. The way that participant 6 were treated or rather racially abused on the train is compatible with the social identity theory of racism.

This theory claims that due to the incapability of persons processing the infinite array of information present in their environment, they attempt to categorize objects and people into groups (van Schalkwyk et al 2005:99). According to this theory, people tend to exaggerate the similarities within a given racial group. In Germany for example, it's not uncommon to hear some people openly say, black people are more sexually active than whites, or saying black people like to have lots of children. However, the danger in relying on this theory is that certain racial groups can conjure up uninformed racial stereotypes about the other. Therefore asserting themselves as the dominant culture and, at the same time racially oppressing what they perceive as a subordinate culture. This is exactly what happened to participant 6, she was categorized into a lower group of persons. This was based on her black physical features that warranted her to be equated to an ape by her abuser.

A study conducted by the University of Leipzig in 2014 on the percentages of people who subscribe to a racist and far-right ideology in Germany, helps us understand the root of a racist mentality in big cities, such as Berlin where most immigrants choose to reside. The study found that 13% of Germans believe they are superior to other races as a master race of nature. This is contrary to popular notion that Germany as a society, has moved away from a racist ideology. Surprisingly, the study also found out that there are still people in Germany who still subscribe to the theory of a superior Aryan race. 9.3% of Germans claim Nazism had good sides too. And 7.8% are sure

that Hitler would have been considered as a great statesman, if only he didn't attempt the extermination of the Jews.²² Furthermore, 9.2% of the people surveyed say Germany needs a new *Führer*, to lead the country with a firm hand and determination.²³ To put this into context, it, therefore, means 13% of the total population of 80,000,000 would mean 10.4 million Germans believe they are a superior race. But if we subtract the number of people with darker skin who have naturalized into German society from the total population, the 13% figure could even be higher. The above findings are a great concern for black Africans migrants. Let us qualify this argument: whereas by virtue of their skin pigmentation white people of any originality can simply melt into the pot of German society. Black Africans on the other hand, cannot do that. This echoes the words of the prophet Jeremiah: *Can the Ethiopian change his skin or the leopard its spots?* (Jeremiah 13:23). Black people are perceived as the intruders *Ausländer* (foreigner) and the invaders of Germany white spaces, order and racial homogeneity. This racial bigotry is exacerbated by the fact that:

Being born in Germany does not automatically confer German citizenship. German nationality law is based on the principle of jus sanguinis (right of blood). One or more parent being a citizen determines the citizenship of a child. It is, therefore, possible to be a 2nd or 3rd generation foreigner living in Germany. This contrasts the jus soli (right of soil) principle, which makes citizenship a right for anyone born in the territory²⁴

The above reality is somewhat paradoxical to the awareness that Germany is one of the over 170 nations who are signatory to the United Nations (UN) International Convention on the Elimination of All Forms of Racial Discrimination.²⁵ Often I am asked on the streets of Berlin by total German strangers if I am in need of food and clothing as an *Asylant* (refugee) as if all black people in Germany were refugees. At times, it would be just someone shouting out offensive words, or monkeying at me due to my skin colour. Those who choose to approach me, usually do it in a demeaning

22 <http://www.west-info.eu/some-germans-still-believe-in-aryan-race/leipzig-2/> [Accessed on 22nd April 2015]

23 <http://www.west-info.eu/some-germans-still-believe-in-aryan-race/leipzig-2/> [Accessed on 22nd April 2015]

24 http://www.west-info.eu/anti-semitic-sentiment-alive-and-well-in-hitlers-heartland/nber_w20059-2/ [Accessed on 22nd April 2015]

25 <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx> [Accessed on 22nd April 2015]

manner, or under the guise of exhibiting mercy. These subtle and overt manifestations of racism on black Africans in Berlin; are an indication that the Aryan ideology is not only rooted in a distorted, misinformed and overrated perception of the white self. But exhibited in a high level of utter ignorance of massive proportions. To a racist, my black self, skills, abilities, immaculate appearance, intellectual capacity, or even my *Menschlichkeit* (humanity) etcetera mean nothing to them, simply because I don't look Anglo-Saxon.

In his article Afro-Germans and the Problems of Cultural Dislocation, Asante posits that:

*The leitmotif of the German society in regards to African people has a lot to do with the way Germans approach racial difference. Thus, the German society, in many ways, similar to that of other European nations views Africans as other and lesser.*²⁶

It is very difficult to dispute Asantes' claims for the simple fact that images of blackness and Africa in German society are extremely negative to say the list. A point we shall return to later. This mentality has been made worse with thousands of African migrants crossing the Mediterranean Sea trying to reach the interior of Europe, sad to say, though, thousands have lost their lives attempting this perilous voyages. To put it categorically, the image of black Africans conjures up images of poverty, war, hunger, corruption, asylum-seekers and the exotic other. It appears views of the so-called central figure of modern philosophy of Immanuel Kant still lingers on, within some quotas of German society, which asserted that the Negroes of Africa have received from nature no intelligence that rises above the foolish (Ashimolowo 2007:195). Somewhere else Asante has stated:

In fact, in Germany, one finds a history of racial thinking that rivals the genre in the United States. From the work of the von Humboldts to the apologists for National Socialist racism to the present skinheads one finds one continuous stream of the rhetoric of white supremacy. This constitutes a special character

²⁶ <http://www.asante.net/articles/17/afro-germans-and-the-problems-of-cultural-location> [Accessed on 22nd April 2015]

*among the German people of a construction of race*²⁷

The pre-eminent anti-racist activist and educator, Jane Elliot most renowned for her blue eyes-brown eyes test maintained that it would be a miracle for any white person raised in the West not be a racist. Since in her view, from birth everything around white people teaches them that they are superior to black people.²⁸ This is fascinating because an elderly white woman who is honest enough to state the obvious said it. I am certain if they were a just a handful of Jane Elliotts in Berlin we would not see the racism we witness in Germany today. These are the words of Günter Wallraff after he finished screening the film documentary *Black on White* in Berlin: *I hadn't known what we would discover, and had thought maybe the story will be, what a tolerant and accepting country we have become, unfortunately, I was wrong.*²⁹ Günter Wallraff is a renowned German investigative journalist with an illustrious career spanning over 40 years. He acknowledged the reality of racism in German society today. This is after he and his team conducted a social experiment on how Germans perceive black Africans. He conducted this experiment for a period of one year touring the entire country. His findings exposed both overt and more sophisticated expressions of blatant racism in Germany against black Africans. Although Wallraff puts his findings in context by saying that 25% of Germans carry racist attitudes and 75% don't, but rather they opt to ignore the issue or problem.³⁰ This silence to me is just another manifestation of racism. In her book *Silent Racism: How Well-Meaning white People Perpetuate the Racial divide*, Barbara Trepagnier calls silent racism as the tendency of white people failing to recognize the fact that racism is deeply built into the fabric of society which results in racial inequality (Trepagnier 2010:5). It's worth noting again, that this view is not coming from some angry black person with issues of internalized racism, but rather it is from a white scholar.

The Oxford English Dictionary defines the word Tolerance as *the ability to accept things you dislike or disagree with* (Waite 2012:769) My postulation in this paper is that Black Africans in Berlin are not accepted in German society as equals; rather they

27 <http://www.asante.net/articles/17/afro-germans-and-the-problems-of-cultural-location/> [Accessed on 22nd April 2015]

28 <https://www.youtube.com/watch?v=qzycqpRZ7cY> [Accessed on 20th April 2015]

29 <http://news.bbc.co.uk/2/hi/europe/8347040.stm> [Accessed on 21st April 2015]

30 <https://www.youtube.com/watch?v=WMHESa7YRzg> [Accessed on 25th April 2015]

are simply tolerated for political expediency. Kilomba correctly articulates a shameful reality, which European policy makers and even Church leaders do not want to engage into, and that is the shame reality of racism. This reality has been central to the making of European politics for centuries, starting with the European projects of slavery, colonization, today's fortress Europe (Kilomba 2008:40). And because of this historicity of white subjugation the black subjects, perceptions of a superiority complex and a demeaning mentality on all things associated with black Africans is apparent to all those who care enough, to discern these finely concocted distortions of black Africans in Berlin. It is apparent in the media, children books, street billboards and in the daily language usage of the word black when contrasted with the word white. Show contends that racist language is deeply embedded in the daily use of the German language. The following, according to Show are just some of the connotations and phrases associated with *schwarz* (black) in German societal construct: *Schwarzarbeit* (illegal employment mainly involving no skilled work), *Schwarzfahren* (driving without a license), *schwarzes Schaaf* (black sheep), *Wer hat Angst vorm schwarzen Mann?* (Who is afraid of the black man?), *schwarzer Block*, *schwarze Magie* (black magic), *Schwarzmalerie* (black painter/implying pessimism), *schwarzes Loch* (black hole), *Schwarzmarkt* (black market), *Schwarzkittel* (black apron), *schwarze Witwe* (black widow), *schwarzer Peter* (black Peter/signifying a lingering curse), *schwarze Seele* (black soul) (Show 2008 107-108). Additionally, Show avers that the following words are all linked to black: shadow, dark, *unheimlich* (creepy), stranger, bad, the devil, unknown, lack of morality, hell, dishonest, unclean, sin, to avoid, threatening, nature, night, secrecy. In contrast, the word white is associated with light, cleanness, purity, faultless, empty, virginity, innocence, angel, harmless, friendly, good, fair, valuable, transparency, accessible (Show 2008:108).

To some, such a contrast might seem unnecessary. But what this counter-critique might fail to understand is that words, idioms, and phrases in any language do impact on the human psyche regardless of whether one is conscious of it or not. And in so doing the semantics of one's understanding of language informs one's thinking pattern. And consequently, influencing their human behaviour, on how they perceive and interpret existential realities of life. I took the liberty to elucidate the above in order to argue that, black Africans are really not accepted in Berlin, a predominantly white-German society. Kilomba quotes Paul Mecheril who uses an aesthetic vocabulary to narrate the

pattern and process of exclusion and segregation:

He speaks of the use beauty and ugliness in the context of racial difference within the nation. Racial Others and their presence are seen as the cause of national ugliness because it is imagined that before their arrival the nation was beautiful. But now the nation is ugly. It is the presence of the non-nationals in the nation, the non-We in the We space, that makes the national ugly, disfiguring it, infecting it, dirtying it. The aesthetic schema of beauty and ugliness constructs differences between insiders and outsiders (Kilomba 2008:104-105).

