

2010

Recommendations
on the Advancement of
Theologies and Sciences
concerned with Religions
at German Universities

Recommendations on the Advancement of
Theologies and Sciences concerned with Religions
at German Universities

2010

Preamble 5

Summary 7

A. Situation and trends 9

A.I Background 9

A.II On the genesis of the academic field in the German higher education system 11

A.III Christian Theologies at German Universities 14

III.1 The evolution of the theological faculties and of theology as a discipline 14

III.2 The relationship between the State and the churches 16

III.3 Academic programs in Christian theology 21

III.4 Students, degrees, and academic staff 25

III.5 Research and the training of young academics 27

A.IV Judaistics and Jewish Studies 30

IV.1 The evolution of Judaistics and Jewish Studies 30

IV.2 Students, degrees and academic staff 31

IV.3 Training of religious and teaching staff 32

IV.4 Research and the training of young academics 35

A.V The study of Islam and Islamic Studies: field and discipline 35

V.1 The evolution of the study of Islam and Islamic Studies 35

V.2 Students, degrees and academic staff 37

V.3 Islamic religious education and instruction 38

V.4 Training of religious staff 41

V.5 Research and the training of young academics 43

A.VI Scientific studies of religions 45

VI.1 The evolution of scientific studies of religions 45

VI.2 Students, degrees and academic staff 47

VI.3 Research and the training of young academics 47

B.	Analysis and recommendations	49
B.I	The theologies in the context of the German science system	49
I.1	Concept and self-conception of the theologies	49
I.2	The location of the theologies in the present university system	53
B.II	Regarding the Christian theologies	56
II.1	Structure and organization of the Christian theologies	56
II.2	Church involvement	61
II.3	Research, teaching and the training of young academics	62
II.4	Ecclesiastical universities	64
B.III	Regarding Judaistics and Jewish Studies	66
III.1	Institutional location	66
III.2	Structure of course programs for Jewish Studies	67
III.3	Training of religious and teaching staff	68
III.4	Research and the training of young academics	68
B.IV	Regarding the study of Islam and Islamic Studies	69
IV.1	Disciplinary reorientation of the study of Islam	69
IV.2	The establishment of theological Islamic Studies in Germany	71
IV.3	Muslim involvement: advisory boards for Islamic Studies	74
IV.4	Training requirements and qualifications in Islamic Studies	78
IV.5	Research and academic regeneration	80
B.V	Regarding scientific studies of religions	81
V.1	Developing the discipline	81
V.2	Institutional location	83
V.3	Teaching and training capabilities	84
V.4	Research and the training of young academics	85
B.VI	Framework conditions for implementing the recommendations	86
C.	List of abbreviations	89
D.	Annexes	92
E.	Literature	154

Preamble

With the recommendations on the development of theologies and sciences concerned with religions presented in this document, the Council of Science and Humanities [Wissenschaftsrat] analyzes the role and the structure of this academic field at German universities in light of the changed conditions in society and higher-education policy. According to the current understanding, the field includes, apart from the Christian theologies the scientific studies of religions and those parts of Islamic and Jewish Studies concerned with the religions of Islam and Judaism. The history of the field reflects the history of the university. For a long time, religion and Church were the dominant reference points for the university as an institution.

The theologies traditionally belong to the three higher faculties. In the course of the differentiation of the sciences since the nineteenth century, the internal distinction developed between Catholic theology and Protestant theology. Also, Jewish Studies, Islamic Studies, as well as scientific studies of religions began to evolve as independent disciplines, even if scientific studies of religions and Jewish Studies were regarded as ancillary to the theologies, until recently.

In today's Germany, this historically strained field of studies faces a society of religious plurality and a public intently aware of religious issues and phenomena. The relevance of the latter for the individual *Lebenswelt* and for the national and global conflict is a topic of controversial discussions. At the same time, the fields of theological and scientific studies of religions are evolving vigorously. Against this background, the Council of Science and Humanities undertook the task to take account of the field of theological and sciences concerned with religions as a whole, formulating recommendations for the advancement of these disciplines that should support them in their contribution to the mastering of new social challenges.

The place of the theologies and sciences concerned with religions should be re-surveyed from three different perspectives: (1) The science system too must react, on a long-term and institutional basis, to the growing plurality of religious denominations in Germany. (2) The highly dynamic development seen in the higher education system – keywords: autonomy of the universities, Excellence Initiative and Bologna Process – leads to tensions between change promoted

through policies pertaining to science and higher education, on the one hand, and the legal status quo in the area of Christian theologies due to constitutional obligations between State and Church, on the other. (3) For this field of studies – as in comparable field-related analyses by the Council of Science and Humanities |¹ – there is also a need for internal analysis, for instance regarding the placing and cooperation of the disciplines and subdisciplines among each other.

The analyses and recommendations of the Council of Science and Humanities focus on structural changes under the existing constitutional church law [Staatskirchenrecht]. Although the letter clearly limits any structural planning for theological faculties or institutes, it allows sufficient space for dealing with above-mentioned scientific and social challenges of our time.

The recommendations in this document, like all other structural recommendations by the Council of Science and Humanities, are aimed at the universities and their operating organizations, and the Federal and Länder authorities. Where appropriate, however, the Christian churches and the Jewish and Muslim religious communities and associations are addressed directly, as they share in the responsibility for organizing the theologies at German universities.

The working group to prepare these recommendations was installed by the Council of Science and Humanities in January 2008. The Council of Science and Humanities would like to thank the Stifterverband für die Deutsche Wissenschaft e. V. for their financing and support of the working group of experts. The working group also included members from outside the Council of Science and Humanities from Germany and abroad, to whom particular thanks are due. The Council of Science and Humanities also thanks additional experts and representatives of the Evangelical Church in Germany [Evangelische Kirche in Deutschland], the German Bishops' Conference [Deutsche Bischofskonferenz], the Central Council of Jews in Germany [Zentralrat der Juden in Deutschland] and the Coordination Council of Muslims in Germany [Koordinationsrat der Muslime in Deutschland], which accompanied the consultation process of the working group through constructive hearings and discussions.

The Council of Science and Humanities passed the present recommendations at its meeting in Berlin, January 29, 2010.

| ¹ In this respect, the Council of Science and Humanities can refer to various structural recommendations and statements on entire scientific fields and their development, e.g: Council of Science and Humanities: "Empfehlungen zur Entwicklung der Agrarwissenschaften in Deutschland im Kontext benachbarter Fächer (Gartenbau-, Forst- und Ernährungswissenschaften)", Dresden 2006; Council of Science and Humanities: "Empfehlungen zur Entwicklung und Förderung der Geisteswissenschaften in Deutschland", Berlin 2006; Council of Science and Humanities: "Empfehlungen zur Weiterentwicklung der Kommunikations- und Medienwissenschaften", in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2007, Vol. I, Köln 2008, pp. 67-222.

Summary

Considering the increasing plurality of denominations in Germany and the growing demand for scholarly expertise on issues of religion, the academic field of the theologies and sciences concerned with religions must be evolved. The Council of Science and Humanities recommends adequate adjustments to the Christian theologies, expansion of Islamic Studies and strengthening of Jewish and scientific studies of religions.

Constitutional law allows sufficient leeway for shaping the relationship between the state and the churches and religious communities according to the requirements of scholarly research in the academic domain, provided all parties are prepared to evolve the institutional instruments appropriate for its implementation.

The disciplines of the theological faculties should cultivate, more than before, their theological coherence, including in research, and take part in trans-faculty, interdisciplinary research to an even greater extent. In view of the ever more exacting professional demands on such training, the institutes engaged in teacher training for secondary religious education (at middle schools and high schools) must meet higher minimum standards in terms of personal and specialist qualifications. Since the professorial habilitation represents an academic qualification, and nothing else, the Council of Science and Humanities appeals to the Catholic Church, in particular, to withdraw from the habilitation process. For professional appointments, the churches should provide a swift process of Church participation that is consistent and transparent for all involved.

For Jewish Studies, the Council of Science and Humanities recommends resolving the existing institutional dependencies on the Protestant faculties and creating institutes with the aim to advance the future development of Jewish Studies at the respective locations and establish independent degree courses.

The Council of Science and Humanities recommends setting up institutionally strong units for Islamic Studies at two or three state-operated universities where other sciences concerned with religions are already established. These should become centers for Islamic theological research and play a pivotal role in the advancement of young scholars in Islamic Studies. At the same time, they

would be responsible for teacher training for Islamic religious education and, beyond that, enable the proper, academic training of religious scholars in the state-operated higher education system. To provide a solid foundation for the required cooperation between state-run universities and Muslim religious communities, the Council of Science and Humanities proposes the establishment of theologically competent advisory boards for Islamic Studies at the universities that offer the respective courses. These bodies would be instrumental in the appointment of professors and the definition of course contents to be offered. The newly established units and the proposed advisory board model should be evaluated after a period of five years.

Regarding scientific studies of religions, the Council of Science and Humanities recommends targeted, organizational support for the advancement of the discipline. The present system, which is primarily based on single professorial chairs at various locations, is not suitable for this purpose. Instead, institutes should be established, and independent degree courses developed. This can only be achieved through institutional concentration. Scientific studies of religions, too, should be released from their institutional dependency on the Christian theologians.

To do justice to the growing religious pluralism, there should be increased efforts regarding interdisciplinary and trans-faculty cooperation. At locations where at least three of the religion-related disciplines considered in this report already exist in sufficient strength, the objective should be to support interdisciplinary research and teaching cooperations and, to this end, establish shared centers of theological and sciences concerned with religions.

The implementation of the present recommendations requires coordinated initiatives on the part of the Länder and the universities, supported by the churches and the religious communities. This presents a particular challenge, as far as the implementation has to proceed under the "double federalism" of state and church organizations. Support from Federal Government, especially for the initial stages of developing Islamic Studies, would be desirable.

A. Situation and trends

A.1 BACKGROUND

In recent years there has been frequent talk of the "return of religion" or "return of the gods". The long-established assumption that religion was becoming irrelevant in modern societies has proved untenable. The current public debates about issues of religion in politics and culture show that religious attachments remain formative for *Lebenswelten* and that religions present an essential point of reference of collective belonging, as well as, potentially, an important aspect of global conflicts. Overall, the public perception of religion is closely linked to processes of social pluralization.

Religious communities publicly and effectively present their views on the rules and forms of societal life and the distribution of goods in society, and on fundamental questions of human existence. Church representatives and theologians play an important role in various institutionalized forums of discourse, such as ethics commissions or political advisory bodies. On the one hand, they introduce religious standards to the social debates; on the other, they represent the voices of many that themselves are unable to argue their interests and concerns in the political discourse. |² Religion, religious orientations and religious institutions are a resource drawn on by democratic life in Germany in manifold ways.

Despite the decline of church affiliation, about 30% of the population are members of the Roman Catholic Church and another 30% are affiliated with a Protestant regional church (Landeskirche) |³. The remaining 40% of the population

|² See, inter alia, the joint statement of the Protestant and Catholic churches: For a Future Founded on Solidarity and Justice. Statement of the Council of the Evangelical Church in Germany and the German Bishops' Conference on the Economic and Social Situation in Germany; ed.: Kirchenamt der Evangelischen Kirche in Deutschland and Sekretariat der Deutschen Bischofskonferenz (1997).

|³ The Roman Catholic Church [in Germany] includes about 25.9 million members. The Evangelische Landeskirchen [Protestant regional churches] count about 25.4 million as their members. To ensure compara-

comprises members of various religious communities and people without religious affiliation. Even as the majority of the latter group do not belong officially to any religious community, again about a third of them regard themselves as "religious". |⁴

The Christian churches form the majority. Apart from the two great Christian *Volkskirchen* ["people's churches" or majority churches], they include the Christian Orthodox churches with more than a million members |⁵ and the New Apostolic Church (ca. 375,000 members), but also a large number of minor churches and religious communities with substantial connections to the Protestant churches.

Next to the Christian churches, the Jewish community plays an important role in the public discourse. |⁶ The largest subgroup within the non-Christian religious minority are the about 4 million Muslims in Germany, constituting ca. 5% of the German population. |⁷ Of these, three quarters are from the Sunni tradition, 13% are Alevi and 7% Shiite. Members of other persuasions, such as Ahmadis, Sufi/Mystics or Ibadis constitute a minority of 3% of all Muslims in Germany. The non-Christian religious communities share the aspiration to

bility, these data, as well as all other concerning the membership numbers of religious communities are based on the figures published by REMID (Religions-wissenschaftlicher Medien- und Informationsdienst) (see http://www.remid.de/remid_info_zahlen.htm of 2009-10-31).

|⁴ Cf. the analysis by Monika Wohlrab-Sahr, based on the results of the *Religionsmonitor*: "While about one third of the population are of no denomination (with the eastern part of Germany contributing disproportionately, by far), again two thirds (and significantly more than that in some dimensions) of this group must be regarded as, clearly, 'without religion', meaning: being religious is not central to their life. 70% of the undenominational group do not share any religious beliefs (e.g. a belief in God or an afterlife), 96% do not participate any public religious practice (e.g. church services) and 85% do not observe private religious practices (e.g. prayer or meditation) of any kind; 81% of the population of no denominations do not report any religious experience (e.g. the experience of being addressed by God, or being one with the world)." Wohlrab-Sahr, M.: *Das stabile Drittel jenseits der Religiosität. Religionslosigkeit in Deutschland* ["The Stable Third: Non-religiosity in Germany"], in: Bertelsmann-Stiftung: *Religionsmonitor 2008*, Gütersloh 2007, pp. 95-103, here: p. 98.

|⁵ Immigration led to growth of the Orthodox and Eastern Churches to more than a million members. With about 450,000 members, the autocephalous or autonomous congregations of the Ecumenical Patriarchate of Constantinople constitute the largest group. The Romanian and Serbian Orthodox Churches have memberships of 300,000 and 250,000, respectively. Other, minor Orthodox Churches, with the exception of the Russian Orthodox Church (150,000 members) register significantly fewer than 100,000 members. Worldwide, the Orthodox Churches count ca. 140-170 mil. believers.

|⁶ The Jewish community has about 106,000 members. In addition, there are 90,000 Jews outside the community, quite often immigrants from Eastern Europe, whose religious status can be unclear. The Union of Progressive Jews in Germany counts about 5,000 members.

|⁷ Cf. Haug, S.; Müssig, S.; Stichs, A.: *Muslim Life in Germany. A study conducted on behalf of the German Conference on Islam, Research report 6, Nürnberg 2009*, here p. 97 f. About 45 percents of all Muslims in Germany are of German nationality (see *ibid.* p. 11); about 15,000 Muslims in Germany are of German origin.

achieve an acknowledged place for their distinct religious and cultural identity in the public, and to receive equal support and appreciation of their religious needs as is afforded to the Christian religious communities.

In Germany, the struggle for social recognition takes place through public debates on self-understanding, which, while clearly differentiating between the religious and secular spheres, are essentially shaped by a close connection between the two. The constitutional basis is the freedom of religion guaranteed by the Grundgesetz of the Federal Republic of Germany, and the embodiment, in positive law, of the associated rights of participation and discretion of the religious communities. |⁸ However, affairs concerning both the State and the religious communities – from religious education (“RE”) lessons at schools |⁹ to the theologies at state-run universities – are essentially geared to the Christian churches. The new religious pluralism raises the factual necessity to further develop the institutional instruments, within constitutional law concerning religions, for its application. This is a subject of current controversy in legal-political discussions, especially considering the complexity and range of separate issues. However, the consensus is that appropriate solutions must be found in order to do justice to the religious diversity in Germany, in the long term.

A.II ON THE GENESIS OF THE ACADEMIC FIELD IN THE GERMAN HIGHER EDUCATION SYSTEM

The academic field considered in the present analyses and recommendations has been shaped in a particular degree by the specifics of the history of the universities and science in Europe. At medieval universities, the faculty of theology, like those of medicine and jurisprudence, was one of the three higher faculties. From the mid-fourteenth century, it was standard procedure at the uni-

|⁸ According to their right of self-determination (art. 140 GG in conjunction with art. 137 para. 3 WRV [Weimar Constitution]), religious communities may control their own affairs, e.g. teaching, cult, dogma and conferment of offices: “Every religious community shall regulate and administer its affairs independently within the limits of the law valid for all. It shall confer its offices without participation of the state or the civil community.” (art. 137 para. 3 WRV).

|⁹ Religious education (RE), which is protected by the German Grundgesetz as a proper subject at public schools (art. 7 para. 3), is a “common affair” (res mixta) of the State and the religious communities. Therefore, on the one hand it is subject to government control – because it must be committed to democratic principles, just like all other school lessons – while, on the other, the State, due to its religious neutrality, can not determine the contents of any RE lesson, or what religious teachings are “correct”. Therefore, the State must rely on the cooperation with the religious communities. As is the case for any other proper subject, RE lessons must be taught and financed by the school operator with their own teaching staff. Public schools, in the above sense, are schools maintained by the State or by local authorities, with the exception of secular (non-confessional) schools with no provisions for religious education.

versities to establish theological faculties. This intimate link between theology and university became even closer in the course of the confessional pluralization especially for the German-speaking universities. Lordly control over mono-confessional state universities became the rule, leaving marks still visible today, in the shape of regional or federal features especially in the field of the academic theologies and the Länder-specific configurations of the Staatskirchenrecht (church constitutional law).

In this respect (confessional dualism and constitutional parity), Germany is different from most of her European neighbors. This preceding differentiation against other national development remained intact even when, with the Enlightenment, the social and normative relationships of the university gradually changed in such a way that it became the site of free teaching and research.

The neo-humanist reform of the universities, too, kept the theological faculties and institutes in Germany as part of the emerging, dynamic, university-centered German system of science and scholarship in the nineteenth century. This, in turn, had far-reaching consequences for the development of not only the theological disciplines, but also for related subjects of the philosophical faculty. The configuration of the diverse common affairs in the Staatskirchenrecht took place in parallel with the expansion of the German universities and in close conjunction with the great constitutional and ideological conflicts between conservatism and liberalism in German history of the nineteenth century. The Christian self-conception of the established classes loyal to the state corresponded to the charismatic cultural and scholarly presence of German academic theology far into the twentieth century.

The establishment of the Christian theological faculties and institutes in the Staatskirchenrecht was not without consequences for all other disciplines concerned with religious phenomena. In many cases, the development of scientific studies of religions and Jewish Studies has often been overshadowed by the Christian theologies. Actually, the latter successfully asserted their monopoly on the exegesis of religion and Christianity at universities. In the course of the emancipation process in the nineteenth century, the German Jews sought the establishment of their study courses at universities, however without success. Against this background the Jewish community created their own educational institutions: the Higher Institute for Jewish Studies [Hochschule für die Wissenschaft des Judentums] in Berlin, the Jewish Theological Seminary of Breslau and various orthodox rabbinic seminaries. All these establishments were destroyed during the National Socialist dictatorship. It was not until long after the war, as late as 1979, that the Hochschule für Jüdische Studien (HfJS) was founded in Heidelberg, followed much later again, in 1999, by the foundation of the Abraham Geiger Kolleg in Potsdam (cf. A. IV.).

For the development of scientific studies of religions in Germany, the intervention in 1901 by the theologian Adolf von Harnack was crucial. He made the distinction between theological and philosophical branches within scientific studies of religions, which had not yet been constituted as an academic discipline, and assigned the theological branch to the faculties of theology. This assignment continues to have effects today, for large sections of scientific studies of religions remain part of a theological faculty and, thereby, subject to the influence of the Christian churches.

In Islamic Studies, until recently, it was neither practiced nor conceivable to appoint a Muslim to a chair of Islamic Studies. In fact, it was widely feared that Muslims were unable to engage scientifically with Islam.

Jewish and Islamic Studies, as scholarly fields based on certain religious affiliations, but apart from the Christian theologies and in distinction from scientific studies of religions, have developed in Germany only in recent years (for details, see A.IV. and A.V.). These evolved especially in the context of RE teacher training at the HfJS in Heidelberg and at various institutions of training for Islamic religious education, with the result that, apart from the Christian theologies, Islamic and Jewish Studies, which can assume religious affiliations of one or the other kind, have expanded and, above all, developed in institutional independence at German universities.

From the perspective of constitutional law, academic studies based on specific religious affiliations are determined by two principles: Firstly, because of freedom of religion and equal treatment of all religions, the State is bound to the principle of neutrality towards different religions. On the other hand, the State must respect the right to self-determination of the religious communities (art. 140 GG in conjunction with art. 137 para. 3 WRV). According to German constitutional law, the State and the religious communities must cooperate, as far as "common affairs" (*res mixtae*) are concerned. Such affairs include the existing Christian theological faculties, which are affairs of the State (e.g. regarding the status of the university chairs in public service law) and, simultaneously, of the church (e.g. ecclesiastical doctrine as subject of teaching at university). There are numerous contractual agreements about this, with the Roman Catholic Church mostly in concordats with the Holy See, with the Evangelical Church in the form of Church Agreements with the respective Landeskirchen. These regulate the churches' part in the theologies at state-run universities, in various fields. Today the constitutional law concerning religions, which has evolved through centuries of cooperation between the State and the Christian churches in Germany, also covers the cooperation of the German State with religions other than Christian, such as the Jewish and Islamic communities.

Due to the complexity of the initial situation, the field of the theologies and Sciences concerned with religions cannot be presented in its entirety, regarding

factual circumstance and data. Therefore, in the following we present the sub-fields separately, beginning with the Christian theologies and continuing through Jewish Studies and the subjects of Islamic Studies to the area of scientific studies of religions. At this point one must keep in mind that, despite of all differences, Jewish, Islamic, and scientific studies of religions all belong to the so-called "small disciplines".¹⁰ Many disciplines enjoyed growth in recent years, not least for societal reasons, apart from developments internal to the academic subjects. Social demand and needs arose because, due to globalization and migration movements, nations, cultures and religions became closer to each other, giving rise to new issues concerning their own as well as alien religious and cultural traditions. Consequently, the focus of general interest was increasingly drawn towards the subjects of Jewish, Islamic and scientific studies of religions. The present demand for graduates with the appropriate qualifications is, however, not met by adequate numbers of university places to study these disciplines.

A.III CHRISTIAN THEOLOGIES AT GERMAN UNIVERSITIES

III.1 The evolution of the theological faculties and of theology as a discipline

At the transition from the German Empire to the Weimar Republic, the German State guaranteed the continued existence of the theological faculties at the universities (cf. art. 149 para. 3 WRV). This guarantee was later adopted by the Fed-

¹⁰ The German Rectors' Conference [HRK, Hochschulrektorenkonferenz] introduced a definition according to quantitative criteria. Quantitative criteria for this purpose are: the small number of tenured professorial positions ("chairs") with few staff; and the fact that the respective discipline is represented at relatively few universities. Cf. HRK: "Die Kleinen Fächer an den deutschen Universitäten. Eine Bestandsaufnahme. Ein Projekt der Hochschulrektorenkonferenz durchgeführt von der Potsdamer Arbeitsstelle Kleine Fächer mit freundlicher Unterstützung des BMBF", Bonn 2007. This *Bestandsaufnahme* [status survey] by the HRK sets a "maximum of 3 chairs at not more than 2 locations" (p. III) or representation at "not more than 8 of the German universities" (p. IV). A field is regarded as an independent small discipline if it "has been, or still is endowed with its own Master or *Diplom* degree course at no less than one German university". The reasoning behind this definition goes as follows: "Ultimately, the classification as an independent small discipline is subject to the condition that the discipline independently produces its own future researchers and professors. Crucially, there must be a clear qualification profile (language, methods, etc.) that cannot be guaranteed in this form by any other discipline. To provide this guarantee, there must be a dedicated course of academic study" (p. V). The Council of Science and Humanities already inspected the development of small disciplines for the case of area studies [Regionalstudien] (cf. Council of Science and Humanities: "Empfehlungen zu den Regionalstudien (area studies) in den Hochschulen und außeruniversitären Forschungseinrichtungen", in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2006, Vol. III, Köln 2007, pp. 7-88).

eral Republic of Germany. |¹¹ In the post-war era, theological faculties were established at many universities, if not at every one of the new foundations, e.g. at Mainz (1946), Hamburg (1954), Regensburg (1966), Bochum (1967), Augsburg (1970), Bamberg (1972) and Passau (1978). The LMU in Munich established its Faculty of Protestant Theology in 1968. Protestant theological faculties also existed at all six universities of the German Democratic Republic (Rostock, Greifswald, Berlin, Halle a. d. S., Leipzig and Jena). These were transformed into sections as part of higher-education reform in the GDR at the end of the 1960s, before the previous legal status of the theological faculties was restored by the end of 1989 or early in 1990. Apart from the faculties, there were four ecclesiastical institutions of higher education not recognized by the State. The three Protestant institutes (the Sprachenkonvikt Berlin, the Theological Seminary of Leipzig and the Katechetische Oberseminar Naumburg) were disestablished after the fall of the Berlin Wall and merged with theological faculties. |¹² The only Catholic institution of higher education, the Philosophisch-Theologische Studium Erfurt, was transformed into a Catholic theological faculty and fully integrated in the University of Erfurt in 2003. The first German university without theology was the Bürgeruniversität Frankfurt a. M., established in 1914.

Theology as an academic discipline underwent a process of scientification and professionalization. The development took place, essentially parallel, in the separate denominational theologies. |¹³ An overview of the different subjects that evolved in Catholic and Protestant theologies is shown in the table below.

|¹¹ To preserve the Länder autonomy in cultural and educational matters, no guarantee of existence of the faculties has been established in the federal Grundgesetz. However, the constitutions of the individual Länder implicitly or explicitly express such guaranties, albeit through detailed formulations that may vary not only from one federal state to the other, but possibly from one location to the next (cf. Annex C.10.). On the deduction of provisory guaranties of existence from the Grundgesetz, cf. e.g. Bier, G.: "Die Stellung Katholisch-Theologischer Fakultäten nach kanonischem Recht und deutschem Staatskirchenrecht", in: Hoping, H. (ed.): "Universität ohne Gott? Theologie im Haus der Wissenschaften", Freiburg; Basle; Vienna 2007, pp. 130-170.

|¹² The Theological Seminary of Leipzig and the Katechetische Oberseminar Naumburg merged with the Leipzig faculty; the Sprachenkonvikt was integrated in the Faculty of Theology of the HU Berlin.

|¹³ In nineteenth century Protestantism, two traditions evolved in the process, which are still showing effects today. On the one hand, there developed historical-hermeneutical Christian studies, on the other there emerged a form of theological studies perceived as religious practice. Such or comparable polarization between separate scholarly spheres has not occurred in Catholic theology.

