

Who Can Speak and Who Is Heard/Hurt? Facing Problems of Race, Racism, and Ethnic Diversity in the Humanities in Germany: A Survey of the Issues at Stake

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Building on Gayatri C. Spivak's seminal essay "Can the Subaltern Speak?" (Spivak 1989), in which she argues that even if those occupying the subject position of the subaltern *can* speak, they will not be heard due to the Eurocentrism underlying power relations, this edited collection offers a forum for analysis of who can speak in the Humanities in Germany with regard to dimensions of race, ethnic diversity, and racism – and of who will be heard. That the contributions comprised in this volume also inquire into who is *hurt* by the social, institutional, professional, and disciplinary logics informing (the opportunity to formulate) current articulations of Humanities research and higher education as well as their reception, highlights the contributors' conviction that there are ethical commitments at stake in discussing these issues. The question whether the subaltern – in this context, Germans of color and migrants (of color) – can speak in the German Humanities, is multidimensional and entails a host of ramifications.

First, there is the question of embodied representation: ethnic minorities and migrants (of color) are hardly represented in Humanist disciplines at German universities in numbers adequate to their proportion in German society at large – not among the student body, and certainly not on the level of scholars/teachers. When contemplating this lack of ethnic diversity, the issue that comes to mind immediately is that compared to other OECD countries, a pupil's educational opportunities in Germany are strongly determined by his or her family's socio-economic background (Kühne/Warnecke 2018). Not only does the German three-tiered system of secondary education put pupils of color and pupils from