It is this exacerbation of difference in skin colour, which informs the racist and anti-immigration policy of the recent founded far-right movement in Germany, PEGIDA, which is a far-right organization. The acronym stands for (Patriotic Europeans Against the Islamization of the West). PEGIDA's objects are multifaceted; they range from anti-Islam to anti-foreigner, to anti-black and anti-immigration. Some have commentators have labelled PEGIDA as a neo-Nazi group trying to score political mileage during a time that many German politicians are avoiding engagement on this subject of immigrants, for fear of upsetting the electorate in their constituencies. This organization even had its former leader styling his photo short after Adolf Hitler.³¹ This alone, says a lot about the objectives of this movement.³²

4.2 Chapter Summary

This chapter dealt with context analysis. Fundamentally we looked at the brief history of Germany and its people as it relates to race relations with black people. Furthermore, we explored two theories on race related to the study. These were: the social construct and the realistic theories. We also elucidated the importance of understanding the role played by economics in racial matters. The chapter concluded by examining how black people are generally perceived in German society and how that informs racial discrimination.

31 <http://www.theguardian.com/world/shortcuts/2015/jan/06/pegida-what-does-german-far-right-movement-actually-stand-for> [Accessed on 22nd April 2015]

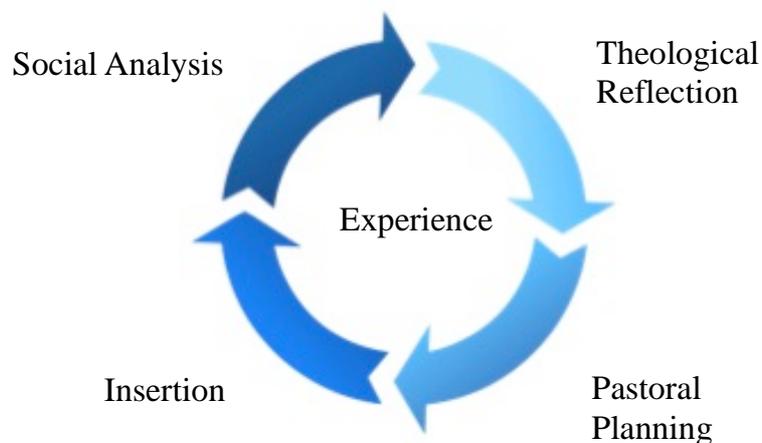
32 <http://www.thelocal.de/20150121/images-of-pegida-leader-styled-as-hitler-emerge> [Accessed on the 22nd April 2015]

Chapter 5

5.1 Theological Reflection: How Does The Bible Speak To Racism

5.1.1 Theological Reflection

Figure 6: Cycle The Pastoral Circle



Theological reflection deals with the aspect of reflecting on the data and information gleaned from context analysis, through biblical lenses and Christian tradition (Karecki 1999:18). The study looked at questions such as: what does it mean to be created in the image of God? What should be the role of the Christian community in dealing with social injustice and racial discrimination? Is black theology relevant to the experience of black African migrants in Berlin? And how does the mission as liberation inform this discourse? In other words, theological reflection should help the local churches in Berlin to embark on actions that reflect the Spirit of Christ (1Peter 1: 16-17), in the way that it treats migrants; and in this case black Africans. One would even argue that the ultimate goal of theological reflection is a holistic spirituality approach. It involves a deeper communion with God, which translates into a humane and moral action by the way we treat the marginalized in society (Kretzschmar 2005:43). Any theology that does not reflect God's character manifested in the *Agape love* and the enhancement of human life ought to be seriously questioned.

Of the 13 interviewees, 3 were Muslim, 1 was an atheist and the rest affirmed that they were Christians. But 1 admitted that she does attend Church because she sees no need to do so. The rest affirmed that God plays a central part their lives, but they also expressed doubt about their local churches' ability to deal with racism. As a matter of fact, one pointed out that their Church does not want to deal with the subject of race and racism because the leaders are afraid of white people. One participant pointed out that in their local church, which consists of blacks and whites, the class association along racial lines was visible. Here we observe again how the social construct theory of racism manifests itself even in a Church set up. This theory holds that the concept of racism is not an inherently meaningful category as others would want us to believe; but rather it is a socially constructed ideology (van Schalkwyk et al 2005:100).

5.1.2 A Biblical Response

Then God said, let us make man in our image, after our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground (Genesis 1:26).

The Hebrew word for image in this text is *tselem* it comes from a root word that means, form, resemblance or representative figure (Price 1999:101). God is not a bull (as Baal is often depicted) or a monster dragon of the underworld (like Egyptian snake-like god Apophis), but human-like in stature (The Bible, Creation and Ecology-Study Guide for OTS2601: 48). There has been a lot of speculation of what it means to be created in *the* image of God). First, it means that all human beings possess God's Spirit in them, regardless of how one theorizes the notion of that image. Second, all humans were given authority by God to manage the affairs of the earth. God did not make one group of people to be servants to the other. This is very crucial to understand, for many years, there have been some in the Church that preached a racist theology that alleges that black people were cursed (Kidd 2006:39). They used the narrative of the so-called curse of Ham to justify their theology. There are a number of Bible References and Concordances out there, that still have this racist interpretation regarding the notion of the separation of the human race, based on the presumed curse of Ham (Genesis 9:22-

26). One such Bible Reference is very well known within Church settings- *the Dake's Annotated Reference Bible* (2014).

What is fascinating about this is that there is no single iota of biblical evidence that justifies racial oppression. Nor is there any scientific evidence; except for pseudo-scientific theories of the so-called age of Enlightenment. Interestingly, even in the Middle Ages such a theology was already prevalent, as we shall see in the assertion of Origen. It's intriguing to note that the United Nations Educational, Scientific, and Cultural Organization (UNESCO) declared in 1950 that all human beings belong to the same species and that the notion of race is not a biological reality but a myth.³³

Even some of the renown Church fathers who we reverence highly today subscribed to a racist theology, such as Origen

*Origen (ca. 185-254): —For the Egyptians are prone to a degenerate life and quickly sink to every slavery of the vices. Look at the origin of the race and you will discover that their father Cham, who had laughed at his father's nakedness, deserved a judgment of this kind.*³⁴

But Origen was wrong, because the Omniscient and Omnipotent Spirit of God who knows all things, sees ALL peoples as the beauty and apple of God's eyes (Psalms 17:8).

Luke's accounts reads:

From one man he made every nation of men, that they should inhabit the whole earth; and determined the times set for them and the exact places where they should live (Acts 17:26).

What is of interest to our discussion in this verse is the phrase *from one man he* [sic] made every nation. This tells us that all human beings have one origin. It is thus right to construe that there is only one human race. The language of terms such as inter-

33 <https://scottnevinssuicide.wordpress.com/category/curse-of-ham/> [Accessed on 17th May 2015]

34 <https://scottnevinssuicide.wordpress.com/category/anti-black-sentiment-in-orthodox-patristics/> Accessed on 28th October 2015]

racial marriage and inter-racial reconciliation is by virtue of construct fallacious, for it unconsciously implies that there exists more than one human race.

5.1.3 The So-Called Curse Of Harm

The idea of supernaturalism racism or racialized religion is an old one (Kidd 2006:75). The age Enlightenment deepened this racist notion. Famous Characters such as David Hume at the time (1711-76), endorsed the proposition that black people were mentally inferior to whites. To this effect, the case of Harm notion was popularized during this era. And that is why several history critics *identified the Enlightenment as the doctrinal fount of modern racism* (Kidd 70- 80).

It was pointed out earlier that racist theology has been espoused in Christian writings over the centuries, for instance in commentaries and Bible dictionaries. Although some of this literature has been revised in order to suit the acceptable norms and ethics of our time, the damage has already been done. Frederick Price writes in his book that: *Religion has been the most flagrant perpetrator of racism in the world, and the Christian Church in America has been the leading perpetrator* (Price 2001:1). It is true to say that religion means service, belief or worship of God. But theologians and Christians, in general, do inject their racist ideologies into religion and then claim that God sanctioned their interpretation. For centuries, racist Christians has used the Genesis narrative of Noah and his three sons, which we alluded to earlier to substantiate their uninformed dreadful interpretation. Such Christians have argued that Noah's son Ham was cursed for dishonouring his father (Genesis 9:18-28). Christian who subscribe to such a religious tradition, teaches that blacks were cursed with blackness and consequently, made inferior and subservient to whites. But such a perverted interpretation is exegetically erroneous. Ham was not cursed let alone with the blackness of skin. Because Noah's three sons were all blessed by God (Otabil 1993:49-54).

Then God blessed Noah and his sons, saying to them, be fruitful and increase in number and fill the earth... (Genesis 9:1).

If it were true that black skin is a result of the so-called curse of Ham, why then would

God allow people of dark skin heritage, to be part and parcel of Christ's genealogy? Because we know from anthropologists and many other people who study ancient biblical history, that the Bible has a lot of black characters associated with the ancestry of Christ. For example, king Solomon, Boaz, Rehab, Keturah, Bathsheba, to mention but five are just of bible characters associated to Christ's lineage (Otabil 1993:78-84). That is why images of a white, blue-eyed and blond-haired Jesus, which we so often see in many Church cathedrals today, are a racial propaganda. Worshipping an artistic invention of Michael Angelo does not inspire an informed mind.

Earlier we referred to South Africa and Namibia as it relates to Dutch Reformed Church (DRC), before and after 1948. This Church subscribed to some of the most racist viewpoints known to the history of the Church in Southern Africa. It called the policy of racial segregation as a holy calling of the Church in South Africa. It also argued that apartheid was a means of providing guardianship to the coloureds and black people. Additionally, the Dutch Reformed Church asserted that the admixture of the different races was undesirable, therefore social, cultural and spiritual differentiation became the norm (Jafta, et al 2001:134). The fact of the matter remains; the root cause of such racist doctrine in the Dutch Reformed Church was the belief that blacks were a cursed people. Therefore, it was deemed that cursed blood, should not mix with superior blood. But Progressive prophetic voices like Reverend Beyers Naude, Desmond Mpilo Tutu and Njongonkulu Ndungane intelligently opposed such bigoted doctrine. The Behar Confession finalized in 1986 was a testimony to this (Jafta et al 2001: 134).