Table 1: Overview of the core subjects of the Christian theologies

Topics	Subjects	
	Protestant theology	Catholic theology
Philosophy		Basic Philosophical Issues of Theology (Philosophical Propedeutics)
Old Testament and historical context	Old Testament Studies	Biblical Theology: _ Old Testament Studies
New Testament and historical context	New Testament Studies	_ New Testament Studies
History of the churches and their thinking; history of the Christianities; present situation of the churches and Christianities (contemporary ecclesiastical history); ecumenical theology, east and west	History of the Church or History of Christianity: _ Older Ecclesiastical History _ Younger Ecclesiastical History (with Contemporary Christian History)	Historical Theology: _ Ancient Ecclesiastical History (Patrology) _ Medieval and Modern Ecclesiastical History
Christian confessions; Hermeneutics of the traditions ad intra (Catholic) Christian confessions (Protestant) Ethics	Systematic Theology _ Dogmatics (with History of Dogma and History of Theology) _ Ethics (Social Ethics)	Systematic Theology: _ Fundamental Theology _ Dogmatics/History of Dogma _ Moral Theology _ Social Ethics (Christian Social Sciences)
Church governance and pastoral care	Practical Theology	Practical Theology: _ Pastoral Theology
Christian education, religious education	Religious Education	_ Religious Education _ Ecclesiastical Law _ Liturgical Studies

III.2 The relationship between the State and the churches

The Staatskirchenrecht regulates the legal relationships between the State and the Christian churches. These relationships also include the already-mentioned "common affairs". Concerning higher education, these are a) the guaranties for the continued existence of faculties, university departments and individual chairs and the establishment, modification and discontinuation of study courses for Catholic and Protestant theology and for the training of RE teachers; (b) the appointment of staff with a license to teach; (c) the conferral of academic degrees. Concordats and Church Agreements with the State are of particular relevance regarding said guaranties and the appointment of university lecturers and professors.

a) *Guaranties of continuance and courses of studies*

The State and religious communities are obliged to cooperate in the foundation of departments of theology and the establishment of denominational courses of studies; thus the State may not establish unilaterally |¹⁴ a theology department or any confessionally oriented academic program unilaterally. In the case of the Christian churches, a historically rooted and contractually protected group of theological faculties and institutes has evolved.

This process takes various forms, from the simple or qualified continuance agreement |¹⁵ for a theological department to the assurance of the provision of individual professors or teaching contents outside a theological department. The constitutions of some of the individual Länder further stipulate the maintenance of the theological departments, without this – as far as can be seen – going beyond the contractual agreement. |¹⁶

A simple continuance agreement (*einfache Fakultätsgarantie*), i.e. the assurance of the continued existence of a theological department, be it for general theology or merely for the training of priests and the clergy, is in force for the Departments of Catholic Theology at the Universities of Freiburg, Bochum, Bonn and Münster and in regard to the Departments of Protestant (Evangelical) Theology at the Universities of Heidelberg, Tübingen, Marburg, Greifswald, Rostock, Göttingen, Bochum, Bonn, Leipzig, Halle-Wittenberg, Kiel and Jena. The agreements pertaining to some universities contain a further, more precise, quantitative and content-related description of the minimal requirements concerning chairs or professorships that must exist in the department (*qualifizierte Fakultätsgarantie*). Among these universities are those in Augsburg, Bamberg, Berlin, Erfurt, Erlangen-Nürnberg, Mainz, Munich, Münster, Passau, Regensburg and Würzburg (cf. Annex C.10.).

|¹⁴ In regard to Catholic theology, this legal situation was confirmed through a decision of the Federal Administrative Court (Bundesverwaltungsgericht): "The establishment at a public university of a 'Diplom' degree program in Catholic theology whose goal is the training of a Catholic 'Volltheologen' – concluding with a Diplom in theology and a national exam – is a common affair of the State/University and the Church" (Guiding principle 1, BVerwGE 101, 309 = ZevKR 41 (1996), p. 460).

|¹⁵ Here, a "continuance agreement" (Bestandsschutz) means that there are contractual accords dealing with the establishment of faculties and institutes of Christian theology whose details are solely the result of a negotiation process between the State and a Church, usually between the Bundesland and its respective Landeskirche or the Holy See. As the suspension of the departments in Bamberg and Passau illustrates (cf. A.III.3.), it is possible to modify such a continuance agreement.

|¹⁶ The Bavarian constitution (1946) art. 150, para. 2 stipulates "to maintain the theological departments at universities"; the constitution of Hesse (1946), art. 60, para. 2 sentence 1 mentions "maintaining the existence of the theological departments at universities"; the constitution of Rheinland-Westphalia (1947), art. 39, para. 1, sentence 3 proclaims: "The theological departments at state-supported universities are to be maintained."

Finally, there are also agreements that do not guarantee the continued existence of specifically designated professorships, but rather guarantee *tuition in specific subjects* - without this necessarily being bound to a particular professor. This content stipulation is usually related to university studies leading to a governmentally recognized teaching certificate and can include theology and/or RE. |¹⁷

In practice, the churches also are involved in the accreditation of theological degree courses since it requires their approval. The details governing this involvement differ depending on the denomination. In the Protestant Church, a Church representative who has the authority to determine whether the steps of the theological and RE training comply with ecclesiastical standards participates in the procedure. |¹⁸ In addition to the representative of the Church, subject-matter experts also take part in the accreditation of Protestant degree programs. Their task is to introduce aspects of professional experience into the accreditation process. The Protestant Church can authorize these experts to act simultaneously as its representatives. In the case of the Roman Catholic Church, the creation of courses of academic studies and the authorization of program and exam regulations require the consent of the local bishop. The Agency for Quality Assurance and Accreditation of Canonical Programmes of Studies in Germany (AKAST) has the task of accrediting courses of studies in Germany. |¹⁹

|¹⁷ Corresponding regulations exist in Hesse (Catholic and Protestant Theology and RE); Lower Saxony (Protestant RE); Rhineland-Palatinate (Protestant Theology); Saxony (Catholic Theology); Saxony-Anhalt (Catholic Theology); Schleswig-Holstein (Protestant RE); Thuringia (Catholic Theology and RE). In Bavaria, the requirements of the Department of Protestant Theology at the Universities of Erlangen-Nürnberg and München are considered with regard to their representation of Church Law (cf. art. 2 para. 3 of the "agreement with the Evangelical-Lutheran Church to the right of the river Rhine").

|¹⁸ Cf.: Das Zusammenwirken von Landeskirchen und Theologischen Fakultäten in Deutschland – Empfehlungen im Auftrag des Rates der EKD und der Arbeitsgruppe "Orientierungspunkte für die Zusammenarbeit von Kirche und Fakultäten" [The Cooperation of National Churches and Theological Departments in Germany - recommendations commissioned by the Council of the EKD (Evangelical Church in Germany) and the working group "Points of orientation for cooperation between the Church and academic faculties"]. The EKD Council voted unanimously to accept the suggestions of the Contact Committee at its session of 07-08 December 2007.

|¹⁹ The decision of the the Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany of 13 December 2007 on "Main Points for the Structure of the Courses in Degree Programs in Catholic or Protestant Theology or Religion" stipulates: "These courses of studies are subject to accreditation, the basis of which are to be both the civil regulations as well as the ecclesiastical rulings (listed in the Annex) in their currently valid form. A representative of the church is to participate in the accreditation process, and the accreditation requires this person's approval" (Point 8). In mid-September 2008, a national agency for Germany (AKAST) was founded in Eichstaett, and on the 22nd of that month, the German Bishops' Conference canonically established it as a public association vested with legal capacity in Church law. It is financed by the Eichstaett-Ingolstadt university and its affiliated foundation. The association presented itself to the Accreditation Council in Frankfurt and was accredited

b) Appointment of personnel

Based on the religious communities' right to self-determination granted in art. 137 para. 3 WRV, in conjunction with art. 140 GG, the churches must be accorded the right to have a voice in the selection of teaching staff at departments of theology. This takes the form of conceding to them the possibility to reject candidates, which is protected in numerous ways, including by formal agreement. In the Roman Catholic Church, if there is no objection to an appointment, the local bishop decrees what is called a *nihil obstat* (*precautionary nihil obstat*). This declaration is also a prerequisite for the appointment of junior professors in case they are to be granted tenure as lifelong civil servants without a competitive appointment procedure or are to be hired on an unlimited contract in their current department. Professors who teach in Departments of "Religious Education Studies and Church Educational Work" at Universities of Applied Sciences or a theological discipline in other departments also require the local bishop's *nihil obstat*.

According to Roman Catholic Church law, a candidate's approval by the local bishop requires meeting specific criteria, in particular the advocacy of authentic ecclesiastical dogma and exemplary moral conduct. On the other hand, a bishop has to declare his reason(s) for withholding the *nihil obstat*, though the candidate's academic qualities do not constitute a component of this judgment; these are appraised by the academic department. In this regard, the basic principle of academic freedom applies.

The Protestant Church Agreements grant the Landeskirchen the opportunity to offer an expert opinion. Because of the Church's right of self-determination, this right is applied in such a way that when a Church vote decides it finds a particular university theologian unacceptable, this vote is binding. This type of codecision right is also expressly established in the newer Church Agreements.

In addition to the precautionary *nihil obstat*, the concordats also provide for a deferred right of objection that can lead to the exclusion of the unacceptable instructor from Catholic Theological Departments and Institutes. As is the case with the precautionary *nihil obstat*, the grounds for this objection must also be articulated. Even though this right of objection is not provided for in some Protestant Church Agreements, it is occasionally resorted to. |²⁰

on the condition that it fulfills seven requirements (cf. the Decision Regarding the Application of the Agency for Quality Assurance and Accreditation of Canonical Programmes of Studies in Germany (AKAST) of 03 June 2008).

|²⁰ In contrast, in Bavaria, objections of this type are fixed in law (art. 103, para. 1, sentence 3 Bavarian Law of Higher Education).

c) *Admission to examinations and granting of academic degrees*

Various practices appertain to the *granting of theological degrees* like the *Diplom*, *Magister*, and *doctorate*. In some cases, the awarding of an initial certificate or degree is bound to membership in a Christian church; in other cases, even a doctorate can be earned by a member of another religious community or an individual with no religious affiliation whatsoever. |²¹ Among Catholics a letter of recommendation from the responsible local bishop is required in most cases. In the theologies, granting of the post-doctoral degree referred to as *Habilitation* (lecture qualification) is generally restricted to members of the respective church and denomination. In faculties of Catholic Theology, even the admission to the habilitation program requires the approval of the relevant ecclesiastical institution – as does appointment to a professorship.

The theological departments and institutes award degrees and titles bearing the addendum "*theologiae*" or "*theol.*" The two Christian churches have not wholeheartedly supported the proposed changeover to Bachelor's and Master's degree programs intended by the Bologna process. The full theological degree course, that is a program whose graduates are academically qualified as rectors, priests, and pastoral assistants will "for the time being (...) achieve successful completion of their program after a standard period of study totaling five years followed by an academic or ecclesiastical examination" |²², according to the agreement between the Protestant and Catholic Churches and the Standing Conference of the Ministers of Education and Cultural Affairs of the Länder. The full theological course of studies encompasses the *Diplom* degree, the *Kirchliche Prüfung* [ecclesiastical examination], and after the *Diplom*, the "*Magister Theologiae*"; Catholic Theology has the *Lizentiat*, in addition. |²³ For other majors, the

|²¹ In the Evangelic Protestant Church, this is particularly true for doctoral students from a denomination that does not have centers offering academic training equivalent to that in Germany. In general, the Protestant regulation refers primarily to members of other churches or denominations belonging to the Ecumenical Council of Churches (ÖRK), also known as the World Church Council, which comprises most of the other major Protestant churches (Lutherans, Reform, Methodists, Baptists, etc.), the Anglican churches, the Old Catholic Church and most orthodox churches. The Catholic Church is not a member of the ÖRK, but cooperates with it in specific areas of activity. Many of the smaller Protestant churches, as well as most churches affiliated with Pentecostalism, are not ÖRK members. Since the ÖRK requires its members to hold a fundamental belief in specific Christian dogma (e.g., the Trinity, the divinity of Christ and His corporal death and resurrection), other Christian groupings that deny these dogmas completely or in part are likewise not members of the ÖRK (for example, the Unitarians).

|²² Cf. point 3 of the decision of the Standing Conference of the Ministers of Education and Cultural Affairs of the Länder of 13 December 2007 "Main Points for the Structure of the Courses in Degree Programs in Catholic or Protestant Theology or Religion". The Evangelic-Theological Faculty Council (E-TFT) confirmed this position.

|²³ The *Lizentiat* comprises a ten-semester program that combines theology and philosophy and concludes with a written thesis whose requirements are usually somewhat higher than those of a *Diplom*, but not

transition to the Bachelor's – Master's sequence has been going on throughout Germany for several years. In some of the Länder, the process has already been completed; in others, it is currently in its initial phase. Most programs entail a dual Bachelor's - Master's course of studies whose goal is certification to teach in all types of school or consecutive or non-consecutive Master's programs for people seeking a degree in Theology, but who don't desire careers in the Church or the education system.

Only departments of theology are authorized to award doctoral and post-doctoral degrees in the field. |²⁴ In regard to Protestant Theology, through the merging of theological departments or by combining a department of theology with other university departments, a Land and the Landeskirche can negotiate whether the theological organizational unit keeps right to award the title of Dr. theol.

III.3 Academic programs in Christian theology

Departments and institutes dedicated to Christian theology are widely distributed throughout Germany. Six universities have both a Protestant and a Catholic faculty, including the universities in Bochum, Bonn, Münster, Tübingen and the LMU Munich. In 2005, Mainz University combined its two faculties into a Department of Theology (cf. Annex B.1.). Thirteen other universities have departments of Protestant theology or a department with faculty rights. Another six institutions have departments of Catholic theology.

Two departments of Catholic theology have lost their departmental status – at least provisionally: the supplementary protocol to the Bavarian Concordat of 19 January 2007 declared the Departments of Catholic Theology in Bamberg and Passau moribund for a period of fifteen years. During this time, the number of professors can be reduced to five at each institution, and beginning in the winter semester of 2007/08, neither was permitted to accept students in programs leading to degrees as "full theologians". Both, however, may still accept students in departmental programs leading to certification as teachers in elementary, middle, vocational, and high schools. As of winter semester 2009-10, this suspension has also taken on an organizational dimension, with the restructuring

comparable to a doctoral dissertation. The *Lizentiat* involves the entire faculty (in the form of eight exams – termed "Rigorsa"). The *Lizentiat* is being phased out in Germany, and no more students may enroll in such a program.

|²⁴ Theological institutes award either the doctoral degree of their "home department" (e.g. the doctorate) or they cooperate with a department of theology or an ecclesiastical university possessing the rank of an academic faculty (such as the collaboration between Frankfurt University's Catholic Theological Institute and the Sankt Georgen Graduate School of Philosophy and Theology, also in Frankfurt am Main). Berlin's *Freie Universität* is an exception.

of the two administrative units. At Bamberg, the department has become the Institute of Catholic Theology within the Faculty of Social and Cultural Sciences, while in Passau the unit has been transformed into the Department of Catholic Theology within the Faculty of Philosophy. Three years prior to the end of the imposed fifteen-year period, negotiation regarding the reopening of the departments is to be undertaken.

The following table gives an overview of state-maintained and Church-funded theological and RE training institutions.

Table 2: German institutions offering theological and RE training in 2007 (number of professorial chairs occupied in 2007)

Theological institutions	Protestant	Catholic
Faculties (departments authorized to award doctoral and post-doctoral degrees)	19*	12**
of these, institutions that share premises	6	6
Institutes	28	26
of these, institutions that share premises	21	21
Total number of governmental universities	47	38
Ecclesiastical universities	4	9
Total number of universities	51	47
Teacher-Training Colleges	6	6
Universities of Applied Sciences***	12	6
of these, institutions that offer theological training only	2****	
Sum over all institutions (the number in parentheses indicates the total number of occupied chairs (head-count) as of 2007)	69 (368)	59 (351)

* Including Erlangen-Nürnberg.

** Not including the suspended departments at Bamberg and Passau; including the Catholic University in Eichstätt-Ingolstadt.

*** Only some of these Universities of Applied Sciences, all of which are Church funded, offer training in theology or RE.

**** Not including the FTA Gießen and the Tabor Theological Seminary, which first achieved governmental approval in 2009 based upon their accreditation by the German Council of Science and Humanities.

Source: independent research and information from the German Federal Statistical Office

Catholic theology includes *Old Catholic theology* |²⁵, which is instructed by one professor at Bonn University. There is also a chair for *Orthodox theology* at the Münster University; when it was established in 1979, it was the first of its kind in Germany. Munich's Ludwig-Maximilian University has three professors specializing in Orthodox theology.

Apart from the institutions with departments of theology, at 28 (26) universities, Institutes for Protestant (Catholic) theology run training programs for state-certified RE teachers. In Baden-Württemberg, training for elementary and middle-school teachers is done at six Teacher-Training Colleges. A special situation exists in Berlin because in accordance with §13, s. 1 of its school law, religious education falls under the authority of both religious groupings and registered associations dedicated to the preservation of secular ideologies. The legal foundation for this special regulation is an article of the German constitution known as the *Bremen clause*. |²⁶ In Berlin's schools, instructors of Protestant and Catholic religious education have usually not completed university training as teachers of religion. Instead, most have earned their degrees in RE at either Berlin's Protestant University of Applied Sciences or, more recently, at the city's Catholic University of Applied Sciences.

Beyond the state-supported universities, thirteen Church-operated institutions offer theological training. Four are Protestant: The Neuendettelsau and Wuppertal-Bethel ecclesiastical universities are funded by their respective Landeskirchen and are permitted to confer degrees at both doctoral and post-doctoral levels. Students pursuing their education in order to become members of the clergy usually only complete their basic studies and exams at an ecclesiastical university because the German Protestant Church considers the relationship with other university disciplines an essential component of theological educa-

|²⁵ The Old Catholic Church (26.000 members in Germany as of 2005) separated from the Catholic Church due to differences over the Holy See's dogma of papal infallibility promulgated in 1870 by First Vatican Council. It has established independent dioceses in Europe and North America.

|²⁶ Article 141 of the German constitution is referred to as the Bremen clause. It perpetuated regulations regarding non-denominational religious education that existed in the German Länder before the constitution's coming into effect. Though the "Bremen" designation is not mentioned in the constitutional text, it resulted in exceptions being adopted in the constitution that gave particular consideration to the situation in Bremen. In this city, non-denominational "biblical history" based on a general Protestant foundation was taught in an effort to reconcile the differences between the Reformed and the Lutheran churches. The issue was not religious education in the constitutional sense because its content is not accountable to a religious community; thus it was not a "common affair" (*res mixta*). Article 32, para. 1 of the Länder constitution of the Free Hanseatic City Bremen states: "The general education public schools are community schools in which non-denominational biblical history is taught on a general Christian basis." On October 23, 1965, the Bremen State Court of Justice ruled that "biblical history" was to be instructed on a general Christian foundation rather than a Protestant one. Appeals by the Protestant and Catholic Churches were rejected by the Federal Constitutional Court on January 13, 1971.

tion. Two universities are run by "free churches": The Lutheran Theological University in Oberursel is sponsored by the independent Evangelical-Lutheran Church and trains the denomination's own clerics. The faith community of the Seventh-day Adventist Church funds the Friedensau Adventist University. |²⁷

Apart from the University of Eichstätt-Ingolstadt, the Catholic Church operates nine state-approved universities. Three of these are funded by their dioceses, the others by various Catholic orders. They generally have the status of faculties and can thus confer theological degrees up to post-doctoral level.

The goals of the education at the six Catholic and twelve Protestant Universities of Applied Sciences lie in the areas social welfare and healthcare (related to their respective denominational organizations, "*Caritas*" and "*Diakonisches Werk*"), as well as to Church-related education in social work, health education, nursing theory, early childhood education, religious education, etc. These academic programs are equivalent to corresponding ones at public colleges and are refinanced to varying degrees by the government. The legal bases and the amount of refinancing vary from Bundesland to Bundesland. There is no independent theology program at denominational Universities of Applied Sciences, where theology is located within RE or community education courses or in pastoral care studies, where it is a required subject in programs leading to degrees in the social and healthcare fields

No basic theological research is done at the Universities of Applied Sciences. In fact, research in theology is primarily undertaken in the realms of ethics and pastoral care in interdisciplinary contexts, thus acquiring the specific imprint of these subjects in terms of application orientation and practical investigation. Professorial chairs in the fields of theology, ethics, and social welfare at confessional Universities of Applied Sciences are frequently occupied by theologians who have received their doctoral and sometimes post-doctoral degrees in departments of theology - preferably in applied or systematic theology. As a rule, their research focus is not usually in the field of social ethics or other topics in social care, health, or education-related areas. Once appointed, however, professors realign their research priorities as appropriate.

|²⁷ In 1990, a decision of the Council of Ministers of the GDR granted the Friedensau Theological Seminary the status of an officially recognized university. Since then, in addition to the *Diplom* in Theology that the Theology Department has offered since 1992, the school has built up a Department of Christian Social Work. Currently, in addition to the *Diplom* programs in Theology and Christian Social Work, students can also enroll in "Magister" programs in the areas of Biblical-Systematic Theology, Social Behavioral Science, and International Development Cooperation, as well as a musical propedeutic. Other degree programs, e.g. in music therapy, are in preparation. There are currently about 200 full-time students in both departments (cf. <http://www.thh-friedensau.de/de/index.html> - accessed January 5, 2010).

Until recently, only two Protestant Universities of Applied Sciences were funded by free churches; now there are four. Their main priority is training the clergy for their own churches, e.g. at the Elstal Theological Seminary belonging to the Union of Evangelical Free Churches in Germany |²⁸ or the Reutlingen Theological Seminary |²⁹ of the United Methodist Church. Since 2009, subsequent to their positive application for accreditation by the Council of Science and Humanities, the Gießen Free Theological Academy (FTA) |³⁰, as well as the Tabor Theological Seminary (ThS Tabor) |³¹ have both achieved state recognition as Universities of Applied Sciences. In the Universities of Applied Sciences run by the free churches, the theological effort focuses on the requirements of the free churches' congregational practice.

III.4 Students, degrees, and academic staff

In 2007, around 42,500 students were enrolled in theology, divided almost evenly between Protestants and Catholics. In 1995, theology students had constituted 1.2% of all people in higher education – and this number refers to theology majors only. This means that the 2007 statistic represents a drop to 0.9% of the overall tertiary student population. |³² The vast majority (80%) study at public universities, with only a small percentage attending denominational institutions (ca. 4% at Protestant institutions and almost 6% at Catholic universi-

|²⁸ In July 2007, the Council of Science and Humanities accredited the Elstal Theological Seminary as a University of Applied Sciences for five years (cf. Council of Science and Humanities: Stellungnahme zur Akkreditierung des Theologischen Seminars Elstal (Fachhochschule) des Bundes Evangelisch-Freikirchlicher Gemeinden in Deutschland – 2. Antrag. Berlin, July 2007) (Drs. 8029-07).

|²⁹ The Reutlingen Theological Seminary, which – after Germany's reunification – merged with the Klosterlausnitz Theological Seminary in the former GDR, is the only German-language training facility of the United Methodist Church. It was accredited as a University of Applied Sciences by the Council of Science and Humanities for a period of five years in January 2005 (cf. Council of Science and Humanities: Stellungnahme zur Akkreditierung des Theologischen Seminars Reutlingen, Berlin, 2005).

|³⁰ Cf. (Council of Science and Humanities: Stellungnahme zur Akkreditierung der Freien Theologischen Akademie Gießen (FTA), (Drs. 8496-08), Rostock, May 2008.

|³¹ The Seminary is committed to a revivalist movement within the Protestant Church in regard to both Reformation theology and German Pietism. Founded in the 1930s to train men as assistants in the area of pastoral care, it has developed further into a training facility for deacons, preachers, and missionaries. The Hessian Landeskirche and several others recognize it in this capacity. In order to meet the demands for increased academic training and professionalization in similar occupations (such as healthcare and counseling), the Seminary strove for governmental recognition and institutional accreditation as a University of Applied Science and succeeded in its second attempt, receiving the approval of the Council of Science and Humanities for five years in January 2009. (cf. Council of Science and Humanities: Stellungnahme zur Akkreditierung des Theologischen Seminars Tabor, Marburg, 2. Antrag, Drs. 8928-09, Berlin 2009).

|³² In 1995, 22,930 of Germany's 1.86 million university students had theology as their major (1.23%). By 2007, the number had fallen to 16,783 out of 1.94 million (0.86%). When regarded only in the context of students majoring in the field of linguistics and cultural studies (400,041 in 1995 and 405,526 in 2007) the percentage of Theology majors decreased from 5.7% to 4.1%.

ties) or at Universities of Applied Science or the Teacher Training Universities in Baden-Württemberg.

Whereas the percentage of the total university-student population attending private universities has increased from 3.7% to 4.1%, the number at church-run institutions is down from 1.2% to 1.1%. |³³ In the past ten years, the total number of students with theology as their major, minor, or as a second minor (i.e. as primary, secondary or third subject) first dropped but subsequently rebounded. In Protestant theology, the 1995 level was matched in 2007, and among Catholics, the 2007 number actually exceeds the level of 1995 (cf. appendices C.1-C.2).

Nevertheless, over the last two decades, a clear drop can be observed in the number of students majoring in theology. Today, far more than half of all students of theology select it as a first or second minor subject, even though there is great variation from school to school. In 1985, looking at all types of tertiary institutions all over Germany, there were around 17,000 majors in Protestant theology; this number almost halved by 2007 to ca. 9,000. During the same period, Catholic Theology experienced a drop of almost 35%, from about 12,000 to about 7,500 majors. In contrast, since 1995, data has also been available regarding the choice of Theology as a minor subject – and it reveals a significant increase. Whereas in 1995, the total with Protestant theology as their minor was 5,700; this number stood at more than 9,000 in 2007 (cf. Annex C.1.a). The trend in Catholic theology is similar: between 1995 and 2007, a rise from 5,600 theology minors to almost 10,000 took place (cf. Annex C.2.a.). Particularly in the Länder of the former GDR, the impression given by students in the region is that people with no Christian background are developing an interest in theological issues and thus appear to decide in favor of a minor in the subject. It may be a genuine interest in forms of expression of the Christian faith or a general existential interest that leads students to take theology, but the choice may also be related to a desire to select a combination of courses that offers good prospects for a career in the teaching profession. No informed empirical research is available on the subject. The establishment of the new Bachelor's and Master's programs offering degrees in theology or that have theological components fits in well with the changing student motivation.

Since 1995, information has also been available on the degrees sought. During this period, the number of theology students aspiring to the title of "full theologian" has sunk to just above 60% of the 1995 level (cf. Annex C.1.b. and C.2.b.). Local differences, however, can be observed.

|³³ Cf. Federal Statistical Office: Fachserie 11 Bildung und Kultur, Reihe 4.1: Studierende an Hochschulen. Wintersemester 2008/2009 [Technical Series 11, Education and Culture, Series 4.1: University Students. Winter semester 2008/2009], Wiesbaden 2009; independent calculation.

Unlike the "full theology" students, the number of *individuals seeking teaching certification* who take theology courses has risen, if those who have theology as their major, minor, or second minor is taken into consideration (cf. Annex C.1.b. and C.2.b.). The trend is more pronounced in regard to Catholic theology than Protestant. |³⁴ In the meantime, 13% of all students aspiring to become certified teachers have theology as their major or their first or second minor subject. Ten years ago, the total was 11%.

With 2,700 theology students, the Münster University has the greatest total by far (in 2007, there were 920 in Protestant theology and 1,785 in Catholic). It also has the largest number of professors, with 34 (in 2007, there were 13 in the Department of Protestant Theology and 21 in the Catholic). Munich's LMU is second, having only about half as many students (in 2007, 352 in Protestant theology and 935 in Catholic). It boasts, however, a similar number of professorships – 12 Protestant and 19 Catholic (cf. annexes C.9. and C.10.). |³⁵

In the framework of the above-mentioned continuance guaranties, the number of theological faculty members has been reduced in the last ten years or so. According to information from the Federal Statistical Office, the decrease in Protestant theology professorships has been about 10% and in Catholic theology around 20% (cf. Annex C.8.). Nevertheless, due to the expansion of academic payrolls in the 1970s, in comparison with other social and cultural academic fields, there is still a good faculty-student ratio.

In Christian theology, a smaller number of professors in many cases means a reduction in the spectrum of subjects. Several universities have had to abolish well-established specialty programs that were not seen as canonical among the main subjects. This includes subjects such as Oriental Church studies, Biblical and Christian Archaeology, Territorial Church History, and Reformed Theology.

III.5 Research and the training of young academics

Since external funding serves as an indicator by which the amount of research activity can be measured, the Council of Science and Humanities requested in-

|³⁴ This shift in students' interest in the various programs is not reflected at all universities. For example, in 2008, only 150 of the 785 students at the Humboldt University sought a degree in Protestant Religion. This, however, is related to Berlin's special constitutionally based legal situation. The Bundesland does not offer any religious education courses credited toward graduation (in accordance with the above-mentioned "Bremen clause"). Beginning in winter semester 2009-10, Catholic Religion is to be reintroduced as an option for the second minor in the teacher certification program at Berlin's Freie Universität. In the past there has been no teacher training for Protestant or Catholic religious education.

|³⁵ This information and what follows are from the Federal Statistical Office for the year 2007. The student numbers refer to registrations for the major, as well as the first and second minor subjects.

formation from the Federal Statistical Office for this purpose. |³⁶ Based on the information received, income from external funding per professorship increased significantly for both Protestant and Catholic theology between 1998 and 2007 (cf. Annex D.1.). Nevertheless, the theologians still lag behind their colleagues in the field of linguistics and cultural studies in this regard.

A look at the support provided by the Deutsche Forschungsgemeinschaft (German Research Foundation) also indicates a clear increase in external-funding activity, but here, too, it does not reach the level of backing for activity in the comparison group (cf. Annex D.2.). For the most part, only individual theological efforts were supported (cf. Annex D.3.). Viewed in total, Protestant theology brought in twice as much during the period 1998-2007 as Catholic theology, though the latter appears to be catching up when the amount per chair is taken into account.

A glance at the share of academic research staff positions funded through external sources indicates the legally established position of Christian theological studies at the universities. Whereas the share of posts financed externally in the field of linguistics and cultural studies has been over 20% for years, and meanwhile has reached 28% (cf. Annex D.9.), the figures through 2007 for Christian theologies have remained well under 20% (in 2006, Protestants 14% / Catholics 15%, and in 2007, both around 17%) (cf. annexes D. 4. and D.5.). Here there is hardly any difference between the two Christian theologies, although the absolute number of research staff members in Protestant theology – as is meanwhile also the case in regard to professorships – is somewhat higher than for Catholic theology. On the average, every professor is allocated funding for one academic staff member.

Theological research is undertaken intensely within the framework of the "Academies' Programme". From this funding program's total of 46 million euros of support money in 2008, the projects in the fields of theology, Jewish Studies, Islamic Studies, and Religious Studies were allotted 7 million euros. The lion's share of this sum went into the 23 projects carried out by Christian theologians such as the Critical Complete Edition of the works of Friedrich D. E. Schleiermacher and the publication of the *Reallexikon* and Almanac of Classical Antiquity and Christianity (cf. Annex D.10.). This means that 10% of the Academies' Programme's total funding supports theological research.

|³⁶ It must be noted here that some universities only provide information about external funding to the Federal Statistical Office in regard to the university as a whole, making it impossible to determine how much an individual faculty or department has brought in.

According to information from the Federal Statistical Office, in the last decade, on average over 100 doctoral degrees were granted annually in the Christian theologies (in the period from 1995 to 2007, the yearly average was 120 in Protestant theology and 115 in Catholic theology). Some of the scholars went on to complete their post-doctoral degrees (*Habilitation*). During the above-mentioned period, 30 such degrees, on average, were awarded annually in Protestant theology and 22 in Catholic theology (cf. annexes C.6.-C.7.)

In the area of Catholic theology, empirical research has analyzed the situation of young academics in greater detail. |³⁷ The majority received their doctoral and post-doctoral degrees at state-supported universities (82% and 84%, respectively), and only a small percentage completed their advanced studies at a Church-sponsored institution. Those in departments maintained by a religious order totaled 10% and by a diocese 8%, the latter including the Catholic University of Eichstätt-Ingolstadt. Only a few junior professorships (3) exist at what are termed in German "*nichtfakultäre*" (non-faculty) university departments, where, in general, it is not possible to receive "full theological" training. For this reason, the number of doctoral and post-doctoral degrees awarded in Catholic theology is lower than in the field of linguistics and cultural studies. This number has also not climbed comparably with the figures in this field.

Taken on the whole, the empirical research reveals significant differences among the various sub-specialties in regard to doctoral and post-doctoral activity. Whereas a relatively large number of people who have completed their *Diplom* go on to do their doctorate in Dogmatics, very few complete higher studies in Philosophy or Early Church History. In this regard, though, other types of distinctions related to the programs of studies offered by specific institutions come into play: apparently, in the areas of Philosophy and Early Church History, paths that lead outside of Theology programs are chosen to earn qualification. The research predicts a "more-or-less dramatic shortage of young scholars in Catholic theology for the period until 2011 that is likely to increase for the time being". |³⁸

The situation in Protestant theology is very different in its individual subjects. In the specialties related to exegesis, Old and New Testament, as well as Systematic and Practical Theology, a large number of young scholars pursue doctoral or post-doctoral degrees. In Church History, both Early and Modern, in contrast,

|³⁷ Cf. Gabriel, K.; Schoenhoeffer P.: Zur Lage des wissenschaftlichen Nachwuchses in der Katholischen Theologie: Forschungsbericht [Regarding the situation of young scholars in Catholic theology: Research report], in: *Jahrbuch für christliche Sozialwissenschaft*, 48 (2007), pp. 337-358.

|³⁸ Cf. *ibid.*, p. 351.

well-qualified students seek to earn their academic qualifications outside the field of theology, much like their counterparts in Catholic theology.

A.IV JUDAISTICS AND JEWISH STUDIES

IV.1 The evolution of Judaistics and Jewish Studies

The subject matter of Jewish (or Judaic) studies is the investigation and description of Judaism in all of its historical manifestations. In the English-speaking world, it is also called Jewish civilization and accordingly today, it comprises religion, culture, philosophy, and literary history, as well as the general history of Judaism from its beginnings to the present (including the Diaspora) and Hebrew philology (Hebrew language studies). |³⁹ Similar to Islamic Studies, Jewish Studies examines both philological and historical issues, integrates cultural and social-science approaches, and also addresses topics related to comparative religion.

Jewish Studies arose in the context of the emancipation of the Jews in the nineteenth century as an attempt to move a scientific self-description of Judaism into the mainstream in the framework of Jewish departments of theology, as well as to be able to train rabbis at German universities. The generally negative reaction of the German universities toward this undertaking led to Jewish Studies programs developing primarily in rabbinical seminaries and Jewish theological universities like, for example, the Jewish Theological Seminary in Breslau (1854-1938) and the Higher Institute for Jewish Studies in Berlin (1872-1942) |⁴⁰ until their abolition by the National Socialist dictatorship. The "Hochschule für Jüdische Studien Heidelberg", which opened in 1979, and the Abraham Geiger Kolleg in Potsdam, established in 1999, are rooted in this tradition.

Already in the past and parallel to these developments, emulating what was called "Christian Hebrew studies of the early modern period" |⁴¹, individual pro-

|³⁹ Cf. with the definition of the field agreed upon by "Verband der Judaisten in der Bundesrepublik Deutschland e.V." (<http://jewishstudies.virtualave.net/judaistik/>, accessed 2009-11-11).

|⁴⁰ Other institutions in this vein in Europe include the Rabbinerseminar für das orthodoxe Judentum in Berlin (1873-Nov. 1938), the Hungarian rabbinical seminary in Budapest, opened in 1877, the Israelitisch-Theologische Lehranstalt in Vienna (1893-1938), the Jews' College in London (opened in 1852) and the Séminaire Israélite de France in Paris (opened in 1859). Similar institutions in the US are the Hebrew Union College – Jewish Institute of Religion in Cincinnati (opened in 1875) and the Jewish Theological Seminary in New York (opened in 1886). Cf. Stemberger, G., Einführung in die Judaistik, in: Carlebach, J. (ed.): Wissenschaft des Judentums – Anfänge der Judaistik in Europa, Darmstadt 1992, Munich 2002, pp. 9-15.

|⁴¹ Coudert, A. P.; Shoulson, J. S. (ed.): *Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe*, Philadelphia 2004 (= Jewish Culture and Contexts).

professorships in Jewish Studies were established in departments of Protestant theology, joining the *Instituta Judaica* |⁴² that had existed at various universities of Christian theology since the eighteenth century. Even though Jewish Studies undertaken within this framework was largely able to emancipate itself over time from its role as *ancilla theologiae*, a "handmaiden of theology", the institutional aftermath of its original placement and the earmarking of Jewish Studies as an ancillary pursuit of Christian theology remained both visible and tangible. As a result, till this day many professorships in Jewish Studies and *Instituta Judaica* are assigned to departments of Protestant theology, like at, e.g. the Universities of Göttingen, Münster, and Tübingen (cf. Annex B.2.). |⁴³

It was not until long after the Holocaust that Jewish Studies in Germany became a discipline independent from both Jewish and Christian theology, operating in an international research context, with the creation of the first Chair of Jewish Studies at Berlin's Freie Universität in 1964. This was followed by other establishments in Cologne in 1966, Frankfurt-Main in 1970, and in other locations. |⁴⁴

IV.2 Students, degrees and academic staff

Today, Jewish Studies is administered in the form of an independent institute or department in most locations. In Germany in the year 2007, more than 1,200 students were enrolled at 16 universities in departments of Jewish or Hebrew studies (cf. Annex C.9.). Of these, 200 are at the HfJS in Heidelberg. |⁴⁵ Interest in Jewish Studies has grown strongly in recent years. From 1995 to 2007, the number grew by more than 50%, from 757 to 1181 (cf. Annex C.3.).

No reliable statistics exist regarding the number of professorships and scientific staff positions over the same period. Our own research has found, for example, that the number of schools with professorships in Jewish Studies is far greater than the number indicated by the Federal Statistical Office (cf. Annex B.2.).

|⁴² Examples are the Institutum Judaicum et Muhammedicum, opened in 1728 in Halle (Saale), the Institutum Judaicum Berolinense, which opened in 1883 and was the precursor of the Institute for Church and Judaism in the Theological Department of Berlin's Humboldt University, and the Institutum Judaicum (Delitzschianum), first housed in Leipzig and today in Münster.

|⁴³ Schreiner, S.: Judaistik an (christlich) theologischen Fakultäten? Eine Bestandsaufnahme, in: *Begegnungen* 84 (2001), no. 2, pp. 2a-9b.

|⁴⁴ Cf. in this regard Schäfer, P.: Die Entwicklung der Judaistik in der Bundesrepublik Deutschland seit 1945 and also in: Prinz, W.; Weingart, P. (ed.): *Die sog. Geisteswissenschaften: Innenansichten*, Frankfurt am Main 1990, pp. 350-365; Deih, J.: *Jüdische Studien in Deutschland*, in: *Tribüne* 38 (1999), vol. 3, pp. 152-172; Brenner, M.; Rohrbacher, S. (ed.): *Wissenschaft vom Judentum: Annäherungen nach dem Holocaust*, Göttingen 2000; Stemberger, G.: *Einführung in die Judaistik*, München 2002, esp. pp. 15-21.

|⁴⁵ Other locations with more than 100 students are the University of Potsdam (407), FU Berlin (195), and Düsseldorf University (124).

Nevertheless, the information of the Statistical Federal Office indicates a trend that the number of professorships and scientific staff positions in these departments has tended to fall.

IV.3 Training of religious and teaching staff

In Germany's Jewish communities, the orthodox religious groupings have the upper hand, though none of the various orthodox sects can be seen as dominant. At the same time, an increasing number of Jews can be discerned for whom the Jewish traditions apparently no longer play an active role in their daily lives. Against this background, a demand for Jewish religious and teaching staff has developed, i.e. for teachers of Jewish RE, personnel for community work, and last but not least, for rabbis who are familiar with the situation in Germany. After the War and the destruction of most of West Europe's Jewry and educational facilities by the National Socialists, German-Jewish communities have frequently drawn their expert personnel from abroad.

Though the Jewish communities are relatively small, they are, however, by their own accounts, in a good position with regard to the training of religious and teaching staff. Currently, there are over one hundred Jewish communities under the umbrella of the Central Council of Jews in Germany, the largest of which are in Berlin, Frankfurt, Munich, Düsseldorf, Cologne, Hamburg, and Stuttgart. Another 22 Jewish communities are confederated in a registered association called the "Union progressiver Juden in Deutschland e.V" (UpJ). Due to the immigration of Jews from the countries of the former Soviet Union, the Jewish community's need for trained religion teachers, rabbis, and other religious staff has increased in the recent past.

With the Hochschule für Jüdische Studien Heidelberg (HfJS) |⁴⁶, founded in 1979 and the Abraham Geiger Kolleg (AGK) in Potsdam, established in 1999, Germany now has two educational facilities that, among other things, train for the rabbinate.

The Abraham Geiger Kolleg, an institute of the University of Potsdam, began offering courses in 2001 and works closely with the University's Kollegium Jüdische Studien⁴⁷. Its task is the training of rabbis for liberal Jewish communi-

| ⁴⁶ The HfJS went through the Council of Science and Humanities's accreditation process and was recently granted approval for ten years. Cf. Council of Science and Humanities: Stellungnahme zur Akkreditierung der Hochschule für Jüdische Studien Heidelberg (HfJS) (Drs. 8912-09), January 2009.

| ⁴⁷ The "Kollegium Jüdische Studien/School of Jewish Studies", an interdisciplinary center, is a central scientific institution at the University of Potsdam. It undertakes research and the planning thereof, instruction and further training, the support of young academics, as well as cooperation with other facilities in the

ties in Germany, as well as Central and Eastern Europe. The students undertake a five-year program and – if they hold no other university degree – must complete a Magister degree in Jewish Studies in order to be ordained as rabbis. The AGK is supported by the Central Council of Jews in Germany with public funds from the German government, and by the Leo-Baeck Foundation. Beginning with fiscal year 2009, the AGK is co-funded in the framework of the common financing of the Bundesländer.

Students at the AGK are enrolled in the Jewish Studies program of the University of Potsdam, which is open to all, regardless of religious affiliation. The AGK plays an active role in development of the program both through its direct role in the process at the administrative level |⁴⁸ and by organizing and paying for courses taught by part-time instructional staff. The Abraham Geiger Kolleg's specific task is to hold all the courses in the training of rabbis and cantors that are outside the offerings of the Jewish Studies program.

Acceptance in the program at the AGK is only open to Jewish students and involves a selection process similar to that at other rabbinical training facilities. Besides being Jewish, other selection criteria include having a Jewish partner or spouse, a recommendation for the rabbinate, successful completion of other selection procedures including a psychological assessment, a year of probation, etc. There are currently twenty students seeking to become rabbis or cantors in the Jewish Studies program. The liberally oriented World Union for Progressive Judaism ordains the rabbis who have graduated from the Abraham Geiger Kolleg. Besides the orthodox rabbinical seminary in Budapest, the AGK is currently the only such institution not only in Germany, but in all of Central Europe. In September 2006, the first ceremony for the ordination of rabbis in Germany took place since the closing of the Higher Institute for Jewish Studies by the National Socialists in 1942. |⁴⁹

field of the Jewish Studies. It advises the Jewish Studies Program in coordination with the Department of Philosophy.

|⁴⁸ The rector of the AGK is member of the board of directors of the newly established Institute for Jewish Studies.

|⁴⁹ In 1836, Abraham Geiger requested the foundation of a Department of Jewish Theology. Then in 1870, a Jewish university was founded in Berlin that was to be "...an educational facility whose purpose is the maintenance, further education, and dissemination of Jewish scholarship that is independent of governmental, community, and synagogue organizations..." (Encyclopedia Judaica, Berlin 1931, column 159 f; Kaufmann, I.: *Die Hochschule für die Wissenschaft des Judentums (1872-1942)*, Teetz 2006). A coeducational institution, it opened on 6 May, 1872 and was the first university-level educational facility for rabbis. From 1883 to 1922 it bore the name "Lehranstalt für die Wissenschaft des Judentums". Its last rector and the last Chief Rabbi before 1933 was Leo Baeck.

Since winter semester 2007-08, a Bachelor's Program in Community Work has been in place at the Hochschule für Jüdische Studien that prepares students for the rabbinate. After attending a Yeshiva, an advanced religious university in Berlin for the study of Talmud, |⁵⁰ and then returning to Heidelberg to complete a one-year Master's program, a graduate can be ordained as a rabbi. The HfJS has already concluded an agreement with the "Orthodox Rabbiner-Konferenz" concerning the ordination (*Semicha*), |⁵¹ thus documenting the Jewish community's commitment to having their religious and teaching staff earn their qualifications at German universities.

The University was founded as "Jüdisch-Theologische Hochschule" at the initiative of the Central Council of Jews in Germany and was later renamed the "Hochschule für Jüdische Studien Heidelberg" (HfJS). It is funded by the Central Council and was granted governmental accreditation in 1981. The school's mission is the exploration and study of Jewish culture, history, and religion, and in this regard, it follows the tradition of Jewish Studies in Germany that existed at institutions such as Berlin's Higher Institute for Jewish Studies until their destruction by the National Socialists. Since 1995, the University has had authority to grant doctoral degrees in cooperation with Heidelberg University.

Since winter semester 2006-2007, the HfJS has adopted the Bachelor's-Master's system in the Jewish Studies program; religious affiliation is immaterial in the application process. |⁵² In 2007, about a quarter of the 185 students were Jews, indicating that the majority of the graduates are gentiles. In 2001, the University became the first institution in the history of the Federal Republic of Germany to be granted the authority to train instructors of Jewish RE, which in the University's own assessment means that the Jewish community's need for instructors of religion is now met. Religious instruction in the sense of a denominational course is currently offered at the Jewish communities' religious schools as well as by officially recognized private primary and secondary schools run by the larger Jewish communities (Berlin, Frankfurt-Main, Munich, and Stuttgart) and in a few public secondary schools in Berlin, Mannheim, and Heidelberg as part of the normal instructional program.

In addition to the need for rabbis, the Jewish communities and Jewish organizations have an ongoing need for religious specialists who can take over tasks in

|⁵⁰ A Yeshiva is an institution of higher learning at which usually male students learn Torah, and in particular Talmud.

|⁵¹ This agreement contains an indirect confessional stipulation in that the Rabbinical Conference participates in the selection of the candidates for rabbinical studies.

|⁵² However, the academic staff responsible for courses that are also part of the training for rabbis or cantors are required to be practitioners of the Jewish religion.

community work, the *Chazzanut* (serving as cantors and leading religious services), as well as in youth counseling. The HfSJ helps meeting this training need with its Bachelor's program in Jewish Community Work. The Central Council of Jews in Germany believes that the University's capacity is adequate to cover the country's existing requirements.

IV.4 Research and the training of young academics

The academic programs at the University of Potsdam and the Hochschule für Jüdische Studien Heidelberg are open to people of all creeds. Thus they not only serve the future needs of the Jewish community, but – like other institutions and seminaries in the area of Jewish Studies – they also provide training for future scholars in the field. Parallel to the increased interest, the number of young scholars has also risen. Research has also clearly intensified in the last few decades – though to varying degrees in the respective subdisciplines of Jewish Studies. The noticeable rise in external funding from the DFG is a clear indication of this development.

A.V THE STUDY OF ISLAM AND ISLAMIC STUDIES: FIELD AND DISCIPLINE

V.1 The evolution of the study of Islam and Islamic Studies

Although Germany's long tradition in the realm of Oriental philology dates back to the nineteenth century, almost no research on Islam was undertaken from a systematic religious perspective until into the twentieth century. The first institute for Islamic Studies, whose very name – Institute for Semitic and Islamic Studies – professed the intention to study Islam in a way similar to "culture" or "religion", was founded around 1929 at the Friedrich Wilhelm-Universität in Berlin. In 1945, however, it was rechristened "Department for Oriental Philology". In fact, it was already possible to acquire post-doctoral qualifications in "Islamic Studies" in the late 1920s, but it wasn't until after 1945 that the field gradually began to establish itself as an independent discipline at German universities. |⁵³

|⁵³ Here and in the following sections, "Islamic studies" is used to denote a non-denominational analysis of Islam and the areas and cultures it has shaped. The German version explains the distinction between the German terms "Islamwissenschaft" and "Islamische Studien" in Annex B.I.1.c). This distinction in terminology does not exist in English.

Until today, the field of Islamic Studies in Germany remains deep in the tradition of Oriental studies. |⁵⁴ This has resulted in ambiguity in the terminology used when dealing with Islam at a scholarly level. Today some 50% of all professorial chairs in Oriental studies that are also involved in the field of Islamic Studies use the word "Islam" when identifying themselves (Islamic Studies, Islamic philology, etc.). In this respect, all disciplines that make reference to Islam from the Orientalist viewpoint are subsumed under the collective term "subjects of Islamic Studies".

The analysis of Islam from the point of view of Religious Studies is generally left to scholars in that field – or sometimes even to theologians – with the result that Islamic Studies usually does not approach the topic of Islam employing the explicit methodology of Religious Studies. Since the 1970s, in the context of the cultural turn, Islamic Studies has opened itself to theories and methods furnished by other sciences. In the wake of this opening, contemporary social, political, and economic practices are investigated in the sense of a "cultural text". The homogeneity of Islamic culture is no longer constituted by the canonized texts alone. In contrast to other systematic disciplines today that also make scientific reference to Islam, there is a certain consensus in Islamic Studies that the philological approach remains one of its basic characteristics. In this respect the internal differentiation of the field occurs primarily against the philological background alongside the oriental languages in which the Islamic body of tradition was formulated (Arabic, Persian, Turkish, etc.).

In Germany, research into Islam was focused on the Arab Near East in particular. |⁵⁵ This has led to Islamic Studies being frequently seen as a regional specialty, even if this is not accurate in the defined sense since it does not focus exclusively on a single region. Political developments in the world have made the need for well-founded knowledge about the Near and Middle East, contemporary Islam, and the life of the Muslims in Germany evident. There is also a growing expectation for Islamic Studies – in view of current political issues and conflict – to assume a consultative policy role. Down to the present, studies

|⁵⁴ Till the end of the nineteenth century, Oriental studies remained a subject of theology, particularly the study of the Old Testament. In comparison to Oriental studies in France, Great Britain, the Netherlands, and the Austro-Hungarian Empire, German scholars left it relatively late to extricate themselves from the proximity to the content and framework of theology, until the 1890s.

|⁵⁵ Cf. for this purpose also Council of Science and Humanities: Empfehlungen zu den Regionalstudien (area studies) in den Hochschulen und außeruniversitären Forschungseinrichtungen, in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2006, vol. III, Köln 2007, pp. 7-88, here p. 15. Turkey and Iran have also been added as regions. Nonetheless, the [four most densely populated Islamic states (Indonesia, Pakistan, Bangladesh, and India) as well as the strategic Islamic states of Central Asia and sub-Saharan Africa still lie (...) outside the traditional area of activity] of the Islamic Studies in Germany (cf. *ibid.*).

about regions like the Middle East or the contemporary situation of Muslims in Europe are more vigorously undertaken abroad, for example at the School of Oriental and African Studies (SOAS) in London.

Due to the complex history of Oriental studies and Islamic Studies, no conclusion can be drawn here from the name of an institute or university department regarding the content of research and instruction. Thus the evolution of the subject areas "Arabic and Arabian Studies" and "Assyriology and Oriental Studies" will be taken into consideration in the subsequent quantitative description along with to the academic field of Islamic Studies and combined under the general rubric "Subjects of Islamic Studies".⁵⁶ The Religious Studies components of the fields of Turkish Studies ("Turkology") and Iranian Studies are too small to be taken into consideration here.