Frederick Price refers to the book: *The Tempter of Evil*, by Charles Carroll who claims that a racist doctrine is established in some Church teachings and proclamations. His view is that the white is the highest and the Negro the lowest, of the so-called five races of men, according to him they represent the most striking contrast to each other in their physical and mental characters, their models of life, habits, customs, manners, language and gestures (Price 2001:1). The sad truth is that some Christians still believe such ungodly doctrine. The way people look at me as a black person, when I visit predominantly white churches in Berlin says it all. Their body language and the tendency of psychologically acting as if you don't exist and racist gazes become an obvious indication that black presence is undesired in their Church gatherings.

5.1.4 A Context-based Black Theology

Based on the data gathered for this study, on personal observation and experience, it became imperative to argue that a context based-black theology is still relevant for Christian communities in Berlin. For three reasons: First, none of the study respondents affirmed that their local Church does teach against black peoples subtle and explicit exclusion from white-dominated spaces, places, and economy. Second, even in local churches where there are a big number of black people, their representation in leadership is almost non-existent. Third, Christian communities in Berlin cannot claim to be an expression of a God who created and loves racial diversity, if they in the first place harbour subtle manifestation of racism.

In describing Black theology, Tutu writes in his book, *God is not a Christian: Black theology is an engaged theology, not an academic, detached theology. It is a gut-level theology, relating to the real concerns, the life-and-death issues of the black man* (Tutu 2011:118). Furthermore, Tutu points out that black theology seeks to make sense of the life experience of black people, which is largely black suffering at the hands of widespread white racism, and also to understand this in the light of what God has said about himself [sic], about man [sic], and about the world in his definitive Word (Tutu 2011:118). The point Tutu is making here is that of affirming a theology that gives impetus to black experience of suffering as exemplified in social exclusion, emotional trauma, physical brutality and racism. Therefore, there is an urgent need to seek for a divine revelation from God, on how to bring healing, solace and divine hope to many wounded souls of black African migrants in Berlin. God's divine purpose for the sons and daughters of Cush transcends any white subjugation and oppression. At the end of it all, moral righteousness and goodness will triumph over the abomination of racism. This to me is what proper prophetic mission for the Christian Church entails (Motlhabi 2000:111).

5.1.5 The Need for A Thorough Hermeneutic Approach

The way that the Bible is interpreted calls for responsible appropriation or application. This requires that one takes seriously the original context and today's context. While at the same time, being cognizant of the *historical gap* (Boshoff, Scheffler &

Spangenberg 2006:16). Failure to adhere to the above hermeneutical principal, bible scholars risk applying the text of terror to subjugate others in the name of God. What some Church leaders fail to admit is that, though the books of the Bible were wholly inspired by God these books were written by people with their own perspectives, biases, weaknesses and strengths (Wild-Wood & Rajkumar 2013:100). Otherwise, how else does one explain the actions of the majority segment of the Church during Nazi-Germany for siding with Adolf Hitler's fascist ideology? (Kretzschmar 2005:134). Or how should we make sense of the naked racist theology of the Dutch Reformed Church in South Africa, prior to the victory of a democratic government? In one of the DRC texts (Dutch Reformed Church), it states that *the Bible does not instruct us to have apartheid but it does not prohibit us from doing so either*. It further states *weather we like it or not, we are the guardians of the coloureds and natives too and we shall have to give account to God about our guardianship* (Jafta et al 2001:134). It's perplexing to note how some people could claim to have God's Spirit in them and yet, interwove their racist theology into faith, and then legitimize it using the Bible and God.

In the book *Foundations for Mission*, Simangaliso Kumalo contends that because the Church has always used the Bible in carrying out its mission mandate, it's therefore very critical in the way the Bible is interpreted; because the misuse of the Bible can be used to justify racism, patriarchy, and the prosperity gospel among others (Wild-Wood & Rajkumar 2013:99). Furthermore, Simangaliso avers that when the Bible is interpreted from a fundamentalist point view, it can be used as a weapon of mass destruction, but it can also be utilized as a liberating tool (Wild-Wood & Rajkumar 2013:99-100). There is a lot of talk in my local faith community about how the mission fields have come to the doorsteps Church in Berlin. The argument thus should be: is there a lesser need of sending missionaries to Africa, because many African migrants are coming to Berlin? If we fail to answer this question, the African migrant will continue being positioned to the state of a mission field, no matter whether S/he has already a commitment to Christ or not. When I tell people here in Berlin that I am a missionary to Germany, one can see the utter amazement to my statement. As if to say: how can it be? A black-African as a missionary to white people? The Church In Berlin shouldn't be fixated on an old classical understanding of mission. There is a failure to discern that the Spirit of God blows wherever it wills (John 3:6-9). Furthermore, there is a failure to acknowledge that the missionaries they too, need to be missionized. The

entrenched perception of Africans as only being objects of the mission is rife (Hanciles 2013:78). I challenge anyone in Berlin to show me one single Church congregation led by a black African minister with just 10% of white German males.

In Germany during the second world war (1939-1945), shockingly as this may sound the majority of the Church sided with the racist, nationalistic and militaristic ideology of the Nazi regime; except for a few; such as the leader of the confessing Church then, Bonhoeffer who resisted this distorted action as counter-productive to biblical concept of true discipleship, morality and spirituality (Kretzschmar 2005:134). It's a fallacy in my view, to think that a racist theology no longer exists in the Church in Berlin. Regrettably, this kind of theology has just gone underground or masked by different terms, like *Kulturelle Unterschiede* (cultural difference) or *Andere Mentalität* (other mentality). In my own church, the pastor a few weeks ago said: we should welcome anyone even though they might look, speak and smell different. The question is: different from whom? Why should the notion of whiteness become the *modus operandi* by which the ideology of difference is constructed? It interesting to note the meaning of the word mask, it means to conceal or to disguise (Waite 2012: 444). And this is exactly what has happened in the Berlin Church community, racism has become an unsettling terminology that congregants are fearful to articulate. However, its manifestations of racial bigotry are evident in these same Church settings. To qualify my argument, we turn to my own personal experience. It took my family over 3 years to find a Church in Berlin, where we felt we were not racially alienated. In fact, I am still not convinced as to whether we have really found a local church, where we can honestly say we are wholeheartedly accepted. The sarcasm about this is that when I am with my wife I am treated differently compared to when I am alone. It becomes evident, that the *whiteness* in my wife is embraced sincerely. For it represents a dominant culture of power, objectivity, and guardianship against the black African immigrants in the church. There is what I would call a schizophrenic religious behaviour at play on the part of Church members. For they disassociate, ignore, suspiciously gaze at me and play down any contribution I bring to local faith communities. Instead, I am forever asked a barrage of questions regarding hunger, corruption and interestingly, about natural beauty in Africa. As if, the African continent was one big homogeneous jungle, defined by all things being negative, ugly and archaic. In essence, when this occurs, I am experiencing everyday racism. For I am

confronted with vocabulary, discourses, images, actions and gazes that place my blackness as the other. I am the difference against which the white subject is measured, the personification of that repressed facet of white society (Kilomba 2008:44).

5.1.6 The House of Many Colours: Racism In The Church

Having been living in the bustling city of Berlin for over 8 years, I am taken aback on how divided the Church still is across racial lines. I am referring here to Sunday morning services and their ecclesiastical settings. Whereby the so-called non-whites despite being ardent members of white led congregations, are literally invisible in Church government participation. A Eurocentric white theology, which asserts the white male as being normative and as being superior, is evident to all who wish to perceive beyond the camouflage of religiosity. Could this be then the reason why Germans' close relatives subscribed to this view the past?

White Englishmen believed that they quite literally carried the image of God in their bodies and faces, whereas black African, whose bodies lacked the clear, pure, white, physical reflection of the divine presence, were seen in terms of sin and alienation from God (Earle & Lowe 2005:97).

The scripture implores us to break down the wall or *barrier of partition* (Ephesians 2:11-16). Hermeneutically, the originality of this text is rooted in the ceremonial law of circumcision, which excluded the Gentiles from the Jews in their equal participation and benefits of being heirs with God (Exodus 12:44-48). The ministry and message of Christ transcend white bigotry, black inferiority or any other philosophical view. At the cross of Calvary, there is no pyramid of racial suppression the ground is levelled.

Anderson's argumentation is very critical to understand how certain Church denominations were compromised in sanctioning the oppression of black people in time past. It is very important for faith communities to learn about each other's history, so as not to repeat the evils of our past. Anderson says the following:

The Catholic Church's support of black slavery was second only to the Moslem Arabs. The Catholic order not only justified black slavery but a major owner of

slaves. In 1488, Pope Innocent VIII accepted a gift of one hundred Moorish slaves from Ferdinand of Spain and then distributed them to various cardinals and nobles (Anderson 1994:71).

Today not many are willing to look back at this segment of the archives of Church history, to learn how it informed the ideology of racism and how the Church can deal with this iniquity. Currently, the themes of migration, racism, and xenophobia are becoming louder in Berlin, but the voices of Christian communities have remained silent on the issue.

By virtue of its own admission, the Germany government before the United Nations (UN) committee on the Elimination of Racial Discrimination affirmed that: *Racism in Germany is not only found in extreme right-wing circles, but in all parts of society.*³⁵ In fact, the secretary general of Amnesty International in Germany, Selmin Caliskan reckoned that many politicians and parties fail to consistently disassociate themselves from racist resentments, stereotypes, and prejudices. She further asserted that stigmatization of minorities by the far-right movement PEGIDA has exacerbated the situation.³⁶ This is a vivid reminder that the Church in Berlin ought to consciously engage in its prophetic mission in propagating God's will, not only within its walls but in Para-Church settings as well. This prophetic role of the Church was affirmed at the World Council of Churches at the Uppsala assembly (Motlhabi 2000:111).