V.2 Students, degrees and academic staff

Islamic Studies, Arabic studies / Semitic studies and Oriental studies are subjects that are primarily taught in the university context in Germany. Students are registered in one of the three fields at 25 universities and two Universities of Education. The Freie Universität Berlin has the largest number, with over 900 (in 2007). Other large populations are at Mainz, Cologne, Bochum, Leipzig, Heidelberg, Münster, and Freiburg with more than 400 each (cf. Annex C.9.). An emphasis of the programs remains language learning. It is assumed that only approximately 20% of the instructional content in the subjects of Islamic Studies actually deal with Islam as a religion. This varies, however, from place to place. There are institutes whose curricula contain a considerably higher percentage of instruction dealing with the Muslim religion.

In the last two decades there has been a rise of over 50% in the number of students majoring in Islamic Studies (cf. Annex C.4.). Following the events of September 11, 2001, the interest in Islamic Studies increased dramatically but has subsequently gone back to its 2000-2001 level. In 2007, there were over 6,000 enrollees in Islamic Studies of whom 2,800 were majors. Unlike departments of Christian theology, the relationship between the number of students majoring and minoring in the subject has not changed fundamentally. The largest group is still pursuing a Magister degree, but as the result of the Bologna process, the number of Bachelor's-Master's students is growing.

⁵⁶ For the classification of subjects, cf. Annex A.1. In the student / exam statistics, the subjects are called: Arabic/Arabian Studies, Islamic Studies, and Oriental Studies/Assyriology; in the personnel and job-title statistics, the corresponding subjects are called: Languages and Cultures of the Middle East, Semitic Studies/Arabic Studies Islamic Studies and General Oriental Studies.

The number of professorships that the Federal Statistical Office attributes to Islamic Studies departments in the sense defined here has decreased in the last ten years by around 10%, a larger drop than in the comparison group of linguistics and cultural studies in total, where the number of professorial posts basically remained stable (cf. Annex C.8.). It has not been possible to compensate for the fall in the number of professors at the level of other academic staff. The number of staff members financed by the budget, as well as those funded externally varies. No real trend emerges – with one exception: The percentage of personnel funded externally has increased continuously in recent years, reaching about a third of the entire staffing (cf. Annex D.7.).

V.3 Islamic religious education and instruction

In recent years, a few professorships have been created at various German institutions in the realm of Islamic religious education. This has frequently occurred in the context of efforts to introduce Islamic instruction for Muslim children in schools.

For example, a program that was originally implemented in an elementary school in Erlangen (in Bavaria) in 2003 was expanded in 2008-09 to include other elementary schools and some middle schools in the Bavarian cities of Nuremberg, Fürth, Bayreuth, and Munich. This educational experiment is being conducted by the Interdisziplinäres Zentrum für Islamische Religionslehre (IZIR) at the Friedrich-Alexander-Universität Erlangen-Nürnberg. The Center offers a supplementary professional development program for teachers of Islamic religious instruction who work in the framework of the school experiment, which trains them in the area of Islamic religious education for Muslim children. Nine professorships are affiliated with the Center, one of which is specifically designated as a "Professorship for Islamic Religious Education".

A similar school experiment has been going on at eight elementary schools in Lower Saxony since 2003. |⁵⁷ The University of Osnabrück currently offers a Master's degree in "Islamic Religious Education" as a complementary course of studies for future teachers at elementary and middle schools, and a standard Bachelor's-Master's program is planned. At the University of Osnabrück, Islamic religious education is taught in the Department of Education and Cultural Studies, along with Protestant and Catholic theology. In creating the Master's program in "Islamic Religious Education" as an extension program, the University

| ⁵⁷ The Lower Saxonian Alevi community is not taking part in the school experiment, entitled "Islamic Religious Lessons". Although efforts have been made to attract Shi'a teachers, for practical reasons, the university's effort is currently primarily oriented toward the Sunni majority.

brings in experience gained through participation in a joint project of the federal and Lower Saxonian governments.

In the last few years, professorships in Islamic religious education have been established at German universities whose scope extends beyond participation in school experiments. Their goal is not only in regard to RE in general, but also relates to the promotion of Islamic religious instruction and theology in an academic context. Courses of studies that develop at universities having chairs of this type open the possibility of training a Muslim functional elite in Germany, including imams.

In 2004, at the University of Münster's Centrum für Religiöse Studien (CRS), Germany's first professorship in the "Religion of Islam" was created. The program offers students the opportunity to be trained as instructors of religion in the "Islamic Theology" Master's program. |⁵⁸ In 2005 at Frankfurt University, an externally funded "Foundation Professorship in Islamic Religion" was created, financed by the Türkisch-Islamische Union der Anstalt für Religion e.V. (DITIB) |⁵⁹. The post has since been complemented by a sponsored visiting professorship and is now housed in the Faculty for Linguistics, Cultural and Civilization Studies under the name "Institute for Studies of the Culture and Religion of Islam". Since this time, it has been possible to select a major in Islamic Studies in the University's Department of Religious Studies. A training program for imams was also originally planned. In summer semester 2008, around 80 students were enrolled in the Magister degree program, 90% of them of German-Muslim background. In winter semester 2008-09, this course of studies was replaced by a Bachelor's program in "Islamic Religion".

Beyond this, there are program models in the form of two-semester extension courses of studies for the further qualification of teachers in elementary and middle schools. Courses that address teachers already on the job in order to provide them with an additional qualification in Islamic religious instruction are available at the Universities of Education in Karlsruhe, Ludwigsburg, and Weingarten. Since the winter semester of 2008-09, middle and secondary-school teachers have had the possibility to do a certificate course |⁶⁰ in "Islamic Theol-

|⁵⁸ There were 20 students in this program in summer semester 2007 (cf. http://www.uni-muenster.de/Rektorat/Statistik/stg_071/09-0C19.htm, accessed May 31, 2007).

|⁵⁹ In Germany, the Türkisch-Islamische Union der Anstalt für Religion e. V. (DITIB) acts as the representative of the supreme Turkish religious authority (DIYANET). The Union has financed the professorship since 2003; it was initially designated as a professorship for Islamic Religion Studies.

|⁶⁰ A certificate program is a course for which participants do not earn a Diplom, a Bachelor's, or other academic degree. Instead, successful completion is acknowledged with a "Certificate". Certificate programs are usually additional, complementary, or further education courses of studies for people who already hold a university degree.

ogy/Religious Education". Rhineland-Palatinate and Baden-Württemberg have concluded an administrative agreement for further educational training at Karlsruhe's University of Education. This cooperation supports a pilot project in Islamic religious education in Rhineland-Palatinate in the area of the teacher training.

The question is generally still open in regard to the administrative framework in which the teachers who have been trained will work. Because the school systems fall under the responsibility of the Länder, their respective regulations apply. |⁶¹ So far, none of them has made Islamic religious education a regular part of the curriculum. Besides the above-mentioned school experiments in Bavaria, Lower Saxony, Baden-Württemberg, and Rhineland-Palatinate, there is also a pilot project in North Rhine-Westphalia. The State plans to introduce Islamic religious education in Cologne and Duisburg under the condition that the local mosque communities contribute to the formulation of a joint curriculum.

Berlin and Bremen have a special situation. Whereas in Bremen, "non-denominational biblical history on a general Christian basis" (Bremen clause based on art. 32 of the State constitution) is taught, |⁶² religious education in Berlin devolves to the respective religious community (§ 13 par. 1 s. 1 of the Berlin school law of January 26, 2004). |⁶³ This has led to a situation in Berlin where the Islamische Föderation and the Kulturzentrum Anatolischer Aleviten e.V. offer their own religious instruction in the German language. |⁶⁴

|⁶¹ Cf. Kultusministerkonferenz: Das Bildungswesen in der Bundesrepublik Deutschland 2005, Bonn 2006, p. 23. Article 7 of the German constitution governs the school system. Paragraph 3 stipulates: "Religious instruction shall form part of the regular curriculum in state schools, with the exception of non-denominational schools. Without prejudice to the state's right of supervision, religious instruction shall be given in accordance with the tenets of the religious community concerned." Therefore, the introduction of Islamic religious education requires the cooperation of one or more Islamic religious communities.

|⁶² This instruction can be attended by children of all confessions (i.e. Muslims and non-Muslims). As an alternative to biblical history and philosophy lessons, in Bremen, in the framework of a small pilot project, a course entitled "An Introduction to Islam in the German Language" is offered. It is based on a concept jointly developed by local mosque associations and institutions and church representatives and is open to all students.

|⁶³ Another exception is Brandenburg, though it is not clear whether the practice conforms to the Grundgesetz, i.e. whether the Berlin clause is also valid for Brandenburg. All pupils in Brandenburg are required to take part in "LER" classes (Lifestyle- Ethics- Religion) or have to formally withdraw in order to be able to participate in the religious instruction offered independently by the Christian churches.

|⁶⁴ In 2008, the Islamische Föderation provided instruction to approximately 4,500 children, almost all at the elementary-school level. This is a slight increase compared to the previous years. Approximately 140 children participated in the lessons of the Kulturzentrum Anatolischer Aleviten in 2008 (2006: approx. 120; 2007: 190).

Against the background that Muslim communities cannot train their own religious staff at German universities, educational institutions have developed outside the German university system that claim to conduct research and instruction in Islamic Studies. The status and financing of these institutions are not always clearly discernible. In Hamburg an Institute for Human and Islamic Sciences |⁶⁵ has existed since 1997 under the directorship of former professors at Teheran's Amir-Kabir University and the University of Teheran. The "Islamologische Institut" was established in Frankfurt in 2003. |⁶⁶ Independent academic training institutions have also been created in other European countries, such as the Islamische Religionspädagogische Akademie (IRPA) in Vienna and the Institut Européen des Sciences Humaines (IESH) ("European Institute for the Humanities") in Château-Chinon, a private Islamic university for the training of imams in France. Finally, the University of Sarajevo's Department of Islamic Studies offers Bachelor's and Master's programs in Islamic Theology, Islamic Religious Education, and Islamic Law and also has the authority to award doctoral and post-doctoral degrees. |⁶⁷

Due to the lack of educational facilities at German universities, imams working in Germany have almost exclusively been trained abroad. Approximately 1,500 full-time, paid imams and 1,000 honorary imams work in Germany's approximately 2,600 mosques. |⁶⁸ The majority come from Turkey. The Turkish religious authority (DIYANET) annually sends about 800 imams into the communities belonging to the Dachverband der Türkisch-Islamischen Union der Anstalt für Religion (DITIB). As official religious representatives, they are under the direct authority of respective Turkish consulates general. Due to German visa regulations, their tenure is limited to four years. Their religious training requirement is usually fulfilled by completing a special high school or theology studies in Turkey. |⁶⁹ Most of the DITIB imams are not fluent in German. In communities which do not belong to the DITIB, the imams are often employed directly by the respective mosque associations.

|⁶⁵ Cf. <http://www.islamische-bildung.de/page5.html> – accessed November 11, 2009.

|⁶⁶ Cf. <http://www.islamologie.de> – accessed January 19, 2009.

|⁶⁷ Schreiner, S.: Islamische Theologie im europäischen Kontext. Die islamisch-theologische Fakultät in Sarajevo und ihr Curriculum, in: Weiße, W. (ed.): Theologie im Plural. Eine akademische Herausforderung. Münster; New York; Munich; Berlin 2009, here: pp. 41-48 and 155-168.

|⁶⁸ Cf. Schmitt, H.-J.: Auf dem Weg zum Integrationslotsen. Das Rollenverständnis der Imame in Deutschland ändert sich, in: Herder Korrespondenz 61 (1/2007). pp. 25-30, here: p. 27.

|⁶⁹ Cf. Kamp, M.: Mehr als Vorbeter. Zur Zukunft und Rolle von Imamen in Moschee-Vereinen, in: Spielhaus, R.; Färber, A.: Islamisches Gemeindeleben in Berlin. Published by the Representative of the Berlin Senate for Integration and Migration. Berlin 2006, pp. 40-44, here p. 41.

The Islamic community Milli Görüş (IGMG) encompasses 323 mosques in Germany (514 throughout Europe), approximately half of which have a full-time, paid imam. It is not known how the imams are recruited. In some cases, graduates of Religious Studies programs receive additional training to prepare them for their positions. The training mostly consists of language and further Religious Studies courses. |⁷⁰

In the approximately 300 communities of the Verband der Islamischen Kulturzentren (VIKZ), there are about 200 full-time and 100 part-time imams. The organization has been training imams since the beginning of the 1990s. The training, which is divided along gender lines, lasts three or four years and is conducted in the Turkish and Arabic languages. In 2007, 30 men and 20 women completed the program. Knowledge of German is an informal prerequisite for the training. The training is primarily connected to the religious education programs of the local VIKZ mosques.

The Islamische Gemeinschaft der Bosniaken in Deutschland e. V. (IGBD) (Islam-ska Zajednica Bošnjaka u Njemačkoj, IZBN) maintains 61 mosque communities of which 49 have full-time, officially appointed imams who are usually graduates of the Department of Islamic Studies in Sarajevo.

So far, a large percentage of the imams work on a voluntary basis, with some employed by the communities. The employed imams, for example those of the DIYANET, receive relatively low salaries. Furthermore, the situation of the Islamic Diaspora, that is, the practice of the faith and life in a non-Muslim environment, creates special challenges for imams that demand special training. In order to be able to deal with the specific needs of their migrant members, many Muslim communities search for non-conventional types of training for their imams. One such type is the cooperative training of imams made available through Islamic organizations and German educational facilities. For example, the Konrad Adenauer Foundation offers courses that comprise information about German culture, society, and language for the imams sent by the DIYANET. Berlin, too, has developed a further education program called "Berlinkompetenz", but the DIYANET imams do not currently participate in it. The one-year, in-service program for Berlin imams and pastors is carried out at the Muslimische Akademie Deutschlands in cooperation with the Berlin government's integration representative and the Berlin Islam forum.

|⁷⁰ Cf. Rößler, H.-C.: Die Imam-Ausbildung in Deutschland, in: Frankfurter Allgemeine Zeitung 49/2006 (February 27, 2006).

Research in Islamic Studies is conducted in Germany both at universities and at other institutions. So far, research in the field has manifested little theological orientation since the few professorships in Islamic religious education and instruction, all of which are relatively new, place their emphasis on teaching duties. Nevertheless, some basic approaches to theologically oriented research can be observed at a few locations.

Allocations of external funding by the DFG for Islamic Studies are relatively high in comparison to Christian theology (cf. annexes D.2.-D.3.). Data from selected foundations (cf. Annex D.11.) appear to confirm this impression. Although Islamic Studies departments have far fewer personnel, in the last five years they have been granted around 250,000 euros per year from the foundations mentioned; the Christian theologies together have received around 650,000 euros per year.

In Germany, several non-university institutions have produced Islamic Studies research. Berlin's Zentrum Moderner Orient (ZMO) conducts interdisciplinary basic research on regions and population groups impacted by Islam, though not in the area of Islamic theology. In 2006 the Council of Science and Humanities attested that the Institute, which is funded by the Federal Ministry of Education and Research and the state of Berlin, has the potential to become a national research institute and recommended that its efforts be increased, its methodic research developed further, and its national and international networking expanded. |⁷¹

Germany also maintains a research institute abroad that approaches its work from the point of view of the humanities and Islamic Studies: the Orient-Institut, with branches in Beirut and Istanbul. Its task is to undertake applied basic research, both historical and contemporary, in the fields of Arabian studies, Iranian studies, Islamic Studies, Semitic studies, Turkish studies, and scholarship from the Christian Orient, giving consideration to topics of social significance. |⁷² The role played by issues of Islamic theology – if any – is within the framework of "Historical Islamic and Arabian Studies", one of the Institute's five fields of scientific activity.

|⁷¹ Cf. Council of Science and Humanities: Bewertungsbericht zum Zentrum Moderner Orient (ZMO), Berlin, in: Council of Science and Humanities: Empfehlungen zu Entwicklung und Förderung der Geisteswissenschaften in Deutschland, Köln 2006, pp. 207-236, here p. 228.

|⁷² Cf. Council of Science and Humanities: Stellungnahme zur weiteren Entwicklung der Stiftung Deutsche Geisteswissenschaftliche Institute im Ausland (DGIA) sowie zur künftigen Finanzierung des Deutschen Historischen Instituts Moskau, in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2007, vol. I, Köln 2007, pp. 223-304.

Furthermore, new structures of interdisciplinary and international research have come into existence in various locations, where attempts to bundle thematic capacities through the cooperation of various institutions are being made. For example, the Wissenschaftskolleg zu Berlin (Institute for Advanced Study) has created two institutionally flexible and intensely networked research alliances. The working group "Moderne und Islam" (AKMI), established in 1995, is an interdisciplinary research alliance. The joint project "Wege des Wissens: Transregionale Studien" is built on the results of its work. In a BMBF-supported project, it brought scholars together who, within the framework of the Berlin facility for Islamic and Orient research, were occupied with questions of modernity. Its perspective concentrates on the reciprocal relationship between Europe and the Muslim World. Meanwhile the working group has continued its efforts in the project "Europa im Nahen Osten. Der Nahe Osten in Europa", which is supported in cooperation with the Berlin-Brandenburgische Akademie der Wissenschaften (BBAW) and financed by the Fritz Thyssen Foundation.

Based on the findings of the AKMI, a new joint project supported by the Berlin state government was established in 2004 by scholars from various subject areas. Its goal is to use the potential of specific regional competences in the Berlin research milieu for new forms of scientific exchange with a particular focus on testing issues of transregional and transcultural exchange processes. |⁷³

Questions related to Religious Studies and non-Christian theologies are increasingly being dealt with in special-purpose research centers at universities. At the beginning of 2006, an interdisciplinary institution called the "Zentrum Weltreligionen im Dialog" (ZWiD) was established at the University of Hamburg whose goal is to intensify research into world religions – particularly Judaism, Islam and Buddhism – in the context of Western societies through cooperation among various scientific disciplines. In addition, the Center – according to its own assessment – is supposed to discuss topics related to interreligious dialogue in their basic dimensions as well as in reference to social issues in order to grant them practical benefit for positive coexistence in a multicultural society. The foundation of the center can be seen as a first step toward the establishment of an Academy of World Religions that has been under discussion since 1999.

|⁷³ The common research interest is directed toward the circulation of knowledge and the cultural transfer processes in the field of tension of mutual relationships and interconnections. Here, the emphasis is on non-European societies that have been impacted in specific ways by communication with Europe and the United States respectively, but also between each other and – in the opposite direction – have also made their mark on the "West". Cf. Council of Science and Humanities: Empfehlungen zu den Regionalstudien (area studies) in den Hochschulen und außeruniversitären Forschungseinrichtungen, in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2006, vol. III, Köln 2007, pp. 7-88, here p. 26.

In the period of 1995-2007, an average of 27 doctoral degrees were awarded annually in subjects of Islamic Studies (cf. Annex C.6.). |⁷⁴ Young academics are systematically supported at different universities, particularly in Berlin. Within the framework of the above-mentioned working group "Moderne und Islam" and its extension, post-doctoral grants have been awarded. Efforts are made to intensify international exchange, e.g. through the organization of programs during the summer.

Within the framework of the Excellence Initiative, the Berlin Graduate School of Muslim Cultures and Societies (BGS MCS) is being supported, which accepted its first grantees in October 2008. The Graduate School devotes its activities to subjects related to plurality, history, and the global networking of Islamic cultures and societies, going beyond the Middle East and bringing Asia, sub-Saharan Africa, as well as the Muslim Diaspora in Europe and North America into its research program. Thus the institution systematically and comparatively examines the entire variety of what is historically and currently understood by the term "Islam". |⁷⁵

A.VI SCIENTIFIC STUDIES OF RELIGIONS

VI.1 The evolution of scientific studies of religions

Scientific studies of religions in Germany is categorized among what are termed the "small disciplines". These are subject areas that are not part of the standard humanities and social science programs at all universities and Universities of Applied Sciences and usually have no more than one professorial post associated with it. Scientific studies of religions is a relatively new subject at German universities.

Three fields of research made essential contributions to the emergence of scientific studies of religions at the end of the nineteenth century. The first was philology, both oriental and classical, whose object was the study of non-Christian written sources. The second impulse came from cultural anthropology and ethnology, which dealt with the religions of peoples that had no written tradition. The third field that aided in the development of scientific studies of religions

|⁷⁴ The number of the post-doctoral degrees cannot be determined since the Federal Statistical Office groups them with many other areas under the rubric "Non-European language and cultural studies".

|⁷⁵ Cf. Freie Universität Berlin, Berlin Graduate School of Muslim Cultures and Societies: <http://www.bgsmcs.fu-berlin.de/gradschool/index.html>, accessed November 23, 2009.

was sociology, which examined religion as an essential element of social life. |⁷⁶ As with the beginnings of many academic disciplines, the establishment of scientific studies of religions, too, can be connected to the foundation of a scholarly journal, in this case, *Archiv für Religionswissenschaft*, which first appeared in 1898. In this periodical, Edmund Hardy |⁷⁷ set historical and comparative research into non-Christian and non-European religions at the center of Religious Studies and in doing so, established a focus that defines the discipline until today.

Since the beginning of the twentieth century, scientific studies of religions have been taught at various German universities, including Berlin, Leipzig, and Bonn under the umbrella of professorships in History of religious or comparative religion. It has, however, frequently remained closely linked both institutionally and academically with theology, this being the case at about the half of the universities where it is offered (cf. Annex B.4.).

At the beginning, a philological approach dominated the field, which usually presupposed an educational background in non-European or ancient languages. In retrospect, this focus on a particular type of preparatory training without regard to the sociological, ethnologic, psychological, or cultural-anthropological contexts is viewed as "Textmystik". |⁷⁸ In the second half of the twentieth century, when modern and contemporary religions increasingly moved to the forefront of the research, the philological entry point was complemented by empirical social science methodology, and sociological and anthropological theoretical approaches gained importance in the fields of comparative and systematic scientific studies of religions.

Compared with the situation at the beginning of the twentieth century, with the expansion of its fields of interest and methods, scientific studies of religions has increasingly distanced itself from theology. Over long phases of its history, Religious Studies primarily scrutinized non-European cultures, leaving European Christianity to the Christian theologians. With "liberation" of scientific studies of religions from the theologians, however, this has changed, and today, European societies, with their Christian religious traditions, definitely fall within the research spectrum of scientific studies of religions.

|⁷⁶ Cf. here and in the following: Seiwert, H.: Stellungnahme der Deutschen Vereinigung für Religionswissenschaft (DVRW) zur Situation der Religionswissenschaft an deutschen Hochschulen of February 25, 2008.

|⁷⁷ Hardy, E.: Was ist Religionswissenschaft?, in: *Archiv für Religionswissenschaft* 1 (1898), pp. 9-42.

|⁷⁸ Cf. Kippenberg, H. G.; Gladigow, B.: Herausforderung Religion, in: *Religionswissenschaft: Forschung und Lehre an den Hochschulen in Deutschland. Eine Dokumentation*, published by the Deutsche Vereinigung für Religionswissenschaft, Marburg 2001, pp. 7-21, here p. 9.

Despite the increasing distinction between scientific studies of religions and Christian theology, the situation in the field remains unclear because of its "double representation" at some universities – in departments of theology, philosophy departments, as well as in departments of Catholic and Protestant theology (Annex B.4.). At some locations, an emphasis on religious history can be chosen within the framework of theology, whereas in others, it has not attained the status of a field leading to a degree in theology – in contrast to Old Testament studies, New Testament studies, Church history and systematics.

According to information from the Federal Statistical Office, in 2007 students in scientific studies of religions were enrolled at 23 German universities (cf. Annex C.9.), the largest being the Universities of Munich, Potsdam, Heidelberg, Frankfurt, Bremen, Bochum, Erfurt, and the FU Berlin, with more than 300 each.

In general, interest in programs of scientific studies of religions has grown. Since 1985, the number of scientific studies of religions majors has increased by more than 50%, now reaching about 4,300. Furthermore, as is the case in Christian theologies, the number of students choosing it as a first or second minor has also risen, now constituting around three quarters of the subject's enrollees.

VI.3 Research and the training of young academics

At the international level, German scientific studies of religions enjoys a good reputation in the realm of research in the history of religion, especially in philology. For example, for decades the world's leading Indology scholars have been from German universities. In recent years, scientific studies of religions in Germany has focused increasingly on regional aspects of the history of religion. The research results have received only limited international notice, which is due in part to the fact they have been published in the German language. |⁷⁹ Since 2008, two research organizations in sciences concerned with religions have received support from the DFG and BMBF: one is entitled "Religiöse Individualisierung in historischer Perspektive", located at the Max-Weber-Kolleg at

|⁷⁹ An investigation of the Hochschulinformationssystem (HIS) on the international positioning of the humanities in Germany confirms that Religious Studies research is still of high importance in specific sub-disciplines and that there is a willingness to receive texts in German abroad. However, it must be taken into consideration here that – as the authors of the study have noted – in English-speaking academia, no clear distinction is made between theology and Religious Studies. Since the basic research, primarily conducted in Germany is highly esteemed, Systematic Theology might also be meant. Due to the lack of systematic differentiation between theological and Religious Studies research on the part of the international experts consulted in this study, the results regarding the international standing of Religious Studies cannot unambiguously be attributed to this subject. (<http://www.his.de/abt2/ab22/aktuell/abs21>, accessed January 6, 2010).

the University of Erfurt, and the other is called "Dynamiken der Religionsgeschichte zwischen Asien und Europa", with its home at the University of Bochum. In November 2007, the Max Planck Institute for the Study of Religious and Ethnic Diversity was established in Göttingen.

Young scholars are recruited from neighboring departments of cultural and regional studies and theology to undertake doctoral degrees. This shows the interdisciplinary integrational strength of scientific studies of religions, and this recruitment policy offers aspiring academics a clear, problem-oriented field of research. Among the adjacent disciplines from which graduate students come to scientific studies of religions are ethnology and anthropology, the various branches of regional studies, and non-European philologies.

B. Analysis and recommendations

B.1 THE THEOLOGIES IN THE CONTEXT OF THE GERMAN SCIENCE SYSTEM

Within the German system of science and scholarship, the term "theology" is traditionally associated with the Christian theologies. In recent times the engagement with religious pluralism increasingly triggered academic debates about "Jewish theology" and "Islamic theology". Also, in the past few years an interreligious concept of theology has been discussed at many occasions. Therefore we start this section by outlining the, for pragmatic reasons, widely framed understanding of "theology", on which the recommendations of the Council of Science and Humanities are based.