5.1.7 The Church's Response To Racism

If the Church community in Berlin had taken a robust and continuous action in addressing the issue of race and racism, one would have that a broader and positive response from the interviewees. Local churches in Berlin should reflect critically on their spirituality and moral righteousness in all segments of human suffering, including race-related problems. If these local faith communities can do this, it will position them to be beacons of light and salt of the earth even in race-related issues (Matthew 5:13-14).

35 <http://www.dw.de/racism-in-germany-in-all-parts-of-society-un-review-shows/a-18430680>
[Accessed on 13th May 2015]

36 <http://www.dw.de/racism-in-germany-in-all-parts-of-society-un-review-shows/a-18430680>
[Accessed on 13th May 2015]

Additionally, these local churches have to be cognizant of the fact that they represent the indwelling of the Holy Spirit as a spiritual body. Subsequently, dealing with issues of racism as evidenced by the views from study participants becomes a very important matter. The Christian *koinonia* (fellowship) concept, which signifies God's presence, has to become authentic (Keane 2005:28-29).

James H. Cone, a man who many regard as one of the most brilliant theological scholars of our time, says black theology is of and for black people it's an examination of our tales, stories, and sayings. It is an investigation of the mind into the raw materials of our pilgrimage, telling the story of how we have managed to navigate our painful experience (Cone 1997:16). For this reason, the Church in my community has to listen to personal narratives of black Africans' experience of suffering and the systematic social exclusion they suffer daily. The point I am at such pains to labour is that the white subject in the Church in Berlin can no longer afford to assume collective theological knowledge, on behalf of black Africans' experience. The problem is that classical Anglo-Saxon theology has over the centuries laid claim to universality, and to this day it still does. This in my view is spiritual ignorance of the highest order. Theology is born out of people's social, cultural, ethical norms and values located in a specific time and space, or context (Cone 1997: 90-95). The Church in Berlin will do itself justice to acknowledge the authenticity of Black Theology. This awareness is liberating, to both whites and blacks, for it helps us understand that God is on the side of the economically, politically, socially and culturally oppressed (Luke 4:18-19). That is why Tutu argues that Black theology is concerned with the humanization of persons because those who ravage the black humanity do dehumanize themselves in the process (Tutu 2011:119). Hence, a liberation of the black subject is not only beneficial to black Africans, but it liberates the white subject as well.

Another biblical truth is that oppression and subjugation of any people are opposed to God's character. God is a liberator and a redeemer of the oppressed, the weak and the downtrodden. The incarnate Son of God said: *The Spirit of the Lord is on me because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour* (Luke 4:18-21). When people in my

community are discriminated against, racially violated and stereotyped, Jesus Christ the God-in-human-form feels the pain too, because he isn't only God but a human also. This is acknowledged by the decision of Chalcedon (451), which asserted Christ to be complete in the Godhead and complete in person-hood. Truly God and truly human, consisting of a soul and body. He is one substance with the Father concerning his Godhead and, of one substance with humans concerning his personhood (van Niekerk 2005:77). That is why racism and discrimination could not have been sanctioned by God or by Christ; because God is not some sadistic being that enjoys inflicting physical, emotional and economic pain on people based on their skin colour.

5.1.8 Church Leadership And Racism

If indeed Church leaders in Berlin are really serious about bridging the simmering racial and anti-immigration tensions, they have reflected on the aspect of moral and spiritual formation. They must reject any form of racism perpetuated by white privilege syndrome. Kretzschmar quotes Kenneth Leech's understanding of spirituality as follows: Christian spirituality is concerned itself with a process of formation, a process whereby we are formed in Christ. And in this process, we are transformed so that we become more like Christ in nature. Spiritual formation is not a process of self-cultivation by which we are helped to adjust, to conform to the values of the dominant social order (Kretzschmar 2005:118).

This is where the problem lays. Many of the churches visited have to a large extent adopted a social gospel that conforms to the norms of a classical white Anglo-Saxon theology, without openly articulating it. If churches in Berlin honestly believe that whites and the blacks are equal in intrinsic value and possess equal value in the sight of the God, they must open their hearts to learn from our experience of social exclusion, identify and learn from it. As well as, reincarnating this experience in being part of oneself and manifesting it to others (Motlhabi 2001:91). Until churches in Berlin embrace this kind of honest self-evaluation by using the incarnation narrative of Christ as a paradigm, the vision of a harmonious interracial relation will remain a utopia concept. In his emotive book, *The Cross and the Lynching Tree*, James H. Cone cites Reinhold Niebuhr's realist approach to Christian ethics, which asserted that authentic Christianity should be deeply rooted into the cross of the suffering Jesus, who was

born in a manger and died a cruel vicarious sacrificial death on the cross at Golgotha (Cone 2011:34). This in my view ought to be the second thing the Church leadership in Berlin should be doing in mitigation racism. Cone quotes Niebuhr: *The cross is the ultimate point of illumination on the character of man and God* (Cone 2011:35). For this reason, Cone draws parallels between the cross and the lynching tree on which thousands of African American were callously hanged to death. Even in the face of lynching, the African-American religious tradition found meaning, hope, and faith in the death of Christ. Niebuhr talked about transvaluation, which is the revelation of the transcendent love of God embodied in the person of Christ on the cross (Cone 2011:35). So, in their theological and ethical analysis, I suggest that churches in Berlin ought to relate the message of the cross to human suffering, not as a passing moment to ease their conscious from guilty, but rather, as the foundation on which they construct their theological framework.

5.1.9 The Metaphoric Description of Mission as Liberation

Inferring from the 13 qualitative interviews of the study, it becomes evident that racial marginalization as experienced by black African in Berlin, calls for a serious reflection on the mission of liberation. Some of the many labels given to black African migrants in Berlin are the following: Strange culture, a different mentality, different traditional norms, and different ecclesiological understandings. One would argue that at the root of all these demeaning and malevolence perceptions is racism. Therefore, the importance of mission as liberation should not be underestimated. And so, we ought to join in Christ's mission in bringing healing to those black Africans who have been heart-broken by both the subtle and explicit manifestation of racism within the Christian community in Berlin.

One might question the title of my dissertation and how it connects to mission and missiology? My response would be to revisit the definition of mission, by a missiologist whose scholarship is transcended only by his theological insight, David J. Bosch. In his scholarly work entitled *Transforming Mission: Paradigm Shift in Theology of Mission*; he maintains that *mission* is God's self-revelation as the one who loves the world, God's involvement in and with the world, the nature activity of God, which embraces both the Church and the world, and in which the Church is privileged

to participate (Bosch 1991:10). To this we add a text from Luke's gospel: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. And to preach the acceptable year of the Lord* (Luke 4:18-19). If the Christian community in Berlin can properly understanding the changing dynamics of Christian missions, dungeon memories of racism against black African immigrants would be no more because at the cross of Jesus there is no room for racial bigotry.

5.2 Chapter Summary

Chapter 5 the third dimension of the missionary praxis was introduced. Of interest here was the discussion of how the Bible and the role of a hermeneutically sound theology deal with racism. Additionally, the Church's response to racism in the Berlin context was also examined alongside the role of Church leadership. The chapter ended with the discourse on the metaphor of mission as liberation.

Chapter 6

6.1 Planning: The Question of Strategy With Reference To Christian Communities In Berlin

It is very important for the Christian community in Berlin to be very practical in offering a lasting solution in mitigating racism. In this chapter, I offer three strategies that can be utilized for the Berlin context. Going by the views and personal narratives of the study participants' own experience about racism. The following phrase stood out: discrimination at work, social imbalance, social exclusion and the undesirability of black persons in certain white spaces.

Against the above background, three theories of anti-racism on how to deal with racism in the Berlin Christian and social context were recommended. These theories are from Quraishi and Philburn found in their book, *Researching Racism: A Guide for Academic & Professional Investigators* (2015). Secondly, I recommend Anderson's remedy. We begin with Quraishi and Philburn's approaches. Namely: equal treatment approach, Level playing field or equal opportunity approach and equal outcome Approach.

6.1.1 The Equal Treatment Approach

I recall asking one of the participants whether he had ever reported racial abuse to the police or to any relevant authority. His answer was that no one would believe him if he dared report any incidence on racism to the authorities. One added that the police tend to view blacks as dangerous or as people who are involved in drugs, or other illicit dealings. The participants narrated a personal story of having had been stripped naked by the police who suspected him of being an illegal immigrant.

To counter this kind of racial bigotry, in my view, one would have to apply an anti-racist strategy. And the appropriate strategy, in this case, would be the equal treatment approach as it is sometimes referred. This approach according to Quraishi and Philburn acknowledges that discrimination does indeed exist. Nevertheless, it adopts the notion

of equality regardless of one's race, ethnicity, and cultural and historical background. It maintains that if people are treated the same irrespective of their past there cannot be discrimination (Quraishi & Philburn 2015: 27).

The downside of this approach is that overlooking historical happenings in people's existential realities cannot be the perfect solution. In fact, such a view risks people repeating their ugly histories of discrimination. Because it's only through telling and listening to each other's stories of the past, with a view of reconstructing a just society we all can benefit. *Revelation helps us to deal with the past, not to suppress and bury it, but to deal with its shame guilt and pain. It helps us to develop a common memory, to take ownership of each other's pasts* (Kretzschmar & Hulley 1998: 165).

6.1.2 Level Playing Field Approach (Equal Opportunity Approach)

This approach takes cognizant of the cultural differences of the past that birthed patterns of discrimination and social inequality (Quraishi & Philburn 2015: 28). One perfect example here would be that of South Africa's program of black Economic Empowerment of seeking to redress the inequalities of the past. Obviously, the Berlin context is different because historically there hasn't been a large population of blacks. The fact remains though that the level playing field in Germany is tilted against black people, based on the respondents for this study. And as we observed earlier in this discourse that historically people who look non-German have not always been treated fairly in this country. Otherwise, five of these participants wouldn't complain of been treated as second-class humans. However, the above approach can only work properly if there is strong moral leadership premised on strong moral norms and values and is centered on doing that which is good for people who have entrusted their leaders to save them (Kretzschmar et al 2009: 157).