I.1 Concept and self-conception of the theologies

The theologies occupy a special place among the disciplines of science and scholarship. Regardless of clear differences in self-conception, the theologies have a constitutive element in common with the humanities and social sciences, jurisprudence and philosophy. Like these, the theologies combine analytic, systematic and hermeneutical methods with a specific epistemic interest in the shape, norms or interpretation of the meaning of human societies or human existence. For the theologies, this conjunction and basic tension has candidatial in a specific way, institutionally and intellectually, and must be seen as a systematic relation between its own, methodical research and the interpretation of self and world by a specific religious community. The result is a particular situation of the theologies within the science system: institutionally, because their attachment to the respective religious communities gives rise to constitutionally guaranteed rights of participation; intellectually, since there exist multiple overlaps of methods and knowledge interests with the adjacent humanities and cultural studies; and individually, as each theological scholar operates in the tension field between the normative demands of their religious community and their striving for knowledge without predetermined results.

Like all sciences, the theologies are protected by the freedom of science guaranteed by the Grundgesetz (Art. 5 para. 3 d).

The field of commonalities is particularly large between the theologies and those disciplines that are also concerned with religious phenomena, where the theologies do not exclusively own any research methods, but are bound by the canon of methods used in humanities and the disciplines of cultural and social studies.

The tension between historical-hermeneutical approaches und systematic-normative requirements is constitutive for any theology, being a denominational discipline, but also one that applies scientific procedures, such as the hermeneutical interpretation of fundamental texts of the respective religious tradition, the conceptual analysis of its ideas and standards, and the historization of texts and the contents and symbols of religious beliefs. In the academic discourse, theology exposes itself to methodically founded critique and at the same time refers to the creed of its respective religious community or church as the second, central point of reference for its scholarly research.

To differentiate in our analysis and recommendations between denominationally neutral Religious Studies, on the one hand, and denominational research and teaching, on the other, we will refer to the latter, in a generalizing manner, as "theologies" (in the sense of a technical term for purposes of science policy), even if this is inadequate to reflect the self-image of the respective religious tradition, as is the case for both Judaism and Islam. To maintain the differences of these traditions – which are important for the religious dialog and the political-constitutional debate – the disciplines concerned with the self-interpretation and the practical demands of the Jewish or Islamic religious communities, according to terminology explained above, are also referred to as Jewish and Islamic Studies, respectively.

a) The Christian theologies

Through the history of occidental Christianity, the Christian theologies have seen themselves as the critical self-reflection of their churches' creeds and claims to meaning. This self-conception of the theology becomes clearest when considering the development of the hermeneutical approach to its own authoritative texts. For this, the Christian theologies have devised a variety of methods (e.g. the historical-critical method of biblical interpretation, the canonical approach or depth-psychological hermeneutics). The present theological self-reflection of occidental Christianity is characterized by the approach to retranslate the traditional belief contents and symbols, initially, into their historical contexts of origin and interpretation, so that they can be subjected to critique, if necessary, and freshly adopted in a second step.

In its self-conception, Christian theology is defined firstly by its referring to transcendence, i.e. by an object of knowledge that is specific to it, and secondly by the practical interest of the church and the public to educate a functional elite that can reasonably translate and communicate the traditional Christian religious contents. The Christian churches make access to priesthood or clergy and to many other ecclesiastical positions (e. g. pastoral assistant), and usually to RE teaching, too, conditional on proper qualification through studies at university level. They thereby profess their basic interest in an enlightened Christendom. |⁸⁰ By academic training, the two great denominational churches aim to strengthen the critical self-reflection of their functionaries, promote the rational engagement with the Christian traditions, and resist any fundamentalist interpretation of the traditional beliefs. The idea is that the successful communication of the Christian creed and the success of Christian socialization crucially depend on the teachers' capability of critical self-reflection of their own religious beliefs and projections of meaning.

Roman Catholicism and the diverse branches of Protestantism have developed concepts of theology that are very different from each other in their details. The point of contention is whether theology should be conceived as normatively guided cultural studies of Christianity or as a science of divinity with claims to dogmatic normativity. The term "dogmatic" is understood as all that is assumed and unavailable to reason about the respective belief by the theologies. Behind this possibility of different self-conceptions, there is the basic tension between historical-hermeneutic perspectives and systematic-normative ones, which is also reflected institutionally, in the differentiation of the theological subdisciplines.

b) "*Jewish Theology*" - *Jewish Studies*

The Torah defines Judaism and Jewishness as *Halacha*, the "way of the (God-given) Torah". Consequently, the reflected self-image of Jewish beliefs developed around the halachic discourse. *Halacha*, "religious law", designates the normative part of religious teaching. This is supplemented by the *Aggada*, the collec-

|⁸⁰ Cf. for the Catholic Church especially the encyclicals "Aeterni patris" (1879), "Fides et ratio" (1998) and "Deus caritas est" (2005). All encyclicals are available online at: http://www.vatican.va/holy_father/index_ge.htm as of 05.01.2010. For the Protestant counterpart, cf: Kirchenamt der Evangelischen Kirche in Deutschland (ed.): EKD Texte 90. Die Bedeutung der wissenschaftlichen Theologie für Kirche, Hochschule und Gesellschaft, Dokumentation der XIV. Konsultation "Kirchenleitung und wissenschaftliche Theologie", July 2007 and.: Kirchenamt der Evangelischen Kirche in Deutschland (ed.): EKD Texte 104. Die Bedeutung der wissenschaftlichen Theologie in Gesellschaft, Universität und Kirche. Ein Beitrag der Kammer der EKD für Theologie, 2009. Explicitly referring to Catholic RE, cf.. e. g. Lehmann, K.: Religionsunterricht als "Anwalt der Vernunft" (Mainz, April 28, 2007). http://www.dbk.de/imperia/md/content/stichwoerter/200704religionsunterricht_lehmann.pdf of 2009-01-19.

tive term for reflection about stories accompanying the norms and laws in their interpretation. |⁸¹

Using the term "Jewish Theology" in the context of the Jewish tradition is still problematic for objective reasons. For such theology mainly developed in the Diaspora, which is why Jewish Theology always served for argumentative self-assertion and its terminology was usually borrowed from the respective environment.

Since the 1830s, the term "*Jüdische Theologie*" initially gained currency in German-speaking areas, before it was echoed by the English *Jewish* or *Judaic Theology* and the French *théologie juive* and was adopted as *te'ologiya* in Modern Hebrew. It was Abraham Geiger (1810-1874) who coined the term "*Jüdische Theologie*" in connection with his idea to establish a Jewish faculty to be affiliated to a university. |⁸²

During the same period, "*Religionsphilosophie*" (*ha-filosofya ha-datit*, Jewish philosophy of religion) developed as a concept. This, however, has been perceived as equally problematic and is often replaced by the more appropriate *machshava yehudit* (*Jewish/Judaic religious thought*), which embraces both philosophy and theology. |⁸³

The dominant designation, internationally, has been and still is the even more comprehensive "Jewish Studies" (*Jüdische Studien*), which is also used in our recommendations.

c) "Islamic Theology" – Islamic Studies

The term "Islamic Theology" may be common in Islamic self-projections, but originally it relates to the Islamic scholastic discourses that Muslims know as *kalam* (discourse) or *'ilm ilahi* (borrowed from Greek, literally "divine science").

|⁸¹ *Halacha* (religious law; literally: way, path, from *halach* = to walk, transit) and *Aggada* (what is told, story, lecture) are central concepts in the rabbinic tradition, where *Halacha* (in contrast to *Aggada*) designates the normative part of the "oral teachings". It is both the basis and the result of religious teaching and religious practice. The halachic discourse, which is characterized by a particular form of dialectics, adheres to strict exegetical and hermeneutical rules, which ensure the plausibility and comprehensibility of the result. Overall, the *Halacha*, which determines the self-definition of Judaism, embraces religious law as well as its theoretical, philosophical-theological and legal explanation and justification. The *Aggada*, on the other hand, serves as the collective term describing the entire non-halachic part of the "oral teachings", forming the main body of rabbinic exegesis and supplementing the *Halacha* in the direction of ethics and theology or philosophy, respectively.

|⁸² Geiger, A.: Die Gründung einer Jüdisch-Theologischen Fakultät, ein dringendes Bedürfnis unserer Zeit, in: Wissenschaftliche Zeitschrift für jüdische Theologie 2 (1836), pp. 1-21.

|⁸³ Cf. Mendes-Flohr, P.: Jewish Philosophy and Theology, in: Goodman, M. (ed.): The Oxford Handbook of Jewish Studies, Oxford 2002, pp. 756-769, here p. 765.

Today, "Islamic Theology", coming from the Arab region, is understood to mean "(Arabian) religious science" or "Arabian Religious Studies (*'ulum ad-din (al-'arabiya)*)". In Turkey the schools relating to this are usually called "Theological Faculty" (*İlahiyat Fakültesi*).

The field of Islamic knowledge is structured very diversely at the leading academic institutions of Egypt (Al-Azhar University, Cairo), Saudi Arabia (Umm Al-Qura University, Mecca), Iran (Azad University, Ghom), Turkey (Ankara University) and Pakistan (International Islamic University, Islamabad). At the normative level, one often differentiates between Islamic dogmatics and Islamic jurisprudence. Additional subjects concern areas such as Arabic language and literature, Islamic history and civilization and comparative Religious Studies. There is no recognizable, internationally uniform classification of Islamic subjects of knowledge.

Quran studies, concerned with the Quran and the tradition of revelatory texts, often cut across all Islamic subjects, but can also be institutionalized as independent disciplines, as e.g. in Saudi Arabia. In Shiite contexts, philosophy is maintained as an integral component of the Islamic canon of scholarly disciplines. At new universities, there is a tendency to subsume these disciplines under the header "Islamic revelatory knowledge and humanities", with associated sociological, psychological, historical and political disciplines. Overall there is an emerging tendency to contextualize the normatively oriented disciplines of this group with historical-hermeneutical disciplines.

In the German academic system, the above-mentioned fields of Islamic Studies will develop in the academic setting of the Christian theologies. This, too, explains why the term "Islamic Theology" already gained currency in the social policy debate about issues of integration and religion in Germany. To avoid obscuring the differences against the Christian theologies and do justice to the self-conception of Islamic scholarship, the recommendations in this regard use the term "Islamic Studies", which is common in the international discourse.

1.2 The location of the theologies in the present university system

Since the *Kulturkämpfe* of the nineteenth century, the question arose again and again if scholarly theology should be institutionalized in state-run, non-denominational universities or rather in dedicated ecclesiastical seminaries or universities. Largely, in the German-speaking area the opinion prevailed that Christian theology should be located at [state] universities.

This development, historically established in the nineteenth century, manifested in the arrangements of church constitutional law in Germany and, today, still the basis of religious constitutional law, can be functionally justified, too,

from three perspectives: the perspective of state and society, the perspective of the churches and theologies, and the perspective of the universities.

(1) The perspective of state and society

Even in western societies, religious orientations and loyalties remain an essential source of collective values and rules of individual lifestyle. Therefore, modern, constitutional democracies have a vital interest in utilizing religious orientations of their citizens towards the stability and development of the community. Moral sensitivities, for which religions have developed differentiated forms of expression with deep cultural roots, meet with acceptance even in places where the society sees itself as secular and are included in the general process of social communication. For instance, religious communities contribute their views in debates about issues of how to treat nature or how to deal with human boundary experiences.

Secluding the theologies in independent, ecclesiastical institutions can encourage the isolation of the respective religious community from the society. This is why state and society have an interest in integrating the theologies in the state-run university system, as well. The integration of the theologies ensures that the believers articulate their factually lived creeds in the knowledge that they can also be regarded, from outside, as historically contingent. It confronts the religious community with the challenge to continually reinterpret their beliefs under evolving conditions and horizons of knowledge. This can be achieved best under the regulated conditions of scientific and scholarly communication and production of knowledge at the universities. In the same way, state and society will forestall tendencies of religious attitudes to become one-sided and fundamentalist.

(2) The perspective of the churches and the theologies

The churches' interest is to integrate religious orientations and associated moral perceptions in the general, social communication process guided by science and scholarship. The universities provide a location for the theologies to translate these basic orientations into a language that is accessible not only to their own religious community.

From the inside perspective, theologies strive for a self-consistent understanding of the traditional beliefs. This also includes modifications and pointing out historical developments and may result in a critique of parts of the traditional convictions. Such critique can, but does not have to lead to aspects of the traditional dogma being qualified.

Locating the theologies at state-run universities is based on the understanding that theologies can perform these services only in close contact with other

scholarly fields, especially philosophy, the philologies and historical cultural studies. For instance, in more recent times the theologies benefited from the intensified development of methods in humanities and cultural studies. The ongoing development and inward differentiation also crucially depends on the university context of institutionally secured exchange between the academic disciplines.

(3) The university perspective

The universities should hold a genuine interest in scholarly theology, in many respects. As "organizational centers of science and scholarship" ¹⁸⁴, universities are increasingly faced with all the ethical conflicts resulting from the dynamics of the research process and its applications in society, e.g. in the life sciences. In the system of higher education and research itself there arise normative issues, whose constructive treatment can benefit from cooperative contributions from the theologies with their long-established forms of ethical consideration.

Also, theologies reflect the limits of a purely scientifically informed self-interpretation of the cognitive human being, especially by maintaining an awareness of the contingency of human action, and provide a place for inquiry into the conditions for the success or failure of human existence. Theologies at universities thus advance the critical reflexivity of the scientific view of the world and offer possible interpretations for human existence.

In the current endeavors towards the self-reflection of humanities and cultural sciences within the history of science, the theologies provide an important contribution. This is connected to the fact that many of the disciplines of modern humanities gained their independence through a tense process of differentiation from within theological subdisciplines. Till this day this process is evident in subjects such as Ancient Oriental studies, but also in Religious Studies and in religious sociology and psychology.

The historically grown establishment of the Christian theologies at state-run universities in the German-speaking area must be regarded as a (relative) success story. Consequently, both systematic reasoning and the historical development suggest extending such establishment to other theologies, such as Judaism and Islam, which can look back on a comparable tradition of scholarly exegesis of Holy Scripture and religious practices, and are thus involved in the process of scientifically informed reflection and substantiation of religious normativity.

¹⁸⁴ Council of Science and Humanities: Theses for the Future Development of the System of Higher Education and Research in Germany, Köln 2000, pp. 48f.

Based on this, the Council of Science and Humanities came to the conclusion that the central location of the Christian and non-Christian theologies is the state-run university system. As a rule, the establishment of theologies – of any denomination or religion – in the state-run university system should be prioritized over the creation of dedicated, private institutions of higher education by the churches or religious communities. The Council of Science and Humanities recommends further development of the theologies in the context of other academic disciplines at the state-run universities and urgently pleads in favor of demand-based adjustments to the Christian theologies and adequate establishment of non-Christian theologies at German universities.

B.II REGARDING THE CHRISTIAN THEOLOGIES

At the structural level, we notice considerable consistencies in the issues faced by the Christian theologies. Therefore the analysis and recommendations usually apply to both Protestant and Catholic theology, with appropriately differentiated emphasis where necessary.

The Council of Science and Humanities did not conduct an all-encompassing evaluation of the Christian theologies to arrive at the present structural recommendations. The indicators of change in the field of theology and in the external conditions were analyzed for the sole purpose to determine guidelines for the advancement and future restructuring of the field.

II.1 Structure and organization of the Christian theologies

There have always been various forms of institutionalization of Christian theologies in Germany. As a matter of tradition, theological research and teaching is established at state-maintained universities, be it as a theological faculty or as an institute within the philosophical or another comparable faculty within humanities. Apart from that, there exist ecclesiastical universities operated by various organizations, also offering theological courses and degrees. Especially due to the changed demand situation, this field underwent a profound transition over the past 10 to 20 years. The primary task, from the churches' perspective, to reproduce their own functional elites faded in terms of quantity, whereas the demand for teacher training, but also for Bachelor and Master programs embracing all the theologies is experiencing steady growth.

The Roman Catholic Church already reacted with initial measures at selected locations. Because of its central organization, it can be quicker in getting restructuring process on the way than the Protestant churches, which require considerable coordination due to their federal constitution as Landeskirchen, whose boundaries do not coincide with those of the actual Länder. This "double

federalism", which also applies to the Catholic dioceses in relation to the Länder boundaries, complicates any structural planning across federal states, regional churches or bishoprics. Therefore, the Council of Science and Humanities sees in the imminent restructuring measures, which should follow the guidelines developed in this report, a major challenge for cooperative federalism and consultation across the boundaries of dioceses and Landeskirchen.

(1) Location within the university system

The Catholic Church reacted to the changes with first structural measures taken in Bavaria. In consultation with the Free State of Bavaria, it suspended the faculties at Passau and Bamberg (cf. A.III.2.). However, at the same time it supported and emphatically advanced the development of ecclesiastical institutions of higher education for priests, such as the inter-diocesan Seminar Lantershofen and Studium Rudolphinum in Regensburg. This resulted in a decrease of the number of theological faculties in the state-run university system, on the one hand, and a partial transfer of the few ordinands into seminaries or institutions of higher education outside the state system.

So far it is still impossible to judge if the suspension of faculties in the state-run system, accompanied by the establishment of seminaries outside it, carries the risk of creeping outplacement and thus could endanger the scholarly standards of Catholic theology in Germany. There are some signs that this could be the case, for instance in the recruitment of students for ecclesiastical seminaries, whose rules are quite different from those practiced at state-run universities: Seminaries may accept candidates for the priesthood that arrive without *Abitur* [general higher education entrance qualification in Germany] or after failed attempts to complete academic theological training.

On the part of the Protestant churches, some Free Churches seek to upgrade their own colleges to Universities of Applied Science, so that they can train their own clerical and pastoral staff. Currently, this academization does not envisage integration in existing universities. Quality assurance is provided through accreditation by the Council of Science and Humanities and the official recognition as a state-approved University of Applied Sciences. |⁸⁵

|⁸⁵ Cf. Council of Science and Humanities: *Stellungnahme zur Akkreditierung der Freien Theologischen Akademie Gießen (FTA)*, Rostock, May 2008, and most recently: Council of Science and Humanities: *Stellungnahme zur Akkreditierung des Theologischen Seminars Tabor, Marburg, 2. Antrag (Drs. 8928-09)*, January 2009. In 2007, the Council of Science and Humanities could not yet accredit the Tabor Theological Seminary (cf. Council of Science and Humanities: *Stellungnahme zur Akkreditierung des Theologischen Seminars Tabor (ThS Tabor) (Drs. 7898-07)*, Oldenburg, May 2007).

The Council of Science and Humanities recognizes the development of capacities that induced the Free State of Bavaria and the Catholic Church to concentrate the academic training of (Catholic) full theologians. Nevertheless, its basic view is that the training of the churches' clerical personnel should take place in the context of the state-run university system. For in the absence of the exchange and engagement with the academic requirements of the university, the scientific and scholarly standards of teaching and research in theology would be put at risk. Therefore it is in the vital interest of society to keep the religious communities institutionally integrated in the discourse cultivated at universities (cf. B.I.2.), which is why any outplacement of parts of theological training should be forestalled.

(2) Organization within the university

The faculties are the central organizational units, within which the respective theologies generate and develop their disciplinary standards, in the sense that they operate their own examinations of knowledge claims. The faculties alone are entitled to grant doctoral degrees and habilitation (for details, cf. A.III.). They are the traditional location to produce priests and clerics, whereas teacher training can also be in the hands of institutes. Naturally, the churches mainly focus on the faculties insofar as they provide their own functional elites and drive the evolution of the churches' theological self-conception.

Through the faculty status and the privileges flowing from it, concerning the production of young scholars, theology ensures its autonomy as a discipline and its claim to scientific knowledge. At the same time, the faculties enjoy treaty protection for their respective church affiliations, fulfill an essential responsibility in the appointment process (right of co-optation) and can participate at the governance level of the university (right of self-representation).

The Council of Science and Humanities deems the faculty status, and the scope for formative action it involves, to be important and recommends utilizing it for the advancement of the Christian theologies as academic disciplines. However, this requires the existing faculties to address themselves to this task more emphatically than in the past.

Regarding the restructuring process of the universities over recent years, we note that, so far, the theological faculties rarely managed to position themselves as strategic actors. At some locations they failed to avert or influence their own suspension, which was implemented against their will. |⁸⁶ Also, some theologi-

| ⁸⁶ The suspension of the two catholic faculties was negotiated between the state (here the Free State of Bavaria) and the Catholic Church, excluding the faculties themselves from the process.

cal faculties retreat to their privileged situation compared to other faculties, knowing that their existence and in some cases even their quota of professorial posts are guaranteed by agreements (cf. Annex C.10.). Some faculties and institutes are developing tendencies that obviously pursue the exclusive aim to protect their tradition and status.

Consequently, the headcount reductions of recent years (cf. Annex C.8.) were not normally applied in the sense of targeted restructuring of the theologies in order to create or support structurally strong locations. In many cases the procedure was simply to axe professorships whose existence was not guaranteed by legal treaty, with the result that the research and teaching portfolio of the theological faculty was pared down to the core subjects (cf. A.III.1). So-called "marginal chairs", for instance a professorship for Christian Archeology or Christian Contemporary History ceased to exist. The effects are threefold: (1) The chairs allowed to lapse by the faculties tend to pursue special academic directions, in many cases unique for Germany, which are consequently lost. (2) The "marginal chairs" usually seek, and must seek cooperation with other disciplines beyond the theologies in order to be successful in their work; these cooperations are lost as well. (3) The reduction of subjects to the central canon often result in a situation where more recent developments, such as the pluralization of the religions in Germany cannot be treated adequately anymore within the theologies.

It cannot be doubted that a core inventory of professorial chairs is necessary for the theological faculties to perform essential functions. At many locations, however, there is room and capacity for profile-building. With the present staffing levels in mind, such profile building should not be realized through payroll growth, but by rededication of professorships. One starting point would be to look at possible double staffing in the existing subject portfolio.

Against this background, university governors recognize Christian theological faculties as partners only to a limited extent, and they hardly ever try integrating them in the strategic planning for the university as a whole. This situation is already changing where faculties set markers through differentiated and innovative rededications of professorial chairs, hinting at a sensitive interpretation of the "signs of the times", perhaps by opening up traditional chairs of "Mission Studies" to include "Non-European Theologies". Generally, churches, Länder and university governors should see the theological faculties as places where the competences of Christian exegesis can also develop in fields related to Christian phenomena, but not covered already by the theological core subjects. The Council of Science and Humanities recommends targeted utilization of the existing latitude in subject structuring in the interest of advancing the faculty profile.

The shift in student numbers and types of degrees over the past 15 years has significantly enhanced the actual importance of the institutes without faculty status, even if this was not always properly appreciated by the churches and the faculties' or professional associations. In contrast to the faculties – many of them steeped in tradition, with a wide spectrum of theological subjects and the facilities to match – the endowment of many theological institutes in terms of human and material resources is decidedly modest. Still, this is where about 45 % (not counting the universities of education) of all theology students are actually studying. Obviously the quality of teaching, as well as the research performance of these institutes demands special attention.

The Council of Science and Humanities notes with concern the high degree of structural granularity in many institutes. Those employing only two or three professors will hardly be able to sustain good theological training for future RE teachers at middle schools and high schools to meet the new challenges of religious plurality. Furthermore, one cannot but notice that these smaller institutes not only have to cope with the large number of students working towards state-recognized teaching qualifications, but also influence the university and the public space with regard to central theological issues. Especially in environments characterized by strong secularism, e.g. in big towns and cities or in the Länder of eastern Germany, the theologians also undertake general cultural and education tasks outside the universities. And finally the institutes contribute to teaching in non-theological study courses and play their role as partners in interdisciplinary research cooperations. Therefore the Council of Science and Humanities advises that the structure of the institutes providing teacher training for middle schools and high schools demand further development. To enable them to fulfill their functions in research and academic training at a high level, it is necessary that at least five subjects are taught at any institute. These must include exegesis, ecclesiastical history, systematic theology and religious education studies, plus another subject defining the profile of the respective location, for instance philosophy of religion or Christian contemporary history. Apart from that, an inspection of the regional distribution of the institutes shows that appropriate improvements can only be achieved by cooperation and, in the medium turn, consolidation, including mergers across the boundaries of dioceses and states.

Finally, the Council of Science and Humanities identified further potential for strengthening the theologies through cooperation between theological institutes and faculties. In this way, the concretion of the theological discourse and the creation of theological contexts, which are particularly enabled by faculty structures, can be made effective beyond the faculty walls. In particular, the Council expects close integration with the existing theological institutes. This integration is necessary to maintain the diversity of theological research and the standard of teaching in religious education studies. At the same time, for

students that did not choose a full-theology study program, but nevertheless developed a distinctive theological (research) interest, it provides the conditions enabling them to continue their studies with a specific Master course or to achieve a doctorate or habilitation.

In this respect, too, the Council of Science and Humanities recognizes considerable need for consultation across the boundaries of regional churches and dioceses.

II.2 Church involvement

The cooperation between Church and State has grown through many centuries. Under their right to self-determination (art. 140 GG in conjunction with art. 137 para. 3 sentence 1 WRV), the churches are entitled to active involvement in the training of full theologians.

Potential conflicts arise from the churches' involvement in the habilitation and appointment of academic staff. Professors at theological faculties and institutes hold an office of state that, however, is bound to one or the other Christian denomination. Consequently, the churches may examine and perhaps find fault with the teachings or lifestyle of the candidate, but must not raise objections against their academic or pedagogical qualification. For the responsibility for the correctness of doctrine and the observance of the basic standards of the religious conduct of life belongs to the Church alone, whereas the university or faculty is in charge of assessing the scientific and teaching credentials of the candidate. The conflict potential arising from the fact that not just the candidate, but also the faculty/university depends on church approval has become more critical due to the growing competition for outstanding scholars and the shrinking pool of qualified candidates in the theologies. Against this backdrop, the Council of Science and Humanities urgently appeals to the churches to (1) withdraw from involvement in the habilitation process and (2) make the church involvement in appointment processes more consistent and transparent.

Regarding the professorial habilitation process, the Council of Science and Humanities considers church involvement as unreasonable, because the habilitation is a purely academic affair. Moreover, as far as the Catholic Church is concerned, habilitation is deemed irrelevant for any appointment, because it has never been established in ecclesiastical law, where the *missio canonica* is the crucial qualification. Therefore the churches should refrain from their role in habilitation as an academic qualification process.