6.1.3 Equal Outcome Approach

This approach focuses on the end results of those actions or policies that seek to amend discrimination (Quraishi & Philburn 2015: 28). This approach like the other two has its positives and downside. Nonetheless, the good thing about this approach is that it

permits the critiquing of racism vigorously this alone would go a long way in preventing racial profiling for black people in Berlin. Because me as a black person by virtue of my blackness in certain white spaces and places, for example in the former East Berlin, my presence there will be viewed suspiciously or even questioned. The downside of this strategy is that it's very easy for a black person to play the race card towards authorities even when it's evident that racism has nothing to do with the situation.

It must be pointed out here that implementing this strategy may not be an easy task to embark on. Because applying this strategy means that power, control, and resources that were initially monopolized by the dominant group, in this case, white Germans, must be shared with blacks. Anytime the rebalancing of economic inequality is involved people will resist such an action.

And this economic power matrix has been the greatest impediment to blacks in Germany. Black people in Germany are a very small minority, and so they do not wield much group power. This was observed from the responses of my study dialogue partners. They also had no economic power base; this then deprives them of leverage in institutional, political and economic dominance. So, those who have power become the oppressors de facto and, those without it become the oppressed. This is the point that Keith Lawrence and Terry Keleher makes about systematic racism in their paper *Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities in Structural Racism*, that black people by definition cannot be racist for they do not possess the power to back up their acts of discrimination.³⁷ From this dimension, black African migrants in Berlin become the oppressed by virtue of them not having economic power. White Germans then by way of their strong social identity cohesion as the dominant group, are positioned to the place of the oppressor.

*An oppressor is one who uses her/his power to dominate another, or who refuses to use her/his power to challenge that domination. An oppressed is one who is dominated by an oppressor, and by those who consent with their silence. Oppression is the power and the effects of domination.*³⁸

37 <http://www.intergroupresources.com/rc/Definitions%20of%20Racism.pdf> [Accessed on 25th October 2015]

38 <http://www.intergroupresources.com/rc/Definitions%20of%20Racism.pdf> [Accessed on 25th October

Black African migrants in Berlin should form their own unique coherent social identity as a community. This way they will build power as a connected community and therefrom using this to influence policy for the betterment of their own social group. But to do this, they will need to do two pertinent things. First and foremost, they must decolonize the self, from the mentality of always trying very hard to integrate into white society in the absence of economic power.³⁹ The concept of decolonization raises fundamental questions about a framework of self-determination to a people that have been historically conditioned and forced to think and live in a particular way (Wilder 2015:1). Second, to become conscious of the fact that in every competitive society such as German, black African as a people can never make economic progress, without having strong solidarity to their African heritage from where they ought to erect their strong social connectedness to successfully compete.

Having elucidated the strategies to counter racism in the Berlin context, in my view, is a good thing. However, without looking at the broad factors of the religion, economics, poverty and governance in Africa on the one hand, and the hypocrisy of western nations, on the other hand, would render this whole discussion incomplete. Because it is precisely these very factors that play into the racial stereotyping of black African migrants in Berlin.

6.2 Chapter Summary

In chapter 6 the fourth element of planning in the cycle of missionary praxis was elaborated. Again the focus here was on integrating the qualitative data gathered to the three appropriate anti-racism strategies. This in itself was the plan of action in mitigating racism in Berlin.

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39 The idea of decolonization is applied here to white colonial fantasies that imprisoned black psyche whereby, black bodies are gazed at, spoken to, assaulted and injured [Kilomba 2008:138]

Summary/Conclusion

This study dealt with the primary question of why is the subject of racism still relevant for Black migrants in Berlin? And so, the researcher employed the cycle of missionary praxis as a guiding core framework for the whole discourse. Hence all the four dimensions of the cycle were used, these are: identification, context analysis, theological reflection and planning for action.

The relevance of this particular study was based on the data gathered from the study participants, who affirmed of experiencing racism in Berlin almost on a daily basis, in public spaces and at their respective places of work. Therefore, the study looked briefly at the political history, the cultural mind-set and the economic factors rooted in the fear of migrants coming to Germany to take up jobs from the locals and abuse of social welfare benefits.

We then looked at how the Bible and theology inform the human value of people. Because it was very important for the researcher to recommend anti-racism strategies that local churches in Berlin can apply to counter the evil of racism. It must be noted that the researcher attempted throughout the entire discursive process to integrate the data gathered to relevant theories of racism.

In the last chapter, the researcher argued that mapping out a practical strategy on how to deal with racism alone, without as well looking at the broader factors on the African continent, which reinforce racial stereotype in Berlin; and the hypocrisy of western nations would be disingenuous. Hence, the inclusion of the following aspects was deemed to be imperative: religion, economic, reality of poverty and bad governance.

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Appendix A: INTRODUCTION LETTER

Department of Christian Spirituality
Church History and Missiology University
of South Africa
PO Box 392
UNISA
0003□

04 March 2015

TO WHOM IT MAY CONCERN

Dear Sir/ Madam

As supervisor of the Masters of Theology in Missiology degree mini-dissertation on the project of Paul Simandala Mapani; I hereby affirm that he is a bona fide postgraduate student of the University of South Africa, who is doing a research project entitled: *Dungeon Memories: Black Africans' Experience of Racism in Berlin Today*

In his research, he aims to examine why the subject of racism is still relevant for black Africans in Berlin. I commend him to you, with the request that you assist him in pursuing this important research topic. His contact details are: 00-49-15155330274 (mobile telephone) and smapani@yahoo.com (email address) If you have any questions about this research project, you are welcome to contact me at the departmental address above or by telephone at (012) 429-4078 or 0823343739 (mobile)

Yours sincerely

Prof RW Nel□(Supervisor)

Appendix B: LETTER OF CONSENT

Dear Respondent

Thank you for choosing to participate in my Master's research study. The focus of the study is on black Africans migrants' experience of racism in Germany. In order to attain information that is relevant, I would like to explore your experience of racial discrimination as a black African migrant in Germany, and the ways in which you cope with it. And your thoughts on how the Church has assisted or not assisted you. I am interested in your perspective of migration, race and racism, with the hope that your experience will highlight the link between racial ethnicity and discrimination towards black African migrants in Germany.

Your participation in the research will take a form of taking part in a scheduled interview consisting of 25 questions, lasting approximately 1 hour and 30 minutes. Each interview will be transcribed. You will also be given the opportunity to read the transcripts and offer your input and feedback.

Please note that:

- You are under no financial obligation.
- All information will be treated in the strictest confidence. Your name will not be reflected in the dissertation, nor will I reveal your name to anyone.
- You can withdraw from the study at any time that you choose. However, it is hoped that you will find the conversations beneficial and that they will be helpful in your understanding of your experience as a black African migrant in Germany.

Thank you again for agreeing to participate.

Name: _____ email: _____

Date: _____

Signature: _____ Tel #: _____

Appendix C: INTERVIEW SCHEDULE QUESTIONS ON BLACK AFRICANS EXPERIENCE OF RACISM IN BERLIN TODAY

Name of participant: _____

Gender: Male/Female

Age group: _____

Date: _____

1. Have you had any negative or bad experience of racism in Berlin?
2. Could you think of one particular experience of how you experienced racism?
3. Do you think black Africans have a bright future in Germany/Berlin?
4. Do you think your skin colour matters when it comes to job opportunities?
5. What is your view on the way that black Africans are portrayed in the print media, TV? And street billboards in Berlin?
6. How do you personally deal with it, when you experience racism?
7. Does your local faith community or belief in God help you to deal with racism?

Signature/Date: _____

Appendix D: BRIEF BIOGRAPHIES OF PARTICIPANTS

Participant 1 a male in his mid-30s and was born in Senegal. After secondary he moved to Paris, France where he received his BA degree. Upon completion of his studies, he struggled to find a job in France. As a result, he relocated to Berlin, Germany where he has been staying for over 2 years. He now works in a hotel as a cleaner, he is married and together they have a daughter a child.

Participant 2 was a 29 years old male, originally from Ghana a son of an *Imam* (worship leader at a mosque). He left Ghana for Tripoli, Libya when he was 16 years old. He stayed in Libya for 8 years and after which, he moved to Italy where he stayed for close to 4 years. He is married to a fellow Ghanaian and together they have 4 years old boy and live in a refugee centre. Their chances of staying in Germany are slim because the Federal Republic of Germany regards Ghana as a safe country.

Participant 3 is a married woman in her late 30s. She has three children. She was born in Ghana but has been living in Berlin since she was fourteen. She moved to Germany with her mom and her stepfather who happens to be a white German. But she has never been back to Ghana ever since she left.

Participant 4 is 35 years old. He is originally from Ghana and has been living in Berlin, Germany for 6 years. He came to Germany from Libya across the Mediterranean Sea via Italy. He has no formal education seeing he never completed his secondary school, but has a casual job.

Participant 5 is a man in his late 30s, originally from Nigeria. He has been living in Berlin, for 18 years. He is married and has three young children. He runs his own freight export business

Participant 6 is 50 years old and comes from Ethiopia. He has been living in Berlin for over year, he came to Berlin in January of 2014. But before that he, his wife and their

three children lived in Russia for 5 years. He attends an Ethiopian Christian Church in here in Berlin.

Participant 7 is a 35 years old female she comes from Ivory Coast and has been living in Berlin for 3 years. She is married to a male white German and together they have a 2 years old daughter. Although she has a formal BA degree from her homeland, she hasn't been able to find employment.

Participant 8 is a married man in his mid-30s, originally from Tunisia. He has been living in Berlin for over twelve years. He speaks German fluently and works in a *factory*.

Participant 9 is a woman in her late twenties and is married and comes from Tunisia. She has been living in Berlin for 3 years. She holds a Bachelor degree in information systems. Currently, she is doing a German language course for academic purpose. She is doing this course as a formal prerequisite for entry to the masters' program degree, which she intends to pursue next year.

Participant 10 is a married woman in her early thirties and has three children. She is originally from Nigeria and has been living in Berlin for 8 years. She is a stay at home mom.