Swift and transparent appointment processes improve the scientific and scholarly performance of faculties and universities. Arcane and protracted procedures, on the other hand, can harm the professional and personal reputation of applicants and put considerable obstacles in the way of their progress. Since any

objection on grounds of transgression against ecclesiastical religious doctrine or the candidate's personal lifestyle relates not only to a specific post, but to the person, the result can be the end of the academic career of a highly qualified scholar. For the person affected, in any case, the refusal of the nihil obstat is a serious intervention, which must meet constitutional requirements concerning its substantiation and stand the test of proper legal challenge. This includes the right to a fair hearing and expeditious process.

These requirements are not met by the present practice in every instance. Therefore the Council of Science and Humanities urgently requests the churches to ensure that the process of church participation will be expeditious as well as consistent and transparent for all parties. Most importantly, in line with the provisions in the more recent Church Agreements for the Protestant Church, the respective church should adequately substantiate her vote in case of rejection of a candidate, and present her statement to this effect within six weeks. |⁸⁷ This clear time limit prevents unnecessary protraction of the process. The Council of Science and Humanities recommends that the Länder adopt this recommendation in their Church Agreements.

II.3 Research, teaching and the training of young academics

(1) Research

Theological research in Germany has enjoyed a very good international reputation for a long time. With their contributions in the twentieth century, individual theologians from Germany helped shaping the international discussion and influenced the development of the churches. This is particularly obvious with regard to the Roman Catholic Church. Theologians from Germany provided crucial input for the Second Vatican Council and the theological developments associated with it.

Even if the theologies' charisma became somewhat subdued with the diminishing importance of the churches as a sounding board for theological research, we must note that theologians still undertake considerable transfer tasks through the education portfolio of churches and congregations. The spectrum of tasks ranges from lectures and speeches at public and ecclesiastical events, to seminars at Catholic and Protestant academies or adult education centers, to political consulting, which is in high social demand.

|⁸⁷ The state treaty of the state of Berlin with the Protestant "Evangelische Kirche Berlin-Brandenburg-schlesische Oberlausitz" (EKBO) stipulates that any proposed appointment shall be deemed as passed without objection if no statement is presented within six weeks.

For the present structural recommendations, the Council of Science and Humanities did not examine the present research strength of the theological faculties and institutes by visiting and evaluating individual locations. The indicators of the funding organizations as well as the Council's own findings show that the situation is characterized by individual research projects. Both in Protestant theology and in its Catholic counterpart, just about 70 % of the DFG funding granted in the past 10 years went to individual research. Taking into account the Emmy Noether Programme, the proportion is even higher in Protestant theology. The history of theological research shows that this format is absolutely appropriate for the tasks and logics of theological research.

Theologies organized in the faculty format are the crucial anchor points for the advancement of the disciplines (cf. B.II.1.). Therefore the faculties should be interested in initiating cooperative research across the subjects. Due to the high degree of differentiation, there is a potential for research reaching beyond subjects, disciplines and denominations. One of the challenges in this respect is to utilize the productive tension between the historical-hermeneutical and the systematic-normative approaches.

Apart from that, the theologies should focus on seeking cooperation with other disciplines. The demand for research is very high in the present period of socio-religious change. This is true not only in regard of the situation in Germany, but equally in view of international developments. The contribution of the Christian theologies to the study of these issues may be crucial, but cannot be provided exclusively through the format of individual research projects. This class of issues can be studied by research collaborations, which is why the Council of Science and Humanities fosters the expectation that the theologies will include collaborative research projects in their planning of future research activities (e.g. increased participation in Collaborative Research Centers).

(2) Teaching

Thanks to the relatively secure endowment with professorships and other academic posts, the theologies are in a position to provide excellent teaching. The comfortable student-tutor ratios, which are lower than in other disciplines of humanities and cultural studies, show their positive effects, even if certain locations, especially some institutes, are burdened with excessive teaching loads.

Regarding the chairs of Jewish Studies and Religious Studies, of which many still reside within the theological faculties, the Council of Science and Humanities recommends to make them institutionally independent (cf. B.III. and B.V.). This outplacement will necessitate increased cooperation beyond faculty limits, including in teaching. The new institutional independence must not lead to the depletion of theological teaching contents.

Despite above positive account of the teaching performance, the Catholic Church, in particular, faces issues concerning the training and recruitment of young academics. Medium-term forecast predict a continuous rise in demand for professors and lecturers. Empirical data from Catholic Theology indicate that, outside the state-maintained faculties, staff shortages have existed since 2005, while at the state-maintained faculties the onset of such shortages was only slightly delayed till 2008. |⁸⁸ In many subjects, academic self-reproduction appears to be under threat. Although this is partly attributable to reasons outside the discipline, the crucial fact is that young academics should be very well trained – and in sufficient supply – in order to sustain the quality of professors to be appointed in the future. A targeted way to advance the production of future professors would be to partake in structured promotion programs.

With the guidelines for Catholic doctoral studies (Dr. theol.) established in March 2009, the Roman Congregation for Catholic Education reformulated the existing church guidelines for the route to the Catholic doctorate. For the admission to a doctoral course, the conditions now include a seven years study course along the lines of the three-stage Roman system of studies (two years Philosophy, three years Baccalaureus Theologiae and two years preparation for the licentiate (Lic. theol.). Although the Congregation provided exceptions for Germany, these are cancelled out, indirectly, as the components of the licentiate are integrated in the preceding Quinquennium (i.e. two years Philosophy and three years of theological studies).

The actual effect of such recommendation will be: considerable specialization expected from candidates even before their entering the promotion phase and, consequently, virtual exclusion of candidates coming from the teacher training programs from attaining the title of Dr. theol. in the future.

II.4 Ecclesiastical universities

The 13 Protestant and Catholic ecclesiastical universities are usually state-recognized and partly co-funded by the state (cf. A.III.3.). |⁸⁹ They are exempt

|⁸⁸ Cf. the assessment by Gabriel and Schönhöffer: "A closer look reveals that at the state-run faculties, which are of particular importance for the reputation of Catholic theology, the cohorts born in 1944-1948, and even more those born 1954-1958 are represented in disproportionate strength. While the years up to 2008 will see relatively few retirements of academics at state-run faculties, the number will rise sharply from 2009 – assuming the majority of academics will still retire at the age of 65 years" (loc. cit., here p. 345).

|⁸⁹ Germany does not know any material definition of the word "university", at least not in legal terms. Federal and state legislators only provide formal definitions: State-run universities are the universities

from the requirement of explicit state approval, insofar as they provide the training for offices and services that are, according to the churches' self-conception, indispensable for the fulfillment of their mission. |⁹⁰ Consequently, the churches decide by virtue of their right to self-determination if an ecclesiastical institution is a university. However, as far as ecclesiastical universities provide training for social, charitable or other occupations, their status as universities also depends on state approval. According to the relevant provisions in state law, such approval is granted under the condition that studies at the ecclesiastical university are equivalent to those at a comparable state-run university.

For the acceptance and reputation of the long-established ecclesiastical universities it is important for them to adhere to the same scientific and scholarly standards by which the state-run universities are held. In fact, the academic quality and performance varies widely among ecclesiastical universities, and the utilization rate of some of them has dropped below a threshold that is critical to maintain proper teaching. Therefore, in order to protect those locations that offer adequate conditions for good theological teaching and research, it is necessary for the Länder and churches to seek the establishment of some external quality management for the ecclesiastical universities. Without such quality management, there would be no secure basis for the process of advancing the theologies. The quality assurance criteria developed by the Council of Science and Humanities can serve as guidance for the academic assessment of the locations. |⁹¹

The Council of Science and Humanities signals its willingness, in principle, to assess the ecclesiastical universities by its proven procedures. The Council's quality assurance procedures, which are not limited to the accreditation of study programs, provide essential stimuli for the development of the universities, as well as a possible basis for further decisions about higher education policies.

maintained and operated by the federal state or Land; accordingly, "non-state" universities are all those universities that are not run and maintained by a federal state, but are operated by a private or ecclesiastical organization. Consequently, the non-state universities also include the universities run by the Federal administration.

|⁹⁰ For detail, cf. Thieme, W.: Deutsches Hochschulrecht, Rn. 287.

|⁹¹ Cf. Council of Science and Humanities: Leitfaden der institutionellen Akkreditierung, in: Council of Science and Humanities: Empfehlungen und Stellungnahmen 2006, Vol. III, Köln 2007, pp. 347-387.

III.1 Institutional location

Judaistics and Jewish Studies at the universities now deal with Judaism in all its manifestations (Jewish religions, history, culture, languages and literature), using research methods based on the philologies and cultural and historical studies. Chronologically, the subjects of Jewish Studies cover a time scale of over three millennia, from the ancient Orient to the present. Geographically, the discipline includes Israel and the entire Jewish Diaspora. In terms of methods and topics, the spectrum of Jewish Studies ranges from history of religions and archeology to art history, sociology and philosophy.

Jewish Studies in Germany are unique in the way that the majority of students and university teachers do not belong to, and that their research interests go far beyond the realm of the Jewish religion. The affiliation to the Jewish religion and the Jewish communities is relevant only where RE teachers, community staff or rabbis are trained (at the HfJS in Heidelberg and the Abraham Geiger Kolleg in Potsdam).

Accordingly, the main subjects of Jewish Studies |⁹² are the languages and dialects of the Jews (Hebrew, Aramaic, Judeo-Arabic, Judeo-Persian, Ladino, Yiddish, etc.) as well as their literatures (from the Bible and early rabbinic writings to contemporary literature from Israel), Jewish history in its different geographical and political-cultural settings, the history of Jewish religion, culture, philosophy and thinking since antiquity in the context of the respective histories of religion, culture, philosophy and thinking of the respective *Mitwelt*.

Considering the scope of the discipline and its subjects, it is hardly possible with the available personnel and facilities for it to be fully represented or offered at any of the existing locations. The single chair model, in particular, fails to do justice to the extensive scope of Jewish Studies and cannot provide a discrete curriculum for the discipline. This would require a minimum of four professorships, in our opinion, to cover the subjects of Jewish Studies.

At seven out of 18 locations, the professorial posts in Jewish Studies belong to a Protestant theological faculty. As a consequence, the professors there are obliged to demonstrate their denominational affiliation. The Council of Science and Humanities considers the association of professorships in Jewish Studies to Christian theological faculties as improper and recommends transferring these chairs to the faculties of cultural studies or philosophy.

|⁹² Cf. Stemberger, G.: Einführung in die Judaistik, Munich 2002, esp. pp. 9-31.

To avoid any disadvantages for theological teaching and research from implementing this recommendation, the option should be available to maintain the links to the theological faculties by allowing dual membership of professors of Jewish Studies.

In the opinion of the Council of Science and Humanities, the establishment of institutes or centers for Jewish Studies at several universities (e.g. at FU Berlin and in Leipzig) leads the way in the restoration of the variety of Jewish Studies that was destroyed by the National Socialist dictatorship.

With the Abraham Geiger Kolleg at Potsdam University, and the Hochschule für Jüdische Studien in Heidelberg, the German landscape of higher education finally comprises centers of Jewish Studies that – with their wide range of subjects and the profile of study programs on offer, including Rabbinic and Community Work courses serving the requirements of the Jewish communities – can absolutely match the standards seen at centers of Jewish Studies in the U.S. or Israel. The expansion or new establishment of centers for Jewish Studies is likely to be successful wherever chairs of Jewish Studies and others working in the philologies, Religious Studies or even theologies can be brought into cooperation with an appropriate disciplinary environment. The spectrum of subjects to be included must reach beyond above-mentioned disciplines, ranging from Ancient Oriental studies and Islamic Studies to the philologies and History. The actual make-up of such cooperations depends on the research focus and the disciplinary conditions and resources at the respective location of teaching and research in Jewish Studies.

III.2 Structure of course programs for Jewish Studies

The establishment of a course program in Jewish Studies can succeed only at locations where Jewish Studies are represented by an appropriate range of subjects, including the respective language courses. Jewish Studies require knowledge of biblical, rabbinic and medieval Hebrew as well as Modern Hebrew. Depending on the main subject, Aramaic in its various dialects, Greek and Latin, Judeo-Arabic, Judeo-Persian, Ladino, Romaniotic (Greco-Jewish), Yiddish, etc. must also be covered as necessary languages for the study of certain specialist subjects of Jewish Studies. However, the languages or their philologies as such do not make the discipline of Jewish Studies, but are prerequisites for studying its subjects and the respective sources and (specialist) literature(s). Optionally, the teaching of the required language skills can also be covered by adjunct lecturers.

Since Jewish Studies cannot be represented with its full spectrum of subjects at most universities in Germany, it is advisable to concentrate on different priority fields when designing the study courses, and to avoid overloading the Bachelor and Master programs and ensure the international compatibility of the curric-

ula. Here, the possible spectrum ranges from courses in Modern Judaism in the context of Jewish history of the modern era, through Jewish Philosophy in connection with medieval Jewish history, to courses where Ancient Judaism is the main subject.

Considering the existing situation, such recommendation to profile the course programs in Jewish Studies means, largely, restructuring with the possible, medium-term result that Jewish Studies will be offered at fewer locations. The Council of Science and Humanities recommends keeping and developing Jewish Studies at focus locations, where above-mentioned subjects and languages, which are prerequisite for successful, interdisciplinary cooperation, can be taught.

The function of existing and future single professorships in Jewish Studies will lie in their contribution to interdisciplinary study courses and research collaborations at the respective locations. In teaching, their specific role will be to provide modules for other courses.

III.3 Training of religious and teaching staff

The Council of Science and Humanities supports the efforts of the Jewish religious communities to train their religious staff – of all denominations – here in Germany. It should be welcomed that the academic and, in parts, practical training relating to community work is offered at German institutions and in the German language. With the higher education establishments in Heidelberg and Potsdam we have two institutions able to ensure that such training of sufficient numbers of Jewish religious and teaching staff in Germany can be provided.

III.4 Research and the training of young academics

Since the early 1990s, Jewish Studies experienced a remarkable boom not only in Germany, but also extending mainly to the countries of Central and Eastern Europe. |⁹³ German Jewish/Judaic studies participates in international research, regaining a recognized position in recent years. The international status and recognition of Jewish Studies in Germany is evidenced by the German translations of rabbinic literature, which are already regarded as standard references, and by a range of series, journals and individual publications. Nevertheless, scholarly articles published in the German language only meet with limited reception among international researchers in Jewish Studies. To be accessible to

|⁹³ Van der Heide, A.; Zwiép, I. (eds.): *Jewish Studies and the European Academic World*, Paris, Louvain; Dudley; MA 2005.

scholars in Jewish Studies worldwide, publications must be primarily in English; publication in Hebrew or German are only of secondary importance.

While teaching and research in Jewish Studies in terms of their origins and earlier location was often guided by the Christian theological agenda, or at least by the interests of Christian theologians, a shift of emphasis began to emerge more recently. Apart from the traditionally strong fields of Judaism of the "Second Temple Period" and Hellenistic and early rabbinic Judaism as "background" subjects for New Testament studies, there is now established research in the fields of medieval, early-modern and modern Judaism. Of course, all this must not disguise the fact that vast tracts, e.g. of the religious and cultural history of Central and Eastern European Jewry and of Judaism in the world of Islam still remain desiderata for Jewish Studies.

Jewish Studies in Germany need further development and restructuring. This applies to scholarly research into large areas of the history of Jewish biblical studies and Jewish religious philosophy and liturgy of the medieval and modern eras, and especially to research into the mutual effects of cultural symbioses and the resulting interrelations between Jews and their non-Jewish everyday environment. As the research activities in these fields, more than in other, depend on interdisciplinary cooperation, the centers proposed above offer good conditions for development to this effect.

B.IV REGARDING THE STUDY OF ISLAM AND ISLAMIC STUDIES

The Council of Science and Humanities is not offering comprehensive recommendations for the advancement of the study of Islam in their totality in Germany. It rather confines itself to recommendations regarding those sections of Islamic Studies that relate to religion and on the issue of an Islamic theology. Nonetheless, the specific situation of the Islamic subjects forms the backdrop for the Council's recommendations, which is why it still needs analysis to some extent. Therefore the following sections offer some notes of analysis and recommendation on the present situation of the field, from which, subsequently, detailed recommendations on the issue of establishing "Islamic Studies" as an Islamic theology are developed.

IV.1 Disciplinary reorientation of the study of Islam

Over the past 20 years, the study of Islam lived through the typical challenges of higher education policy faced by the small disciplines and, in the process, changed its direction. This reorientation of the field happened not only in response to the challenges internal to it, in the context of the *cultural turn*, but

also as a reaction to the growing demand for consultation in politics and society (cf. A.V.1.).

As long as the findings of the study of Islam resulted from historical-philological research, the range of subjects and tasks remained relatively manageable. By contrast, the gradual reorientation of Islamic Studies as a problem-related web of historical and systematic research approaches and the definition of Islamic Studies as *area studies*, which became important in recent years, necessitated a considerable expansion of the range of tasks. This overextended the disciplinary structure with its generally low number of staff.

As a consequence of the wider remit, Islamic Studies loosened its nexus with disciplines such as Arabic studies, Ancient Oriental studies, Semitic studies, Jewish Studies and Study of the Christian Orient, with which it used to share its historical-philological methods. Conversely, the subjects of Islamic Studies integrated issues that had been left largely to the Turkish and Iranian philologies. However, as these disciplines also withdrew from their philological core and became small, national or regional disciplines, the subjects of Islamic Studies found themselves in a structural tension field. At few universities, efforts were made to counteract this fact by differentiating the tasks and research areas into regional studies (*Middle East Studies*) and *Islamic Studies*. Other locations preferred joining these disciplines under the unique designation *Middle East Studies*. However, since Islamic Studies increasingly involves research relating to Muslim minorities in Europe, it is questioned again whether it makes sense to keep the term *Middle East Studies* to describe scholarly research in the field of Islamic Studies.

Another aspect is that in the public debate in Germany since September 11, 2001, problems in largely Islamic regions or with migrants from countries with Islamic majorities tend to be treated as exclusively or mainly religious phenomena internal to Islam. Complex social and cultural issues are subsumed under the concept of Islam as a religion and thus desecularized.

In the intricate transformation process outlined in the preceding paragraphs, it would be desirable for the field of Islamic Studies to sharpen the profile of its relations to other disciplines, such as Religious Studies, literary studies, philosophy, history and political and social sciences, and strengthen again its traditional links to subjects like Arabian studies, Ancient Oriental studies, Jewish Studies, etc. In this way, phenomena of the Islamic world could be investigated more appropriately in their secular dimension while, at the same time, the findings of the study of Islam on the religious specifics of Islam could be integrated more effectively in the general research of religion. The formation of theories about sociology and religion could be based more distinctly on an empiricism (being) developed by Islamic Studies.

So far, "Islamic Studies" has not established itself as a consistent discipline at German universities. Islamic religious education programs were created at various locations (cf. A.V.3.), since the training of teaching staff for Islamic RE lessons has gained political importance for the Länder. The newly established chairs for Islamic religious instruction, Islamic religion or Islamic religious education not only train the teaching staff, but also, in many cases, accompany school trials aiming to establish denominational, Islamic RE lessons. In this, Muslims have the constitutional right of participation in the appointment of professors. |⁹⁴ This right also extends to curriculum development. To date, such involvement, usually based on a grown relationship with Muslim representations, is implemented pragmatically and locally, for instance by establishing a round table. |⁹⁵

There is agreement within the Deutsche Islam Konferenz that Islamic religious instruction should be generally introduced as a proper subject taught in the German language at state-maintained schools. |⁹⁶ Consequently, comprehensive introduction of Islamic RE is expected in the medium to long term. For that, the appropriate teaching staff will have to be available. The Council of Science and Humanities, while recognizing the necessity to further expand Islamic religious education studies, considers as an urgent requirement that this expansion is accompanied by the establishment of theological Islamic Studies in Germany. The development of Islamic Studies as a discipline in this theological sense is neces-

|⁹⁴ The rights of participation of the religious communities derive from Art. 140 in conjunction with Art. 137 para. 3 WRV (cf. footnote 8): "These rights of participation are realized especially through the religious communities influencing the composition of the faculty personnel." (BVerfG 1 BvR 462/06 of October 28, 2008, 63, <http://www.bverfg.de>).

|⁹⁵ In 2002, on the initiative of the state government, Lower Saxony invited to a round table, attended by Muslim confederations such as DITIB, the Lower Saxony Shura as the state confederation of the local and mosque associations (originating from the Lower Saxony "Arbeitskreis Islamischer Religionsunterricht" [working party for Islamic religious education]) and some individual mosque associations from the Hanover region as the possible area for the intended school trial. The same round table helped with the establishment of the Chair of Islamic Religious Education at Universität Osnabrück. The course curricula were defined by the university and discussed with representatives of the confederation at a "Round Table Islamic Religious Education", chaired by the Ministry of Education, where voices of the Muslim representatives can be heard and considered in the development of the curricula. According to the university, research in the subject is not restricted in any way. Because of insurmountable differences in religious matters, the Alevi withdrew from the Round Table in August 2003 (cf. Universität Osnabrück: Pressemitteilung 68/2007, http://www2.uni-osnabrueck.de/pressestelle/mitteilungen/Detail.cfm?schluessel_nummer=068&schluessel_jahr=2007&RequestTimeout=50 of 19.03.2007).

|⁹⁶ This does not apply to Länder covered by the Bremen clause (Berlin/Bremen) (cf. footnote 26). According to information from the Deutsche Islam Konferenz, there already exists a resolution by the Bundeskanzler with the Länder Prime Ministers (of December 20, 2001).

sary to ensure that the religious education training of future Islamic RE teachers will be based on the methodical reflection of religious texts, claims of interpretation and normativity, and practices meeting scholarly standards. At the same time, this allows the training of young academics for future recruitment into the disciplines Islamic religious education studies and Islamic Studies proper.

Academically grounded Islamic Studies is not only prerequisite for properly qualified religious education. It also allows scientifically solid training of religious scholars within our scientifically informed European societies. On this basis Islamic standards and values – next to the positions and perspectives of other religions – can be introduced appropriately into academic as well as public debates. For these reasons, the Council of Science and Humanities considers the swift and consistent development of Islamic Studies in Germany a pressing priority. In the medium term, two to three locations for theological Islamic Studies with different profiles should be developed, in order to create the institutional conditions, as well, so that the plurality of Islamic creeds in Germany can be adequately reflected.

For Germany, the establishment of Islamic Studies at universities constitutes a novelty, although similar tendencies and efforts, which can be observed in neighboring countries like the Netherlands and Belgium, are taken on board. Also, there are European locations of Islamic Studies with a longer tradition, for instance the Faculty for Islamic Studies in Sarajevo. However, the particular constitutional position of religions in Germany calls for specific solutions tailored to this country.

Already, there are initiatives in Germany aiming to establish private institutions for the training of imams. In principle, the foundation of a private university run by a [Muslim] religious community is constitutionally provided for and can be realized. This was demonstrated by the establishment of the Jewish HfJS in Heidelberg and by various Christian Free Church Universities of Applied Sciences.

The development of Islamic Studies at private higher education establishments can succeed, although the state approval of the respective school is conditional on its institutional accreditation. From the academic perspective, this approach carries disadvantages for a discipline at this early stage. Firstly, it will miss the integration in academic cooperations with related disciplines within the university, which are particularly important for a discipline in its early development. Secondly, a new discipline only just established cannot recruit from a pool of home-grown, young academics, because such does not exist. To train its staff, the institution would have to collaborate with a university, initially, that can offer academic promotion in the form of doctorates. For any institution outside the state-run system must meet certain structural and performance criteria be-

fore it can be granted the authority to bestow doctoral degrees. |⁹⁷ Usually, at the early stages, these conditions cannot be fulfilled, so that, in order to ensure the training of young academics for future recruitment, the establishment of any private higher education institution for this purpose would have to be accompanied by the establishment of Islamic Studies at a state-run university. Such double provision appears less than practical.

Therefore the Council of Science and Humanities recommends advancing the development of Islamic Studies primarily within the state-run university system. First of all, the Council argues on grounds of principal considerations that theological Islamic Studies should be firmly rooted in the state-run university system (cf. B.I.2.). Furthermore, the Council deems it necessary that Islamic Studies, as a discipline at the beginning of its development in Germany, should work in intensive cooperation with the other theologies, the subjects of Islamic Studies and the disciplines of humanities, cultural studies and social sciences at the universities. Only such cooperations can ensure that the scientific and scholarly standards cultivated at German universities will be observed from the onset at the new, German-language Islamic Studies establishments. The universities will provide quality management for the study courses and degrees.

The Council of Science and Humanities is aware that it will require huge efforts on all parts – Länder, Muslim communities, universities, and the scholars themselves – to develop Islamic Studies in Germany and institutionalize the new discipline in the state-run university system. In terms of organization, there are various options available, ranging from the establishment of Islamic theological faculties at state-run universities to the creation of single professorships for Islamic religious instruction at Universities of Applied Sciences.

Academic units for Islamic Studies must be institutionally endowed with the ability (a) to bestow doctoral and post-doctoral degrees (habilitation), (b) develop a regulated relationship to the Muslim communities, (c) obtain the responsibility for the appointment of professors and (d) participate in decisions at university level. These criteria can be met in various ways. Every location should find its own appropriate form of institutionalization, compatible with the respective Länder laws.

In the present situation, the Council of Science and Humanities recommends the establishment of Islamic Studies as institutes at faculties of philosophy or cultural studies as the appropriate solution. This form of organization also ex-

|⁹⁷ Cf.: Council of Science and Humanities: Empfehlungen zur Vergabe des Promotionsrechts an nicht-staatliche Hochschulen (Drs. 9279-09), Berlin July 2009, in which the Council argues that in future the authority to bestow doctoral degrees should be granted to non-state higher education establishments only after their accreditation by the Council itself, and only for a limited term.

ists in many places in the field of Christian theologies, where the institutes take care of essential training functions, especially for school teachers. However, they do not meet all of the above-mentioned structural conditions; especially, they lack the authority to bestow a denominational doctoral degree (Dr. theol.). For that, they either depend on the cooperation of theological faculties, or they award doctorates of the faculty they belong to (usually Dr. phil.). Apart from that, there also exist organizational formats for the Christian theologies, where the institute, though part of a Philosophy faculty, may award the Dr. theol. title. It is crucial for the establishment of Islamic Studies that the academic discourse of Islamic Studies can be conducted in autonomy. This autonomy should also be manifested institutionally, e.g. by the bestowment of appropriate doctoral degrees. For the foundation phase, the Council of Science and Humanities regards it as necessary that Islamic Studies are organizationally embedded in an academic unit that will support it in adhering to academic quality standards.