Participant 11 is a man in his mid-40s and has been living in Berlin for more than twenty years. He works in a factory in the logistics department. He lived in the southern part of Germany for a couple of years before moving to Berlin.

Participant 12 is a lady in her mid-20s, originally from Kenya. At the time of the interview, she had been living in Berlin for just two weeks. She is doing her degree in business studies at HTW University.

Participant 13 is a man in his mid 20 years and is a student. His mother is white German and his father is Ghanaian. He was born in Berlin. He has two siblings and is currently studying for a bachelor's degree in business administration.

Appendix E: INTERVIEW SCHEDULE RESPONSES

Interview Schedule Number 1

Name of participant: Anonymized

Nationality: Senegalese

Gender: Male

Telephone Number: Withheld

Age Group: 30-35

Date: 23rd May 2015

1. Have you had any negative or bad experience of racism in Berlin?

He affirmed that he has had many bad experiences of racism in Berlin.

2. Could you think of one particular experience of how you experienced racism?

Early this year three white young male Germans approached me on a local passenger train, they hurled insults at me and shouted nigger. I was very afraid, shocked, and angry at the same time. Although they didn't know me they were determined to attack me because I was black.

3. Do you think black Africans have a bright future in Berlin?

Here it is interesting to note how respondent answered to this question. *Es ist eine sehr gute Frage, aber man kann nicht sagen ja oder nein* (its a good question but a person cannot say, yes or no). One cannot tell how the future for black Africans will be in Berlin. But latter in our conversation he was out rightly forthcoming, by saying that he sees no future for people like him in Berlin. However, he hopes that things will

be much better for his young daughter when she grows up. Here, he added that main Germans employers according to his experience prefer employing a white person to a black Africa. Pointed out that they don't always categorically verbalize it, but it's obvious to the discerning eye. It's fascinating that respondent sympathized with Germans' frustration towards foreigners, who just come to Berlin for economic reasons. He said he would probably have the same animosity towards foreigners, if he were in the Germans' position. He reasoned that the grim economic conditions in some African countries exacerbate racial stereotyping of black people. His last point was that he and his wife would try the best amidst all the racism to build a future for their daughter.

4. Do you think your skin colour matters when it comes to job opportunities?

His answer was very emphatic, that one's skin colour is so important in Germany's scheme of things. He compared this to France where he was a university student for 7 years that, the French people have a deeper understanding of black Africans than the Germans. He added that the only reason came to Berlin was because they are more job opportunities than in France. Otherwise, he would have opted to remain in France. Although he is underemployed he thinks he is much better in Germany than in France, economic wise.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

The respondent's view was that the print media in Berlin portrays black Africans as being dangerous. On television, however, his take was that black people are depicted sometimes more positively. About the depiction on street billboards, He said Africans are constantly shown as primitive. He also pointed out that there is an underlining fear in German society of black Africa men marrying or getting involved with German women. He also mentioned that some Africans get involved in drug-related incidences and other criminal activities and thereby

reinforcing the negative picture of Africans in general. He added that not all Germans are bigoted towards black Africans. His view was that there is a need for black people to have more contact with Germans for them to open up and build trust.

6. How do you deal with racism personally when you encounter it?

Here he answered by saying *Früher war ich spontan und ich wollte immer kämpfen* (in the past I was always spontaneous and I always wanted to fight back). *However, that I have a family I must control myself as a good example to my child.* So, according to the respondent he deals with racism by simply being calm and not responding to attacks he encounters.

7. Does your local faith community or belief in God help you to deal with racism?

He stated that faith in God is a very important aspect of his daily life. So, it helps him turn the racist experience of everyday racist to God through prayer. He said belonging to a multicultural Church denomination composed of white German speakers, and a French speaker of African origin helps him understand better racial stereotyping. But one incidence he narrated in this regard shocked me. He talked of experiencing blatant racism at another Church they visited with his wife. Where his wife was denied to partake of the Eucharist, and when he asked the minister afterward as to why he did this. He answered that he thought his wife was not a Christian. To this he responded, *but how can you tell she wasn't a Christian. In any case, if she was not one she would not have attempted to go the altar*

He talked about strange behaviours on the part of some white people in his local church. When different cultures in their Church come together to prepare their local dishes to celebrate Holy Communion in inter-cultural fellowship. He was very much bothered by a remark made by one of the white Church members that said: *African food stinks, so*

please open the windows for fresh air. Astonishingly, according to him, the lady who made this humiliating remark showed no sign of feeling any sense of remorse.

Interview Schedule Number 2

Name of Participant: Anonymized

Nationality: Ghanaian-German

Gender: Female

Telephone Number: Withheld

Age Group: 35-40

Date: 27th May 2015

1. Have you had any negative or bad experience of racism in Berlin?

The respondent gets very emotional when responding to this question. The answer is very simple, she came to Germany many years ago as a child; and according to her racism is an evil she has to endure with on a daily basis ever since she can recall. I could feel and see the anger and frustration even as she narrated her ordeal of living in what she considers a racist society. It felt as if she was yearning to talk to somebody and vent out her daily frustration of racism.

2. Could you think of one particular experience of how you experienced racism?

There are many horrible experiences of racism I have endured since coming to Germany. One time I was on the U-Bahn (underground train) with my two girlfriends, a white German male confronted us, and he asked us if he could fuck our mothers and us. He said schwarze Prostituierte und schwarze Leute sind Ärsche (black prostitutes and black people are shit). A black male stranger attempted to come to our

rescue by telling the white man to stop abusing us. But the white man attacked the black man badly. He had blood flowing all over his face. The police apprehended the culprits and the criminal case is now with the local courts. The accused blamed us saying we insulted him for no apparent reason and that's why he reacted the way he did.

She also talked about the racism she suffered as a child at the hand of her step-grandmother. For context sake, a little explanation is necessary. The respondent mother married a white German man when they were still living in Ghana. But later they relocated to Berlin together with her. She said her step-grandmother racially abused her many time. It was only after she visited Ghana that her mentality of viewing Africa as a primitive land changed.

3. Do you think black Africans have a bright future in Berlin?

She firmly stated that black Africans have no future in Berlin. Here she gave an example three of her best black friends who were born in Germany, went to German schools and studied nursing at university. But struggled to find any decent job in Berlin. As a result, they relocated to the United Kingdom where they became better off. She also mentioned about the racial stereotyping her two young children experience at their primary school concerning their skin colour and crisp hair. The respondent often lodged a complaint about this to the teachers. But their response was one of dismissing and minimizing the abuse She became very frustrated for them not wanting to face the reality of race relations.

4. Do you think your skin colour matters when it comes to job opportunities?

Here her husband said colour matters, this is something that he experiences at his workplace. He works as a dishwasher in a restaurant, and according to him, non-German whites, for instance from Spain and Greece are treated better than him even though they all do the same Job.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

Here she responded by saying don't you watch German television programs about Africa, she asked? I told her I wanted to hear views. She says she gets very embarrassed every time she watches television with her children and watches all the deplorable pictures about starving children. Her children often ask her *why don't they have enough food in Africa?* She says its difficult to educate her children by saying that not everyone in Africa is starving because see the same bad images somewhere else.

6. How do you deal with racism personally when you encounter it?

Her answer was *I fight back if they insult me I do the same.* She mentioned that: *white people here think I don't speak German, sometimes they start talking bad things about me even when they don't know me, they just assume because I am African I must be lazy and living off a social welfare pay cheque.* She then laughs and says *I answer them German then they get very shocked when I say I am German and grew up here, so fuck off. They look very surprised because I speak perfect German with a Berliner accent, yet I am black.* She laughs.

7. Does your local faith community or belief in God help you to deal with racism?

She identifies herself as a Christian but says she is not an active Christian because she hardly attends Church services. Therefore does not attach faith to God as a possible help in dealing with racism.

Interview Schedule Number 3

Name of Participant: Anonymized

Nationality: Ghanaian

Gender: Female:

Telephone Number: Withheld

Age Group: 30-35 years

Date: 27th May 2015

1. Have you had any negative or bad experience of racism in Berlin?

He affirmed of having a number of bad experiences of racial encounters. It was visible from his body language and demeanour that he was emotionally wounded because he broke down when narrating his experience

2. Could you think of one particular experience of how you experienced racism?

As a dishwasher in a big hotel, his job involves working on shifts He thus works sometimes from 10:00 pm -6:00 am and his mobile handset should be on at all times because he can be called at any time when needed. Against this background, he said a number of times he has been threatened by neo-Nazi skinheads because they often carry out their racist hate crimes at night.

When I asked if he has been physically attacked before, he said no. But I am afraid that one night they may beat me up. One evening when I was going to work they asked me where I was going? I told them *Ich gehe zur Arbeit* (I am on my way to work) then *one of the guys spit on my face and pushed me and said, why do you come here to get our jobs you stinking, ugly schwarzes Ding* (black thing). *I was so afraid but*

thank God they did not harm me.

3. Do you think black Africans have a bright future in Berlin?

Keine Zukunft hier (no future here). If I he knew this about Germany I would not have risked my life to come to this country. Even if I am able to work here, I cannot save any money or send anything to my sister back in Ghana, because rent and life here is expensive.

4. Do you think your skin colour matters when it comes to job opportunities?

Here he responds by saying: *Why do you think our own kind are just good for cleaning white people's dishes?* He adds if our own leaders were not corrupt I would not be here doing this job. He said he was embarrassed to tell his relatives back in Ghana the kind of job he does.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

He said he does not watch television frequently because of coming home very late tired, but he said he doesn't like what he sees on television about how white people think of black people.

6. How do you deal with racism personally when you encounter it?

Apart from his wife, he said, I am the second person he has told about his bad experience of racism in Berlin. He doesn't want to talk about it much. And thinks that talking about it just brings more pain, as a result he keeps quiet and ignores it, *that is life* he said.