Against this background, the Council of Science and Humanities encourages the Länder and universities to develop a form of institutionalization that is appropriate for the respective location and the establishment of the academic discipline of Islamic Studies. The Council recommends establishing Islamic Studies in an institutionally robust form, in the sense outlined above, at two or, in the medium term, three locations. After a foundation and trial phase of five to seven years, i.e. after the first two or three cohorts have completed their studies, these locations of Islamic Studies should be evaluated and assessed, also with regard to the form of their institutional establishment.

IV.3 Muslim involvement: advisory boards for Islamic Studies

The State, as a non-denominational entity, cannot undertake the sole responsibility for the contents of theology courses or the RE teacher training courses. This requires cooperation with the respective religious community. Under the historically grown conditions of church constitutional law, the participation of the Christian churches is conducted through their respective representatives, usually the local or regional bishop. This is feasible because of the organization of the Christian churches, but also thanks to the theological competence represented in them. In the case of Islam with its numerous strands, even beneath the separation between Sunni and Shia Islam, such reliance on one institution would not be realistic. A church-like structure would be against the self-conception of Islam.

In some German Länder, professorships in Islamic religious education have already been established with Muslim participation, developing the principles of a curriculum for Islamic religious instruction. The experience so far has been variable. In some cases it became successful, pragmatic participation based on grown cooperation with the Muslim community, for instance at the so-called

round table for trials of Islamic religious instruction at schools in Lower Saxony. In others, instances of conflict could not be managed appropriately.

To avoid such difficulties and provide a reliable basis for the cooperation between state-run universities and Muslim communities, the Council of Science and Humanities proposes the establishment of competent advisory boards for Islamic Studies at those universities that intend to create an institute for Islamic Studies |⁹⁸. The aim of establishing such advisory boards is to put into reality the constitutionally required participation of the Islamic communities in the configuration of Islamic Studies.

a) Tasks of the advisory boards

The rights of participation of the advisory boards derive from constitutional law. This means, the participation should cover the establishment, modification and discontinuation of theological study courses, and the appointment of academic staff.

In the view of the Council of Science and Humanities, one of the first tasks of the advisory boards for Islamic Studies would be to participate in the foundation of an institute for Islamic Studies, initiated by a state-run university, by approving the establishment of one or more study courses in Islamic theology. Furthermore, the boards should contribute to the development of study courses for different functions of Islamic Studies (teacher training, training of imams, etc.). The same applies to the modification or cancellation of such courses.

Participation in the appointment of professors of Islamic Studies will be a central task of the advisory boards. |⁹⁹ This task, however, does not include assessing the academic quality of any candidate. The selection of candidates is the sole responsibility of the university and must not be subject to consultation with its advisory board for Islamic Studies. Rather, the latter should decide in a subsequent, transparent process if there are any objections on *religious* grounds against the appointment of the preferred candidate. In this way it should be ensured that the Islamic Studies taught at the universities can be accepted by the students and their parents or Muslim communities.

|⁹⁸ In the following, the term "institute" refers to the structurally strong forms of institutionalization in the sense described earlier (cf. B.IV.2.).

|⁹⁹ Until the advisory boards for Islamic Studies are institutionalized, the denominational neutrality of the State, stipulated by the Grundgesetz, demands that the participation of the Muslim religious communities in the appointment of professors for Islamic Studies or Islamic Religious Education Studies is secured by other means. One option would be to include appropriate reference partners, e.g. the Coordination Council of Muslims in Germany, in the process.

To maintain compliance with the right to self-determination of religious communities, it is essential that the advisory boards can act independently and freely with regard to the contents of their work. However, this does not preclude an arrangement in which they are legally and organizationally associated with a university or any other state institution. |¹⁰⁰

The composition of the advisory boards for Islamic Studies should do justice to the self-conception of Muslims, the diversity of their forms of organization in Germany and the requirements concerning theological competence. Although the existing membership organizations formed by Muslims in Germany are more likely aligned to national or ethnic origin or political orientation, these organizations should be represented in the advisory boards. This can be ensured most effectively through participation of the Coordination Council of Muslims in Germany (Koordinationsrat der Muslime in Deutschland, KRM). As far as the Alevi regard themselves as belonging to the Muslim religion, they should be represented as well. The actual structure of the advisory board can differ from location to location. Ideally it should be established by contractual agreement between the respective university and the relevant Muslim associations and communities.

Additionally, in view of the possibility that the pluralization of Islam in Germany could further evolve, the advisory boards should generally be open for new Muslim communities. Apart from organized Muslims, Muslim religious scholars, too, should be invited into the advisory boards, so that theological expertise in its diverse forms – which, for the reasons outlined above, is not always reflected in the association structures – can be integrated in the consultations. During the initial phase, international theological competence in the field of Islamic Studies should be tapped as well, for instance by including scholars from leading academic institutions abroad.

The Council of Science and Humanities further recommends considering the fact that there is a majority of non-organized Muslims in Germany. These too should be represented in the advisory boards for Islamic Studies, e.g. by prominent Muslims, male and female, from public life. Furthermore, considering the central task of the advisory boards, different theological directions of Islam should be represented.

|¹⁰⁰ The issue of the specific legal status of such advisory boards (statutory organ of the university or based on contractual agreement) is secondary, provided their essential independence is ensured.

To maintain the advisory boards' essential independence of the respective university, members of the university may only exercise a consultative vote within the advisory board.

The appointment of the members of the advisory boards should be by consent of all involved, if at all possible. This applies especially to the religious scholars and the independent Muslim figures from public life. If no consensus can be achieved, the founding document of the respective advisory board should include provisions to avoid logjam.

In the initial phase of establishing Islamic Studies at state-run universities, basic guidelines must be drawn up to ensure that both the interests of the religious communities and the relevant academic standards and requirements are taken into account when constructing the study courses or developing the regulations pertaining to doctoral degrees and habilitation. Furthermore, there should be a process of coordination across Länder boundaries, between universities that either intend to establish institutes for Islamic Studies or can already offer programs to this effect, concerning their individual profiles. This also entails a factual need for federal cooperation.

The Council of Science and Humanities recommends testing the model – or the slightly different models tried at various locations – of advisory boards for Islamic Studies for an initial period of five years. Following this trial phase and the evaluation of the work and cooperation of the diverse active parties, a decision should be made if the model passed the test and the advisory board at the respective location should continue as a permanent institution, either as it is or in a modified form.

If Islamic Studies, in the sense of a reflexive assurance of the religious contents of the Islamic traditions, can be institutionalized successfully, the future of Islamic Studies *not* necessarily lies in following the Christian pattern of confessionalization. Islamic Studies should generally include all persuasions found in the traditions of Islamic faith and scholarship, instead of relating exclusively to one strand of tradition. One objective of the institutionalization of Islamic Studies at German universities is precisely to promote such reflexive self-assurance of the pluralistic Islamic tradition in dialog with the other disciplines at the universities.

As far as Alevi communities and associations do not see themselves as located in the Islamic context, they will be excluded from participation in the context of Islamic Studies. Still, this does not preclude a situation where the Alevi faith can find scholarly representation in teaching and research in other disciplines, such as Religious Studies or Turkish Studies.

The higher education portfolio in Islamic Studies or Islamic religious education, respectively, aims to (1) prepare future religious educators for their role in religious instruction, (2) meet the demand for Islamic religious scholars |¹⁰¹ at mosque communities, (3) train qualified Islamic social workers (4) and produce Islamic theologians for university-level teaching and research (cf. B.IV.5.).

Teachers in Islamic RE are in high demand. Presently, an estimated 700,000 Muslim students are educated at German schools. With the comprehensive introduction of Islamic religious education at schools, about 2,000 specialist teachers will be required to cover all school types. Such general introduction is very likely. It is clearly supported by the Deutsche Islam Konferenz.

With regard to teachers at state schools in Berlin, there exists the special situation that "Religion" is not a proper subject, and that many teachers for Christian religious education hold a degree acquired through a course of Religious Education Studies at a denominational University of Applied Sciences. In this case it is conceivable that teachers in Islamic religious education could be qualified through degree programs in Islamic religious education at state-run or private Universities of Applied Sciences. This would allow existing teachers to attain the qualification to teach a third subject.

Religious scholars can be employed in various functions at the mosques. The range of training objectives extends from qualified imam, who is responsible for the Friday prayer and the sermon during the Friday prayer, to *Mujawwad*, who recites the Quran, mainly during Ramadan. |¹⁰² Most mosques in Germany make do with only one functionary, the imam, who is in charge of the entire spectrum of tasks there. So far, most of the demand for imams is met by personnel from abroad, usually arranged by the Muslim associations, or from training programs operated by the associations (cf. A.V.4).

The analysis of the training demand in the Christian theologies showed that the interest of students – apart from the group studying to join the teaching profession – has shifted to degree courses that qualify for access to a variety of professions and occupations. Such interest and the corresponding demand can be assumed to exist in the field of Islamic Studies, as well. Presently, the social work sector attracts strong interest, but there are also other fields in society, such as the media, educational establishments outside schools, etc. where people qualified through a course in Islamic Studies can contribute. The training of young

| ¹⁰¹ The Arabic term for religious scholar often simply refers to "religious men" (*rijal ad-din*) or "Islamic religious scholars" (*'ulama' ad-din al-islami'*).

| ¹⁰² In the Mosque context, this is the imam/khitab, including his competence as a mufti.

academics, as a core concern of Islamic Studies, is considered separately (see below, chapter B.IV.5.).

For each of the four fields of qualifications, specific study programs should be offered to prospective students, as summarized in the following overview table.

Table 3: Overview of qualifications and respective study programs

Target qualification	Study program	Degree
Islamic RE Teacher	Subject of Islamic Studies, "Islamic Religious Instruction" (professional program) supplemented by Education Studies	Master degree
Religious Scholar (for mosques or/and other functions in society)	Islamic Studies as single course	Usually Master/possibly Bachelor degree
Social Worker	Modules from Islamic Studies	Bachelor/Master, depending on overall target qualification
Academic	Islamic Studies, building on Master course Islamic Studies or admission <i>sur dossier</i>	Doctorate Habilitation

The basic curriculum in Islamic Studies should comprise the following subjects:

- _ Exegesis (incl. Sunnah)
- _ Systematic Theology (Fundamental Theology, Dogmatics, Morals/Ethics, Islamic Ecumenism)
- _ Historical Theology (incl. Sunnah, Kalam, Mysticism, Philosophy, etc.)
- _ Islamic Law and Jurisprudence
- _ Practical "Theology"
- _ Religious Education Studies.

The precise structuring of the curriculum is left to each institute, which draws up the course plans in collaboration with the respective advisory board for Islamic Studies.

The staff employed in Islamic Studies will not be able to cover the entire spectrum of academic teaching. This requires close cooperation with other subjects of Islamic Studies, also regarding the teaching of language competences, as well as with other subjects from the fields of Religious Studies and the theologies. These should contribute about one quarter of the course contents, including Islamic religious history, the history of Islamic cultures, Arabic philology and other philologies (especially the migration languages, e.g. Turkish). The cooperation with the other disciplines should not be limited to teaching duties, but is also prerequisite for the development of Islamic Studies and its research (cf. B.IV.5.).

To develop its academic research to university standard, Islamic Studies as a theological discipline must cooperate with other subjects of Islamic Studies, the other theologies and other humanities and social sciences. These diverse cooperations should relate to historical topics, but also to systematic issues from the areas of dogmatics, law and ethics.

The principal and indispensable cooperation partner of theological Islamic Studies is a strong range of other Islamic academic subjects. This is the subject group dealing with the basic fields – the history of Islamic religion and wisdom and the history, politics, culture and society of the dominantly Islamic regions and spheres – at a sufficient level of systematic differentiation in research and teaching and can explore the respective bodies of knowledge philologically as well, in the languages of Arabia, Iran and Turkey. As another important setting for the development of Islamic Studies in Germany, we have the two Christian theologies and a mature discipline of Religious Studies.

To fill professorial chairs in Islamic Studies, initially, it will be necessary to draw on qualified personnel from abroad, because it will be several years before the first generation of home-grown scholars can be available in Germany. As the career prospects of the future scholars should not be blocked by a field of life-tenured professorships, the Council of Science and Humanities recommends having parts of the curriculum covered by visiting professors at this early stage of development of the new discipline. Using "side entrants" from outside fields should be considered as well. In any case, the primary language of teaching and research should be German. Considering the ethnic heterogeneity of the German Muslims, it would be utterly inconvenient to provide lectures or tutorials in Arabic or Turkish. It would also be obstructive to cooperation with other disciplines represented at the university, in many cases.

Due to the evolving situation in German society, there already is considerable demand in the general job market for persons qualified in Islamic subjects. This will also apply to graduates of Islamic Studies.

The establishment of an institute for Islamic Studies with four to six professorships involves annual costs of approximately 1 to 1.5 million euros for the university or state. |¹⁰³ Since this is a discipline at the early stages of its develop-

|¹⁰³ This estimate takes into account not only the annual payroll costs per professorship (about EUR90,000 on average for a W3 professor), but also the costs for at least one research assistant or associate (E 13: approx. EUR65,000) and half a secretary's post (E8: EUR23,000), as well as possible budgets for a student or post-grad assistant (ca. EUR10,000). Further costs for basic equipment and supplies must also be considered.

ment, the main emphasis will be on the training of young academics. Therefore, each chair of Islamic Studies should be endowed with a sufficient number of research posts.

At this point the Council of Science and Humanities sees an obligation of mutual cooperation among the Länder, since the establishment of institutes – in contrast to the creation of chairs in religious education studies – must not be guided by the demand situation for Islamic Studies in any individual state.

Federal Administration should also support the initiatives of universities and Länder and thus contribute to the successful establishment of Islamic Studies as a discipline in the German university system. For instance, pilot projects financed through start-up funding from federal sources, justified by national interest, could support the implementation of the present recommendations. |¹⁰⁴ Start-up funding of theological research collaborations integrating Islamic Studies would be a welcome measure, especially for the training of young academics, because this is where there is considerable shortage, which could be effectively overcome through targeted project funding.

B.V REGARDING SCIENTIFIC STUDIES OF RELIGIONS

The "return of religion", as outlined at the beginning (cf. A.I.) actually represents a shift of focus in society and academia, back to the political and cultural importance of religion and religions in Europe as well. As was the case for Islamic Studies, the pluralization in connection with migration and globalization has come to play a major role in scientific studies of religions, too. The resulting political and social conflict potentials, in particular, put scientific studies of religions as a scholarly discipline in great demand over recent years. Its capacities, however, have not been developed in the way that this need of political consulting and the demand for university-qualified specialists could actually be met.

V.1 Developing the discipline

The place of scientific studies of religions in the spectrum of academic disciplines is still unclear. Due to the history of the subject, there are various links with theologies, but also with other related disciplines. In contrast to the initial

|¹⁰⁴ The Deutsche Islam Konferenz, at its concluding session of 2009, emphasized the national interest in the institutionalization of Islamic theology (cf. http://www.deutsche-islam-konferenz.de/cIn_117/SharedDocs/Anlagen/DE/DIK/Downloads/Plenum/DIK-viertes-Plenum-Zwischen-Resuemee,templateId=raw,property=publicationFile.pdf/DIK-viertes-Plenum-Zwischen-Resuemee.pdf, accessed January 5, 2010), here p. 13.

concentration on source study of sacred texts, today scientific studies of religions is understood to cover the entire range of religious knowledge and practices of historic and present societies. It is concerned not only with written and spoken materials, but also with images, objects from everyday life and forms of practices of religious communities. Considering the heterogeneity of the subjects and phenomena researched, even the concept central to the discipline, religion, remains controversial. |¹⁰⁵

The breadth of the subject area of scientific studies of religions has led to the employment of a multitude of methods from cultural studies, humanities and social sciences. Consequently, scientific studies of religions share many characteristics with other disciplines engaged in cultural studies and humanities, and there are diverse overlaps of research interests. Scientific studies of religions is special not so much in regard to its methods or the exclusivity of its subject, "religion", but rather in its systematic aspiration and the comparative perspective, from which it researches empirical and systematic-religious phenomena inside and outside of modern western societies. This and the capacity for synthesis arising from it form the basis for the independence of the discipline within the system of science and humanities.

The process of disciplinary differentiation and consolidation of scientific studies of religions may be advanced, but is not completed. Further structural advancement requires institutional preconditions supporting empirical and theoretical knowledge in a comparative perspective. For the development of the discipline, which is necessary in this sense, the single-professorship model is unsuitable. Instead, the Council of Science and Humanities recommends the establishment of institutes for scientific studies of religions, i.e. permanent, major teaching and research units with at least for professors, at several locations in Germany. Units of such size will also be able to offer their own at Bachelor and Master programs in scientific studies of religions and provide the conditions, in principle, to enable systematic, comparative research. At the same time, the thematic and methodic priorities of the individual institutes should be clearly differentiated from location to location.

As another prerequisite for success, the institutes for scientific studies of religions with their four professorships need a specific disciplinary environment at their respective university. This includes established theologies and the ensemble of small disciplines – from ethnology to Latin philology to East Asian studies

|¹⁰⁵ On this controversy, cf. inter alia: Bianchi, U. (ed.): *The Notion of Religion in Comparative Research*, Rome 1994; Idinopulos, T. A.; Wilson B. C.: *What is Religion? Origins, Definitions, and Explanations*. Leiden, Boston, Köln 1998; Platvoet, J. G.; Molendijk, A. L. (eds.): *The Pragmatics of Defining Religion*, Leiden 1999.

– as well as other disciplines such as sociology, psychology and historical and literary studies concerned with religious phenomena.

Apart from separate institutes for scientific studies of religions, Religious Studies centers can be created through cooperation of scientific studies of religions with related disciplines, for instance with Islamic Studies, Jewish Studies or sociology of religions. Centers of this kind strengthen the research into issues of religion and thus provide an essential contribution to the development of the entire field.

Assuming that institutes for scientific studies of religions with four professorships each are created, the Council of Science and Humanities perceives the function of the existing single chairs of scientific studies of religions as: investing competences from scientific studies of religions into a varied range of study programs within a modularized course portfolio and participating in cooperations in interdisciplinary research contexts. In this era of religious pluralism, a central task of the single professorships will be to provide religious scientific expertise to social services professionals and for teacher training. The demand for such expertise will continue to increase in the course of religious pluralization.

V.2 Institutional location

About half of all chairs of scientific studies of religions are located at theological faculties, mostly of the Protestant denomination (cf. Annex B.4.). Many of these chairs are professorships for "Mission Studies and scientific studies of religions ". Appointments to these posts require the approval of the respective church. Additionally, professors of scientific studies of religions are often required to have completed an academic degree in theology and must belong to the denomination of the respective faculty.

In the light of the recommended status of scientific studies of religions as an independent discipline, the Council of Science and Humanities regards it as inappropriate that the academics engaged in scientific studies of religions should be bound in this way by church constitutional law. The Council recommends relocating the respective chairs to institutes for scientific studies of religions outside the theological faculties. Even if such removal of scientific studies of religions from the theologies will involve additional costs, because of existing church constitutional bonds, it is crucial for the advancement of the discipline. The aim should be to create separate courses in scientific studies of religions and theology, ensuring cooperation between the two by the instrument of dual professorship.

Insofar as the scholarly engagement with other religions, conducted from the Christian perspective in the context of a theological faculty, perceives itself as

an ancillary pursuit in support of the respective theology, the association of such professorships to theological faculties corresponds to the logical organization of science and humanities. In this case, though, the designation "scientific studies of religions" should be dropped. Such development is already noticeable within the theological faculties, which often prefer "mission studies" or "intercultural theology". |¹⁰⁶

V.3 Teaching and training capabilities

The changeover to Bachelor and Master degrees created considerable difficulties for scientific studies of religions. Small disciplines like this, hardly able to deal with an independent Bachelor or Master course, had to join forces with other subjects. The effect is that scientific studies of religions ceased to be available as a discipline in its own right at certain locations.

Thus the introduction of staged Bachelor and Master programs at single-chair locations also worsened the conditions for the training of young academics. Soon, at many universities with only one professorship in scientific studies of religions it will no longer be possible to obtain an academic degree in scientific studies of religions. At the same time, scientific studies of religions still provides considerable teaching and training services not only for the theologies, but also for other disciplines, such as ethnology or political science, and for teacher training. Consequently the single-chair locations, in particular, have to cope with huge workloads and heterogeneous demands on teaching.

Therefore, the establishment of institutes for scientific studies of religions at several locations in Germany is necessary not just for the future development of the discipline, but also as an essential contribution to quality assurance for the teaching of the subject.

At each institute, apart from "General and Comparative scientific studies of religions" at least three of the following subject areas should be represented, so that the institute can offer a well-founded course program in Religious Studies: Christianity, Islam, Hinduism or Indian religions, Buddhism, Judaism, ancient religions, genealogical religions |¹⁰⁷ and modern religious formations. Other

| ¹⁰⁶ Cf. the position paper of the subject group Religious Studies and Mission Studies in the Wissenschaftliche Gesellschaft für Theologie: "Missionswissenschaft als interkulturelle Theologie und ihr Verhältnis zur Religionswissenschaft" (<http://www.dgmw.org/Missionswissenschaft.pdf>, accessed November 12, 2009).

| ¹⁰⁷ These used to be referred to as primitive, tribal or indigenous religions etc. The designation "genealogical religions" properly reflects the fact that the societies where these religions are observed, as diverse as they may be, share the common characteristic that genealogical relationships play an essential (but not exclusive) role in the order of societal life and thinking; in some cases even the relations to gods and spirits is thought of in genealogical terms.

topical subjects could be the religious history of certain geographic religions (e.g. of South Asia, East Asia, Africa or North America), sociology or psychology of religions |¹⁰⁸. As a rule, to allow research and teaching in sufficient breadth, at least two religions or regions and a professorship for religious sociology or religious psychology should accompany the Chair of General and Comparative scientific studies of religions. To serve the other religions, as far as they are not covered by the four professorships, the institute for scientific studies of religions should be embedded in an appropriate, cooperative environment within the university (cf. B.V.1.). This will enable the students to attain the required expertise in philology, regional studies, history and sociology in the course of their studies by selecting an appropriate second subject.

With such integration of the discipline, students can learn, apart from the scholarly basics of scientific studies of religions, about the qualitative and quantitative methods of sociology, philological and hermeneutical methods of other subjects of cultural studies, and will be enabled to exercise historical critique of sources. Other systematic subjects of scientific studies of religions, such as ethnology or geography of religion, aesthetics of religion (religious art, music, media, architecture, etc.) or the history of Religious Studies itself may complement the research and teaching performed at the institutes for scientific studies of religions. Therefore it would be desirable for the institutes to develop with diverse profiles, matched to the scholarly and scientific environment at their university.

V.4 Research and the training of young academics

For some time now there has been a conspicuous focus on Europe and, increasingly, Germany in scientific studies of religions conducted in the German language. This situation emerged partly in reaction to the present demand for political and social consulting. However, such reorientation of research and teaching in scientific studies of religions at universities entails that acquiring skills in non-European languages is no longer part of the basic canon of expertise required for the discipline. In many cases, research methods from the social sciences are now given the priority previously accorded to language skills as indispensable equipment of prospective scholars in Religious Studies.

This current process of "delingualization" affects not just scientific studies of religions, but other small disciplines as well. Students no longer see and experience wide-ranging language skills as a key competence for research into issues of religion. While scientific studies of religions in the nineteenth century and towards the end of the twentieth century was primarily characterized by a phi-

|¹⁰⁸ The development of religious psychology is considered a desideratum.

logical-historical approach to non-European religions, it now focuses largely, at least in the German-speaking sphere, on studying our own society. This attention to investigation of the home society may be welcome, but it is also problematic, because the shift in interests involves the risk of neglecting non-European empiricism. Such development would have far-reaching consequences for the formation of theory in scientific studies of religions. Scientific studies of religions limiting its empiricism mainly to European contexts and origins is risking to divest itself of some of its comparatistic capabilities and thus become provincialized.

The learning of language skills, especially including languages from outside Europe, is indispensable for every student of scientific studies of religions aiming to analyze and investigate various religions. These language skills can be imparted in more breadth and depth by the systematic integration of language studies in the course structure, including periods of studying abroad.

At professorial level, scientific studies of religions in German-speaking countries continues recruiting from other disciplines, which reflects the international situation. For example, in the U.S. young academics in *Religious Studies*, as far as theory formation using non-European empiricism is part of the job description, are recruited almost exclusively from the respective regional studies.

Even if the academic regeneration of the discipline is not in danger, it would be desirable for its future development if scientific studies of religions increasingly produced its own young academics. This could ensure that the comparative perspective is firmly established and systematic expansion of knowledge in the discipline is achieved. Again, this objective requires the creation of larger units for research and teaching at several locations in Germany.

B.VI FRAMEWORK CONDITIONS FOR IMPLEMENTING THE RECOMMENDATIONS

The recommendations of the Council of Science and Humanities envisage restructuring of the theologies and academic disciplines sciences concerned with religions at German universities. In the course of the analysis process, it became clear to the Council that issues of theology, religious education and scientific studies of religions should be afforded an extended and, in parts, institutionally reformed space in the present system of higher education and research. Many of the structures in this field of scholarship at the universities are still guided by nineteenth-century logics and have not yet reacted sufficiently to the challenges of a world of religious plurality.

So far, the Excellence Initiative reacted in selected cases to the growing demand for religion-related research. Courses in Islamic religious education studies were

established at some locations. However, the changes in modern society in connection with religious pluralization demand further steps regarding the positioning of research and teaching in the theologies and scientific studies of religions in the system of higher education and research. Notwithstanding the constitutional commitments and contractual obligations flowing from them, there is sufficient scope for implementing structural changes in the theologies and other academic disciplines concerning on religions. This readjustment, which is necessary for reasons internal and external to the field, requires (1) academic effort and (2) practical political will; it has (3) further legal implications and depends on (4) financial support from Länder and Federal administrations.