7. Does your local faith community or belief in God help you to deal with racism?

He said he attends a predominantly indigenous African Church because he comes from a Christian background. But in his view, at his church, they don't want to talk about racism openly. When asked why? He said, *the Church people are afraid of the white people.*

Interview Schedule Number 4

Name of participant: Anonymized

Nationality: Ghanaian

Gender: Male

Telephone Number: Withheld

Age group: 25-30 years

Date: 6th September 2015

1. Have you had any negative or bad experience of racism in Berlin?

Yes, I have had very bad experience of racism. He responded

2. Could you think of one particular experience of how you experienced racism?

He narrated an incidence when he first arrived in Germany; he was forced to strip naked by the *Deutsche Polizei* (German Police). He was not sure at first why they did this humiliating action to him. Even though at the time his command of German was that perfect, he did, however, gather from the conversation that was going on, that there was a racist motivation behind the arrest. The authorities suspected him of having entered Germany illegally, not taking into account that he had shown them his Italian identification card which allows any European citizen free movement.

3. Do you think black Africans have a bright future in Berlin?

Oh no Blacks have zero bright future here, you see the whites think a nigger is no good here. He continued by justifying his stay in Berlin, by saying, most blacks come here because of there are no sufficient jobs in Africa. And as such, he was very angry towards African political

leaders, whom he alleges destroyed the continent. As if to console his frustration, he asked me: *if things were nice in Ghana, do you think I would have come here and be treated like a slave?* He continued by saying, in Libya where he spent over 10 years black Africans under colonel Gadhafi were better off than in Germany. His thinking is that Gadhafi was a great leader, who wanted to unite the whole of Africa that's why the westerners plotted his demise.

4. Do you think your skin colour matters when it comes to job opportunities?

The participant again he answered in the affirmative. He tells of the racist ideology that is unmistakably manifest in the social housing compound where he lives in a community set up, with dozens of Syrian refugees. He talked about how the Syrian people are preferred, even when it comes to manual jobs than blacks. He gave an example of having been denied a job as a cleaner in a restaurant three times, on the premise that his legal status did not allow him to do what they call here as *Schwarzarbeit* (a manual job done illegally). Astonishingly, the same prospective employers offered the same job to a Syrian who had the same legal status as my interviewee.

5. What is your view in the way that black Africans are portrayed in the print media, television and street billboards in Berlin?

He said, white people in this country certainly have nothing positive to show about Africa.

6. How do you deal with racism when you encounter it?

He reckons here that the only way he deems appropriate in fighting racism is to speak out aggressively, and if need be, fight physically. He told a story of getting involved in a physical fight with three white Germans who were verbally abusing him at a nightclub. They said to him *Schwarze stinken wie Scheiße, sie müssen raus aus Deutschland* (blacks stink like feces they must get out of Germany).

7. Does your local faith community or belief in God help you to deal with racism?

He is a strong conservative adherent to his Islamic faith. He regards this whole world, including Berlin as Allah's house. This belief consoles him to fight injustice. For in his frame of mind, when the *Mahdi* comes all shall follow his ruler-ship.

Interview Schedule Number 5

Name of Participant: Anonymized

Nationality: Ethiopian

Gender: Male

Telephone Number: Withheld

Age Group: 45-50 years

Date: 5th October 2015

1. Have you had any negative or bad experience of racism in Berlin?

He said he has experienced some very uncomfortable moments when using public transport in Berlin. He talks about white people not wanting to share a seat with him. He talked about how this situation makes him very uncomfortable as an African that is used to sharing things with others when they need help. Interestingly wise, he mentions that to the white people this act of overt discrimination does not seem to bother them. Surprisingly, he is reluctant to call this kind of action as racism.

2. Could you think of one particular experience of how you experienced racism?

He could not point to one particular incident of having experienced racism. Even though he talked again, about the feeling of total rejection and social isolated when white Germans opt not to seat next to him and his 4 years old son, on public transport.

3. Do you think black Africans have a bright future in Berlin?

He remains optimistic that if he can master German well, and have a *Niederlassungserlaubnis* (permanent residence permit) the chances of getting a decent well-paying job may be available. But at the same

time, he wondered whether a bright future could be really guaranteed for black people in German society.

4. Do you think your skin colour matters when it comes to job opportunities?

He says he is not sure because he still does not have legal status to stay for a long time in Germany. Because under German law one is not permitted to do any kind of paid job, until he or she is granted legal status to work, this applies to refugees and migrants as well. But he surmised that based on the observation he has made at fellow Ethiopians that struggle to get decent employment; he thinks the system favours people who are white.

5. What is your view in the way that black Africans are portrayed in the print media, television and street billboards in Berlin?

Fascinatingly, he used the term *mixed* to answer this question. According to him, the media and other publishing houses in Berlin that depict black Africans in public spaces do depict both the bad and the good aspects. His view is that it depends on how one looks at what is broadcasted.

6. How do you deal with racism when you encounter it?

His stance is that of ignoring it because he does not want to dwell on it. And expand his valuable energy on what he calls *intolerant perception of others by others*. When asked him further that simply ignoring something will not change something. He responded: *people will always think the way they want to think about others, even when they know full well that it's wrong. So why waste your energy trying to change them?*

7. Does your local faith community or belief in God help you to deal with racism?

He says he was raised Ethiopian Christian Orthodox, and although he doesn't attend regularly Church services here in Berlin, he still relies

on faith in God when life gets difficult. He thinks the Christian Orthodox tradition here in Berlin is not so much strong on Christian fellowship. An aspect he says is very much important when one needs assistance. He says, at his Church people gather twice weekly for prayers and listen to a sermon, but they really don't interact so much.

Interview Schedule Number 6

Name of Participant: Anonymized

Nationality: Ivorian

Gender: Female

Telephone Number: Withheld

Age Group: 35-40 years

Date: 6th October 2015

1. Have you had any negative or bad experience of racism in Berlin?

She answered in the affirmative.

2. Could you think of one particular experience of how you experienced racism?

Like the others, she narrated what happened one day when traveling on the *Berlin U-Bahn* (underground train). A white woman was seated adjacent to her with her young daughter aged about 7. Suddenly, the child pointed at her, *Mami, Mami ein schwarzer Affe* (mum, mum a black Ape). To her complete shock, the mother to the child said nothing and didn't give an apology to her. Neither did she the little one. Upon disembarking from the U-Bahn she approached the mother to the child and said, *if I am a black Ape, you are a white Ape*.

3. Do you think black Africans have a bright future in Berlin?

She responded, no. Her reasoning here was that because Germans think themselves as being more important and superior than black people, they will always not treat Africans as normal humans.

4. Do you think your skin colour matters when it comes to job opportunities?

Of course black people have fewer opportunities in Germany. She referred to her bachelors' degree that does her no good in Germany. Despite completing the German language course and other refresher courses to gain better job prospects she still remains unemployed.

5. What is your view in the way that black Africans are portrayed in the print media, Television and Street billboards in Berlin?

Her rationale is that every country has the good and the bad, the positive and negative. But in Germany, the tendency is that majority of the time Africa is represented as a place where the bad and ugly occur.

6. How do you deal with racism when you encounter it personally?

In her early days, she explained that it was very difficult for her to find an appropriate way to deal with racism. But as time went by she devised an option of ignoring it. Her ultimate answer here is that: *Ich weiß wer krank ist* (I know who is sick) referring to those who perform racism.

7. Does your local faith community or belief in God help you to deal with racism?

She says many Africans are spiritually oriented by nature. Hence, this disposition helps her to gather spiritual strength, in times when she feels that those who have a sick mind are dehumanizing her humanity.

Interview Schedule Number 7

Name of Participant: Anonymized

Nationality: Kenyan

Gender: Female

Telephone Number: Withheld

Age Group: 25-30 years

Date: 8th October 2015

1. Have you had any negative or bad experience of racism in Berlin?

Her take on this one was that she has not encountered plain racism in the two weeks that she has been in Berlin. She concedes that being a new resident in a big and diverse city as Berlin for just 14 days, may not have exposed her to other subtle realities embedded in the German culture, which she might not be aware of. She does, however, reckon with *the strange, suspicious, and at times even policing gazes* she receives from the locals when she ventures out into public spaces as a black woman.

2. Could you think of one particular experience of how you experienced racism?

She admits of not having had encountered blatant racism for the few days that she had been in Berlin. But said, when white people gaze at her suspiciously as a black person for instance, when she goes shopping. The message she interprets from these scrutinizing pejorative looks is that you don't belong here. For Angela, the line gets blurred sometimes, between racist looks as it were; and just a pure curiosity for white people who come into close proximity with black people for their very first time.

3. Do you think black Africans have a bright future in Berlin?

Paradoxically, in relation to the first two questions, she sounded very optimistic. She said *things would change with time*.

4. Do you think your skin colour matters when it comes to job opportunities?

In her own words she responded *it is too early to tell*. Because as a full-time student she thinks she could only answer this question properly, once she has completed her studies and is ready for the job market.

5. What is your view in the way that black Africans are portrayed in the print media, Television and Street billboards in Berlin?

Black people are portrayed as beggars.

6. How do you deal with racism when you encounter it personally?

It is difficult to tell at this early stage of my stay in Berlin. She added, *After all it's the first time that I find myself surrounded by a sea of white people, in Kenya we don't have so many whites.*

7. Does your local faith community or belief in God help you to deal with racism?

Initially, she was mute in her response, she did however, attest to the fact that God is the central figure in her life

Interview Schedule Number 8

Name of participant: Anonymized

Nationality: Ghanaian-German

Gender: Male

Telephone Number: Withheld

Age Group: 25-30

Date: 15th October 2015

1. Have you had any negative or bad experience of racism in Berlin?

Yes, I have had a bad experience of racism in Berlin.

2. Could you think of one particular experience of how you experienced racism?

One fateful day, a total stranger accused him of having stolen an item in a supermarket. Even when it was obvious that he hadn't stolen anything. The man insisted that Gabriel had stolen his money as well. *Der Indianer hat mein Geld gestohlen* (The Apache stole my money). The man referred to him as Apache or native Indian, because he is what they usually call as *gemischtes Kind* (mixed child) in German. His father is Ghanaian and his mother is German. The word Apache was intended to humiliate Gabriel, both as an uncivilized person and as somebody who does not belong to a German heritage, rather as a person who takes what does not belong to him.

3. Do you think black Africans have a bright future in Berlin?

He says, I don't really know. I cannot say for sure.

4. Do you think your skin colour matters when it comes to job opportunities?

I don't think it matters, but in my case, I have never had a bad experience as it relates to job opportunities

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

On this one, his assessment was that Black Africans are most of the time shown as extremely underdeveloped and so, this stereotyping of the whole continent become normalized in the German media.

6. How do you deal with racism personally when you encounter it?

He mentioned that when he encounters racism he makes of trying to explain to the perpetrator the harm and damage it causes. And if they choose not to listen, he withdraws and tries to seek for an answer about why the person wasn't willing to listen. In his view when you approach any sane person in a humane and respectful manner, it's natural for them to listen.

7. Does your local faith community or belief in God help you to deal with racism?

Not at all I don't believe in God, he responded. What helps him, though, is a personal affection with his family and relatives that gives him mental strength to deal with racism.

Interview Schedule Number 9

Name of participant: Anonymized

Nationality: Malian

Gender: Male:

Telephone Number: Withheld

Age Group: 40-45

Date: 18th October 2015

1. Have you had any negative or bad experience of racism in Berlin?

I have had many experiences of racism, as a black man living in Berlin.

2. Could you think of one particular experience of how you experienced racism?

He discussed his treatment as a second-class citizen at his place of work. He has been living in Berlin for more than 20 years, he speaks German very fluently, has legal status for staying in Germany. And has practical training experience as a factory worker. But in spite of these factors, he is treated subserviently at work in relations to his white colleagues, many of whom are much less experienced than he is. He mentioned that more than once, his salary was not paid for no apparent reason.

He also referred to the blatant disrespect towards black people by employees at (*Landsamt für Bürger und Ordnungsangelegenheiten* (Regional office for Citizens and Regulatory affairs), treated him and his African friends; *they treat you as a person who does not know his rights, kind of like a child.*

3. Do you think black Africans have a bright future in Berlin?

Paradoxically, he is optimistic about the future in Berlin. When further

asked why he thought so. His reasoning was that Germany is changing and nothing stays the same.

4. Do you think your skin colour matters when it comes to job opportunities?

He said in Germany once a foreigner you remain a foreigner. People with black skin, according to him, are commonly viewed suspiciously. So, good job opportunities elude black Africans. He added that's is why you see many blacks here doing all the low jobs which Germans don't want.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

He was very straightforward on this one. He said, *black people are always portrayed as: uneducated, unqualified and as people who can't learn.*

6. How do you deal with racism personally when you encounter it?

I always try to stay positive, not focussing on the negative occurrences, and being hopeful about my future. I am here to earn a decent living for my family, through my own hard work; I am not stealing from anyone.

7. Does your local faith community or belief in God help you to deal with racism?

Faith in God helps me a lot. At Church when I meet my friends we talk about our challenges in Berlin and share ideas about what to do. Furthermore, he said: The people at Church are my friends and family. Some of them are living for much longer time here, and they tell others how to deal with white people. Most whites fear black people because they think we only come here we take their, jobs, take the women and sell drugs.

Interview Schedule Number 10

Name of Participant: Anonymized

Nationality: Tunisian

Gender: Male

Telephone Number: Withheld

Age Group: 30-35

Date: 1st October 2015

1. Have you had any negative or bad experience of racism in Berlin?

He did not categorically affirm to having any bad experience of racism in Berlin. Apart from strange gazes he receives from his white neighbours, he sounded pretty oblivious from racist encounters other participants attested to.

2. Could you think of one particular experience of how you experienced racism?

Despite having had lived in Berlin for over 12 years, he did not refer to any particular racial incidence. During much of the interview, he sounded very positive about black-white relations in Berlin in general.

3. Do you think black Africans have a bright future in Berlin?

He was more tentative with his positivity; his personal view was that there is 50/50 % chance for a bright future for Africans. His take is was that if Africans fully integrate into German society by mastering the language, acquire the needed practical skills and, show themselves friendly; the probability of a brighter future is there.

4. Do you think your skin colour matters when it comes to job opportunities?

The issue of skin colour definitely does play a role on how job opportunities are distributed according to him. *Die Weißen haben mehr Gelegenheiten* (Whites have more opportunities). *It's like an unwritten law* he said. *Everyone knows this happens but they don't openly acknowledge this.*

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

He took his usual optimist view which is that not all what is shown in the German media is was negative. I further asked if he could point to one specific television program where they air a positive image about Africa or its people. His response was that he couldn't immediately think of one, but he was certain that there was such program.

6. How do you deal with racism personally when you encounter it?

I have never really dealt with hard-core racism, but if it happens I will just calm down. If you react you make the situation worse, so the best one can do, is to ignore the situation and walk away.

7. Does your local faith community or belief in God help you to deal with racism?

He is a Moslem and so going to the mosque once in a while is good, he said. There he finds spiritual strength. But he added that he does as well pray at home. According to him, *Allah plays a very important role in his life and that of his family.*

Interview Schedule Number 11

Name of Participant: Anonymized

Nationality: Tunisian

Gender: Female

Telephone Number: Withheld

Age Group: 25-30

Date: 1st November 2015

1. Have you had any negative or bad experience of racism in Berlin?

I have bad experience of elderly German women treating me disrespectfully whenever I use the public transport.

2. Could you think of one particular experience of how you experienced racism?

Her command of German is still relatively not strong. She refers to a situation on the bus when other German passengers were saying something negative about Africa whilst looking at her. She could not understand exactly what was being said. But from their body language and gaze, she could tell she was the target of those disparaging remarks.

3. Do you think black Africans have a bright future in Berlin?

She was very doubtful and said when she moved to Germany three years ago to join her husband, she thought it would be easy for her to get a good job since she holds a bachelor degree. But that dream began to fade away. She is now thinking of going back to university to do her Masters degree in order to have better chances for employment. But she would first need to do another course in German, for her to stand any chance of admission at any university in Germany. All these factors

make her doubt if black Africans have really a bright future in Berlin.

4. Do you think your skin colour matters when it comes to job opportunities?

Definitely, she said. *If this was not the case I would not be employed to do manual jobs, which even Germans with no high school certificate would never dream of doing.*

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

Immer negativ, negativ ist, wie sie über Afrika denken (Always negative, negative is how they think about Africa).

6. How do you deal with racism personally when you encounter it?

She said the best response is to *cool bleiben* (remain calm), and not to think about it too much but rather to just ignore it and concentrate on what matters.

7. Does your local faith community or belief in God help you to deal with racism?

She thanks Allah for the strength. *Without the help of God (Allah), I would not have managed to deal with different cultural shocks in Berlin.*

Interview Schedule Number 12

Name of Participant: Anonymized

Nationality: Nigerian

Gender: Male

Telephone Number: Withheld

Age Group: 35-40

Date: 31st October 2015

1. Have you had any negative or bad experience of racism in Berlin?

I have not really experienced racism, but I know of friends who have.

2. Could you think of one particular experience of how you experienced racism?

Considering how he answered question 1, it was surprising that he said he had a bad experience on the public transport twice. May be it had to do with his understanding of racism.

The first incidence was a lady who didn't want to share a seat with him on a bus. A white lady disgustedly signalled to him that he was stinking. But that wasn't true because he was very tidily dressed and clean. So the reaction of the white lady had nothing to do with odour, but something more sinister, according to him.

The second incidence had to do with his daughter. One day his three-year daughter was happily signing, whilst travelling on a train like any other little child would do. Some stranger who was seated a couple of seats behind them had the audacity to tell the little girl to *shut up* even though there were other white kids around doing the same.

3. Do you think black Africans have a bright future in Berlin?

His understanding was that *...plenty of opportunities in Germany exist; one has just to adopt a more positive mentality. And also acquire the necessary information on how to navigate the German bureaucratic system.* He asserted that there are some black Africans who have *made it big in Berlin.*

4. Do you think your skin colour matters when it comes to job opportunities?

O yes it matters, you see they look for whites first, then people of mixed origins, followed by the browns and lastly the blacks.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

Here he was extroverted. He mentioned that they (German television/media) relish showing a bushy Africa and suffering people. His assessment was that over 75 % of what is portrayed about Africa on television is very negative.

6. How do you deal with racism personally when you encounter it?

The best way is not to be aggressive but to stay calm and talk to the person by explaining to them their bad behaviour or actions.

7. Does your local faith community or belief in God help you to deal with racism?

He is has a strong Catholic Church background. His belief in God helps him a lot. Hence forgiving racist people should be part of the Christian faith because the bible and the teachings of Christ compel us to do so. For him, Jesus Christ forgave us, so we too should do the same.

Interview Schedule Number 13

Name of Participant: Anonymized

Nationality: Nigerian

Gender: Male

Telephone Number: Withheld

Age Group: 30-35

Date: 31st October 2015

1. Have you had any negative or bad experience of racism in Berlin?

Yes I have.

2. Could you think of one particular experience of how you experienced racism?

On a number of occasions, she had neighbours complaining about her loud children when they played. She had notes shoved underneath the entrance to her apartment door by the same neighbours. Ironically, they never complained about other white Children in the same block of apartments. The only logic explanation for this according to her was racism.

3. Do you think black Africans have a bright future in Berlin?

She was very optimistic and said one shouldn't only interact with fellow Africans. But rather they should expose themselves to the possibility of opportunities out there and adopt a more positive attitude on life in Berlin. She said education in Germany is very cheap, black Africans have a good future if they persevere.

4. Do you think your skin colour matters when it comes to job opportunities?

She admitted that that black Africans are at the end of the ladder when it comes to job opportunities. But that doesn't stop one from keeping on trying.

5. What is your view in the way that black Africans are portrayed in the print media, television and on the street billboards in Berlin?

The media in Germany shows negative images about Africa, but some things are true. Such as the corruption, crowded dirty towns were people in the informal settlement just dispose off garbage anywhere.

6. How do you deal with racism personally when you encounter it?

It depends on the situation. Sometimes one need to fight back and tell off the perpetrator, at other times one has just to ignore it and show them how ignorant and stupid they are. As a Christian you ought to aim at being shining examples to others, even to those who offend you.

7. Does your local faith community or belief in God help you to deal with racism?

It's very difficult to live outside one's home country without the help of God. Prayer and remembering certain Bible verses in times of trouble is very important.