1. At many locations, there exist several disciplines of theology and sciences concerned with religions next to each other. These are the disciplinary conditions in which an appropriate treatment of the plurality of religions can be achieved. At the organizational level, such efforts should be properly institutionalized at the universities by the creation of, normally, interdisciplinary centers. Institutional concentrations of this kind offer possibilities for profile-building and enhancing the international visibility of the respective universities.
2. Implementing the recommendations requires coordinated initiatives on the part of the Länder and universities, with participation from the churches and religious communities. The coordinated restructuring of the theologies and the deliberate establishment of Islamic Studies and institutes of Jewish and scientific studies of religions present an immense challenge to all involved, especially as this process will have to face the double federalism of state and church organizations. In any case, the restructuring of the field can only succeed as a process coordinated across the boundaries of dioceses, Landeskirchen and Länder.
3. With the recommendation to establish Islamic Studies as a proper discipline at state-run universities, the Council of Science and Humanities seeks to advance the field of theology within the present constitutional framework for the religions. Regarding the Muslim communities, which, in this era of religious pluralization in Germany, have rightful claims to religious instruction at state schools and representation in the university system, the Council proposes a participation model. As yet it is impossible to gauge if this model can also be applied to the integration of the scholarly reflection of other religious communities. The model should be evaluated and assessed for viability and practicality after an initial period of five years.
4. Finally it must be stated that the expansion of scientific studies of religions and related subjects and the establishment of Islamic Studies in Germany requires additional funding resources. The development of Islamic Studies as a discipline will be a Länder affair, primarily, but should also involve struc-

tures reaching across Länder boundaries, and be accompanied by Federal funding options in support of young academics and visiting scholars. The Council of Science and Humanities asks the Federal and Länder administrations to devise appropriate concepts to this end, and to implement them through development and funding measures.

C. List of abbreviations

AGK	Abraham Geiger Kolleg
ALR	Allgemeines Landrecht für die preußischen Staaten [Prussian Statute Book of 1794]
BayHSchG	Bayerisches Hochschulgesetz [Bavarian University and College Act]
BEFG	Bund Evangelisch-Freikirchlicher Gemeinden in Deutschland [League of Protestant Free Churches in Germany]
BGHZ	Entscheidungen des Bundesgerichtshofs in Zivilsachen [Decisions of the Federal Court of Justice in civil cases]
BVerfGE	Entscheidungen des Bundesverfassungsgerichts [Decisions of the Federal Constitutional Court]
BVerwG	Bundesverwaltungsgericht [Federal Administrative Court]
BVerwGE	Entscheidungen des Bundesverwaltungsgerichts [Decisions of the Federal Administrative Court]
c	altes curie
CIC	Codex Iuris Canonici [Code of Canon Law]
DBK	Deutsche Bischofskonferenz [German Bishops' Conference]
DGIA	Stiftung Deutsche Geisteswissenschaftliche Institute im Ausland [Foundation of German Humanities Institutes Abroad]
DIYANET	Türkische Religionsbehörde [The Presidency of Religious Affairs – The Republic of Turkey]
DITIB	Türkisch-Islamische Union der Anstalt für Religion e.V. [Turkish Islamic Union of the Insitutute for Religion]

EKD	Evangelische Kirche in Deutschland [Evangelical Church in Germany]
HfJS	Hochschule für Jüdische Studien Heidelberg [College for Jewish Studies]
GG	Grundgesetz für die Bundesrepublik Deutschland vom 23. Mai 1949 [Constitutional law of the Federal Republic of Germany, enacted May 23, 1949]
IFB	Islamische Föderation Berlin [Islamic Federation Berlin]
IGBD	Islamische Gemeinschaft der Bosniaken in Deutschland e. V. [Islamic society of the Bosnians in Germany]
IZBN	Islamska Zajednica Bošnjaka u Njemačkoj [Islamic society of the Bosnians in Germany]
IZDB	Interkulturelles Zentrum für Dialog und Bildung, Berlin [Intercultural center for dialog and education, Berlin]
KAAD	Katholischer Akademischer Ausländer-Dienst [Catholic academic foreigners service]
KdöR	Körperschaft des öffentlichen Rechts [Corporate body under public law]
Lverf BaWÜ	Landesverfassung Baden-Württemberg [State constitution of Baden-Württemberg]
OVG	Oberverwaltungsgericht [Administrative appeals tribunal]
PrGS	Preußische Gesetz-Sammlung [Prussian collection of laws]
PrVerf	Verfassungsurkunde für den preußischen Staat vom 31. Januar 1850 [Constitution document for the Prussian state of 31 Janu- ary, 1850]
RE MID	Religionswissenschaftlicher Medien- und Informationsdienst [Media and information service for Religious Studies]
RV	Verfassung des Deutschen Reichs vom 28. März 1849 [Constitution of the German Empire of 28 March, 1849]
SapChrist	Sapientia Christiana

SIRP	Private study course to obtain a teaching certificate for Islamic religious education at compulsory schools	91
VDD	Verband der Diözesen Deutschlands [Association of the dioceses in Germany]	
VG	Verwaltungsgericht [Administrative court]	
VThK	Virtueller Katalog Theologie und Kirche [Virtual catalog of theology and Church]	
VIKZ	Verband der Islamischen Kulturzentren e. V. [Union of Islamic cultural centers]	
WRV	Verfassung des Deutschen Reichs (Weimarer Reichsverfassung) vom 11. August 1919 [Constitution of the German Reich (Weimar Constitution) of 11 August, 1919]	

D. Annexes

- Annex A.1: Overview of recognized subjects and subject areas of theology, Jewish Studies, Islamic Studies and Religious Studies according to the classification system of the Federal Statistical Office
- Annex A.2: Overview of the comparison group of subjects and subject areas of linguistics and cultural studies according to the classification system of the Federal Statistical Office (excluding Protestant and Catholic theology)
- Annex B: Locations of higher education in theology, Jewish Studies, Islamic Studies and Religious Studies in Germany
- B.1. University locations with Christian theological study courses in Germany (status 2009)
 - B.2. Universities with chairs in Jewish Studies
 - B.3. Universities with chairs in Islamic, Arabian or Oriental studies
 - B.4. Universities with chairs in Religious Studies
 - B.5. Research centers or institutes
 - B.5.1. Research centers at universities
 - B.5.2. Non-university research centers or institutes, including outside institutes associated to universities (An-Institute)
- Annex C: Students and professorial chairs
- C.1.a. Primary, secondary and third subject students in Protestant Theology, incl. graduate students – Development 1985-2007
 - C.1.b. Student numbers for Protestant Theology courses (primary, secondary and third subject) for different degree types (incl. graduate/doctoral students) – Development 1995-2007

- C.2.a. Primary, secondary and third subject students in Catholic Theology (incl. graduate students) – Development 1985-2007
- C.2.b. Student numbers in Catholic Theology courses (primary, secondary and third subject) - differentiated acc. to degree type (incl. graduate/doctoral students) – Development 1995-2007
- C.3. Primary, secondary and third subject students in Hebrew/Jewish Studies (incl. graduate students) – Development 1985-2007
- C.4. Primary, secondary and third subject students in Islamic Studies (incl. graduate students) – Development 1985-2007
- C.5. Primary, secondary and third subject students in Religious Studies (incl. graduate students) – Development 1985-2007
- C.6. Number of doctorates completed in the theological study courses and in Jewish Studies, the subjects of Islamic Studies, and Religious Studies (all universities)
- C.7. Number of habilitations in Protestant and Catholic Theology/Religious Studies (all universities)
- C.8. Chairs in the theological disciplines and in Jewish Studies, the subjects of Islamic Studies and Religious Studies – Development 1995-2007 (all universities)
- C.9. Students in the theological disciplines and in Jewish Studies, the subjects of Islamic Studies and in Religious Studies, for individual Länder and universities (figures for 2007)
- C.10. Professorial chairs secured by church law, inside and outside of theological faculties or institutes (status 2007) – disregarding so-called concordat chairs
- C.11. Number of female professors of theology in 2007, listed by state and university

Annex D: External funding

- D.1. External income in the subject and research areas Protestant and Catholic theology/Religious Studies, 1995-2007, total and per sitting professors according to data of the Federal Statistical Office

- D.2. DFG funding approved in Protestant and Roman Catholic Theology, Jewish Studies, Islamic Studies and Religious Studies (1998-2007), total and per sitting professor (in thousand €)
- D.3. DFG funding granted in Protestant and Roman Catholic Theology 1998-2007 – under different Grant Programmes (in thousand €)
- D.4. Development of research staff numbers in Protestant theology, differentiated by type of funding (1995-2007)
- D.5. Development of research staff numbers in Catholic theology, differentiated by type of funding (1995-2007)
- D.6. Development of research staff numbers in Jewish Studies, differentiated by type of funding (1995-2007)
- D.7. Development of research staff numbers in the subjects of Islamic Studies, differentiated by type of funding (1995-2007)
- D.8. Development of research staff numbers in Religious Studies, differentiated by type of funding (1995-2007)
- D.9. For comparison: development of research staff numbers in linguistics and cultural studies, differentiated by type of funding (1995-2007)
- D.10. Projects within the Academies' Programme, in the subject areas Theology, Jewish Studies, Islamic Studies and Religious Studies
- D.11. External income from selected foundations, for the theologies and subjects of Religious Studies (funding totals according to data from the Gerda Henkel Foundation, the Fritz Thyssen Foundation and the Volkswagen Foundation, 1998-2007, in €)

A.1: Overview of recognized subjects and subject areas of theology, Jewish Studies, Islamic Studies and Religious Studies according to the classification system of the Federal Statistical Office

Statistics of students/exams → Subject Group 01: Linguistics and Cultural Studies	Statistics of personnel/posts → Subject Group A: Linguistics and Cultural Studies
<p>Subject area 02: Protestant Theology, Religious Studies</p> <ul style="list-style-type: none"> _ Subject 053: Protestant Theology, Religious Studies _ Subject 161: Pastoral Care Studies _ Subject 544: Protestant Religious Education Studies, Church Educational Work 	<p>Subject and research area 020: Protestant Theology</p> <ul style="list-style-type: none"> _ Subject area 0200: Prot. Theology general _ Subject area 0210: Old Testament (Prot. Th.) _ Subject area 0215: Pastoral Care Studies _ Subject area 0220: New Testament (Prot. Th.) _ Subject area 0230: Historical Theology (Prot. Th.) _ Subject area 0240: Systematic Theology (Prot. Th.) _ Subject area 0250: Practical Theology and Religious Education Studies (Prot. Th.) _ Subject area 0260: History of Religions and Mission Studies (Prot. Th.)
<p>Subject area 03: Catholic Theology, Religious Studies</p> <ul style="list-style-type: none"> _ Subject 086: Catholic Theology, Religious Studies _ Subject 162: Caritas Science _ Subject 545: Catholic Religious Education Studies, Church Educational Work 	<p>Subject and research area 030: Catholic Theology</p> <ul style="list-style-type: none"> _ Subject area 0300: Cath. Theology general _ Subject area 0310: Biblical Theology (Cath. Th.) _ Subject area 0315: Caritas Science _ Subject area 0320: Historical Theology (Cath. Th.) _ Subject area 0330: Systematic Theology (Cath. Th.) _ Subject area 0340: Practical Theology und Religious Education Studies (Cath. Th.) _ Subject area 0350: Canonistic Studies (Cath. Th.) _ Subject area 0390: Old Catholic Theology
<p>Subject area 04: Philosophy</p> <ul style="list-style-type: none"> _ Subject 136: Religious Studies 	<p>Subject and research area 040: Philosophy</p> <ul style="list-style-type: none"> _ Subject area 0410: Religious Studies
<p>Subject area 13: Non-European Linguistics and Cultural Studies</p> <ul style="list-style-type: none"> _ Subject 010: Arabic/Arabian Studies _ Subject 073: Hebrew/Jewish Studies _ Subject 083: Islamic Studies _ Subject 122: Oriental/Ancient Oriental Studies 	<p>Subject and research area 140: Other/ Non-European Linguistics and Cultural Studies</p> <ul style="list-style-type: none"> _ Subject area 1445: Languages and Cultures of the Near and Middle East _ Subject area 1450: Semitic Studies, Arabian Studies _ Subject area 1460: Jewish Studies/Hebrew _ Subject area 1470: Islamic Studies _ Subject area 1576: Oriental Studies general

A.2: Overview of the comparison group of subjects and subject areas of linguistics and cultural studies according to the classification system of the Federal Statistical Office (excluding Protestant and Catholic theology)

Statistics of students/exams → Subject Group 01: Linguistics and Cultural Studies	Statistics of personnel/posts → Subject Group A: Linguistics and Cultural Studies
<p>Subject area 01: Linguistics and Cultural Studies general</p> <p>Subject area 04: Philosophy excluding _ Subject 136: Religious Studies</p> <p>Subject area 05: History</p> <p>Subject area 06: Library Science, Documentation, Media Studies</p> <p>Subject area 07: General and Comparative Literature Studies and Linguistics</p> <p>Subject area 08: Classics (Class. Philology, Modern Greek)</p> <p>Subject area 09: German Studies (German, Germanic Languages excl. Anglistics)</p> <p>Subject area 10: Anglistics, American studies</p> <p>Subject area 11: Romance Studies</p> <p>Subject area 12: Slavic, Baltic, Finno-Ugrian Studies</p> <p>Subject area 13: Non-European Linguistics and Cultural Studies excluding _ Subject 010: Arabic/Arabian Studies _ Subject 073: Hebrew/Jewish Studies _ Subject 083: Islamic Studies _ Subject 122: Oriental/Ancient Oriental Studies</p> <p>Subject area 14: Cultural Studies proper</p>	<p>Subject and research area 040: Philosophy excluding _ Subject area 0410: Religious Studies</p> <p>Subject and research area 050: History</p> <p>Subject and research area 070: Library Science, Documentation, Media Studies</p> <p>Subject and research area 080: General and Comparative Literature Studies and Linguistics</p> <p>Subject and research area 090: Classics (Classical Philology)</p> <p>Subject and research area 100: German Studies (German, Germanic Languages excl. Anglistics)</p> <p>Subject and research area 110: Anglistics, American Studies</p> <p>Subject and research area 120: Romance Studies</p> <p>Subject and research area 130: Slavic, Baltic, Finno-Ugrian Studies</p> <p>Subject and research area 140: Other/ Non-European Linguistics and Cultural Studies excluding _ Subject area 1450: Semitic Studies, Arabian Studies _ Subject area 1460: Jewish Studies/Hebrew _ Subject area 1470: Islamic Studies _ Subject area 1576: Oriental Studies general</p> <p>Subject and research area 160: Cultural Studies proper</p>

B. Locations of higher education in theology, Jewish Studies, Islamic Studies and Religious Studies in Germany

B.1. University locations with Christian theological study courses in Germany (status 2009)

University/Location	Faculties at state-run universities		Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot. Theol.	Cath. Theol.	Prot.	Cath.	other	Prot.	Cath.	Prot.	Cath.
Baden-Württemberg	2	2	8	9	-	3	1	-	-
Evang. FH Freiburg i.Br.						x			
Kath. FH Freiburg i.Br.							x		
PH Freiburg i.Br.			x	x					
Universität Freiburg i.Br.		x							
PH Heidelberg			x	x					
Universität Heidelberg	x								
Universität Hohenheim			x	x					
PH Karlsruhe			x	x					
Universität Mannheim			x	x					
PH Ludwigsburg			x	x					
Theol. Seminar Reutlingen (FH der Evang.-meth. Kirche)								x	
Evang. FH Reutlingen-Ludwigsburg								x	
PH Schwäbisch Gmünd			x	x					
Universität Tübingen	x	x							
Gustav-Siewerth-Akademie Bierbronn ¹⁾				x					
PH Weingarten			x	x					

¹⁾ Privately operated, state-approved. The academy is operated by the charity, "Gustav-Siewerth-Haus gGmbH".

B.1. continued

University/Location	Faculties at state-run universities		Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot. Theol.	Cath. Theol.	Prot.	Cath.	other	Prot.	Cath.	Prot.	Cath.
Bayern	2	7	3	-	1	1	1	1	2
Universität Augsburg		x	x						
Universität Bamberg ²⁾		x							
Universität Bayreuth									
Phil.-Theolog. Hochschule der Salesianer Don Boscos Benediktbeuern									x
Kath. Universität Eichstätt-Ingolstadt ³⁾		x					Church Educational Work		
Universität Erlangen-Nürnberg ⁴⁾	x								x
Hochschule für Philosophie München									
LMU München	x	x			Dept. of Orthodox Theology				
Kath. Stiftungs FH München									
Kirchliche Hochschule Augustana, Neudettelsau								x	
Evang. FH Nürnberg							x		
Universität Passau ²⁾		x							
Universität Regensburg		x	x						
Universität Würzburg		x	x						

2) Suspended. – 3) Church-operated, state-approved. – 4) The Department (Faculty unit 2007) of Theology retains its right to bestow doctorates and habilitations. All professorial chairs are contractually protected. Any changes must be negotiated with the Landeskirche.

University/Location	Faculties at state-run universities		Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot. Theol.	Cath. Theol.	Prot.	Cath.	other	Prot.	Cath.	Prot.	Cath.
Berlin	1	-	1	1	-	1	1	-	-
Evang. FH für Sozialarbeit u. Sozialpädagogik Berlin						x			
Freie Universität Berlin			x	x					
Humboldt-Universität Berlin	x								
Kath. FH Berlin							Religious Education		
Brandenburg						1			
Theol. Seminar (FH) der Prot. Freikirche, Elstal								x	
Universität Potsdam									
Bremen									
Universität Bremen					Inst. f. Relg. Studies a. Relig. Edu.				
Hamburg	1	-	1	1	-	1	-	-	-
Evang. FH für Soziale Arbeit und Diakonie Hamburg								x	
Helmut-Schmidt-Universität Hamburg (U der Bundeswehr Hamburg)			x	x					
Universität Hamburg	Dept. of Prot. Theol. ⁵⁾								
Hessen	2	-	2	4	1	1	-	1	2
Evang. FH Darmstadt								x	
TU Darmstadt					Inst. f. Theol. a. Social Ethics				

5) Department holds rights to promotion and habilitation.

University/Location	Faculties at state-run universities		Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot.	Theol.	Cath.	Theol.	Prot.	Cath.	other	Prot.	Cath.
Niedersachsen continued									
Universität Osnabrück					x				
Hochschule Vechta						x			
Nordrhein-Westfalen	3		3		8	7	2	2	3
RWTH Aachen					x	x			
Universität Bielefeld					x				
FH der Diakonie, Bielefeld-Bethel								x	
Universität Bochum	x			x					
Evang. FH Rheinland-Westfalen-Lippe, Bochum								x	
Universität Bonn	x			x					
Universität Dortmund					x	x			
Universität Duisburg-Essen					x	x			
Universität Köln					x	x			
Universität Münster	x			x				Chair of Orthodox Theology	
Phil.-Theol. Hochschule Münster									x
Kath. FH Nordrhein-Westfalen ¹⁰⁾									x
Universität Paderborn					x	x			
Theol. Fakultät Paderborn									x
Universität Siegen					x	x			
Phil.-Theol. Hochschule St. Augustin									x
Universität Wuppertal					x	x			
Kirchliche Hochschule Wuppertal/Bethel ¹¹⁾									x

10) The "Katholische Fachhochschule" has become the "Katholische Hochschule Nordrhein-Westfalen". - 11) Established on January 1, 2007, from the fusion of the Church-run institutions Krichliche Hochschule Hochschule Wuppertal and Bethel.

University/Location	Faculties at state-run universities		Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot.	Theol.	Cath.	Theol.	Prot.	Cath.	other	Prot.	Cath.
Rheinland-Pfalz	1		1	1	1		-	-	2
Universität Koblenz-Landau					x				
Universität Mainz ¹²⁾	x		x						
Kath. FH Mainz									x
Universität Trier									
Theol. Fakultät Trier									x
Phil.-Theol. Hochschule Vallendar									x
Saarland	-		-	-	1		-	-	-
Universität des Saarlandes, Saarbrücken					x				
Sachsen	1		-	-	1		-	1	-
Evang. Hochschule für Soziale Arbeit, Dresden (FH)									
Technische Universität Dresden					x				
Universität Leipzig	x								
Evang. FH für Religions- und Gemeindediakonie, Moritzburg								x	
Sachsen-Anhalt	1		-	-	-		-	1	-
Theol. Hochschule Friedensau									x
Universität Halle-Wittenberg	x					x			

12) Organizational union of Catholic and Protestant faculties.

University/Location	Faculties at state-run universities			Non-faculty institutions at state-run universities			Universities of applied studies		Church-run universities	
	Prot. Theol.	Cath. Theol.	Theol.	Prot.	Cath.	other	Prot.	Cath.	Prot.	Cath.
Schleswig-Holstein	1	-		1	1	-	-	-	-	-
Universität Flensburg				x	x					
Universität Kiel	x									
Thüringen	1	1		1	-	1	-	-	-	-
Universität Erfurt		x		x		Chair of Orthodox Christianity				
Universität Jena	x									
Total	19	14		34	32		12	6	4	9

Source own research, without claim to completeness

B.2 Universities with chairs in Jewish Studies

University/Location		
Hochschule für Jüdische Studien, Heidelberg	run by the Central Council of Jews in Germany, state-approved	
Total number of locations outside state-run universities		1

University/Location	University institution	Faculty
U Bamberg	Institute of Oriental Studies, Chair of Jewish Studies	Humanities and Cultural Studies
FU Berlin	Institute of Jewish Studies	Historical and Cultural Studies
U Bochum	Chair of New Testament and Jewish Studies	Protestant Theology
U Düsseldorf	Institute of Jewish Studies	Philosophy
U Erfurt	Religious Studies, Chair of Jewish Studies	Philosophy
U Frankfurt a.M.	Seminary for Jewish Studies	Linguistics and Cultural Studies
	Martin Buber Chair in Jewish Thought and Philosophy	Protestant Theology
U Freiburg	Oriental Seminary, Oriental Studies III: Chair of Jewish Studies	Philosophy
U Göttingen	Institute of Jewish Studies	Theology (Prot.)
U Halle-Wittenberg	Oriental Institute, Seminary for Jewish Studies	Philosophy I
U Köln	Martin Buber Institute for Jewish Studies	Philosophy
U Leipzig	Faculty, Institute of Old Testament Studies, Forschungsstelle Judentum [research unit for Jewish Studies]	Theology (Prot.)
U Mainz	Seminary for Mission Studies, Religious Studies and Jewish Studies ¹⁰⁹	Prot. Theology
U Marburg	Institute of Oriental Studies, Department of Semitic Studies	Foreign Language Philologies
LMU München	Department of Cultural Studies and Archeology, Institute for the Near East and Middle East, Chair of Jewish Studies	Cultural Sciences
	Chair of Jewish History and Culture	History and the Arts
U Münster	Institutum Judaicum Delitzschianum	Prot. Theology
U Potsdam	Institute of Jewish Studies	Philosophy

| ¹⁰⁹ This seminary is not connected to any course in Jewish studies.

University/Location	University institutions	Faculty
U Trier	German Studies, Yiddish Studies	II (Linguistics)
U Tübingen	Chair of New Testament and Ancient Judaism; Institute for Ancient Judaism and Hellenistic History of Religion; Chair of Religious Studies and Jewish Studies with additional focus area Islamic Studies Institutum Judaicum	Prot. Theology
Total number of university locations (faculties)		18 (20)
thereof locations within a Prot. theological faculty		7
thereof locations within a Cath. theological faculty		0

Source: own research, without claim to completeness (status 2009)

B.3. Universities with chairs in Islamic, Arabian or Oriental studies

University/Location ¹¹⁰	University institutions	Faculty
U Bamberg	Institute for Oriental Studies, Chair of Islamic Studies	Humanities and Cultural Studies
U Bayreuth	Islamic Studies and Arabian Studies	Linguistics and Literary Studies
FU Berlin	East Asia and the Middle East: Institute for Islamic Studies, Institute for Semitic Studies and Arabian Studies	History and Cultural Studies
HU Berlin	Institute of Asian and African Studies, Seminary for African Studies Seminary for the History of South Asia: Islamic Studies of the Non-Arabic Areas	Philosophy III
U Bochum	Seminary for Oriental Studies and Islamic Studies	Philology
U Bonn	Institute for Oriental and Asian Studies, Department of Islamic Studies	Philosophy
U Erfurt	Religious Studies, Chair of Islamic Studies	Philosophy
U Erlangen-Nürnberg	Department of Didactics, Chair of Islamic Religious Studies Department of Classical World and Asian Cultures, Institute for Non-European Languages and Cultures, Chair of Islamic Studies	Humanities and Social Sciences and Theology
U Frankfurt a. M.	Institute for Islamic Cultural and Religious Studies	Linguistics and Cultural Studies
U Freiburg	Oriental Seminary: Oriental Studies IV, Chair of Islamic Studies	Philosophy
U Göttingen	Seminary for Arabian Studies/Islamic Studies	Philosophy
U Halle-Wittenberg	Oriental Institute: Seminary for Arabic and Islamic Studies; Seminary for the Christian Orient and Byzantium	Philosophy I
U Hamburg	Asia Africa institute, Department of the Middle East, section Islamic Studies	Humanities

| ¹¹⁰ The Federal Statistical Office also counts students of Islamic studies at Universität Duisburg-Essen (cf. annex C.9.), which could be due to an encoding error, because that university only offers Turkish Studies.

University/Location	University institutions	Faculty
U Heidelberg	Seminary for Languages and Cultures of the Middle East, Department of Islamic and Iranian Studies, Department of Semitic Studies	Philosophy
U Jena	Institute for Languages and Cultures of the Middle East, Chair of Islamic Studies	Philosophy
U Kiel	Seminary for Oriental Studies, Department of Islamic Studies	Philosophy
U Köln	Oriental Seminar with Islamic Studies and Indonesian Philology	Philosophy
U Leipzig	Oriental Institute	History, Art and Humanities
U Mainz	Institute for Intercultural Communication, section Arabic/Arabian Studies with Islamic Studies	Applied Linguistics and Cultural Studies
U Marburg	Institute for Oriental Studies, School of Arabian Studies, Iranian Studies, Islamic Studies	Foreign Language Philologies
LMU München	Institute for the Near East and Middle East	Cultural Studies
	Chair of Ecclesiastical Law, especially for the theological basis of ecclesiastical law, general standards and constitutional law, and Oriental ecclesiastical law	Catholic Theology
U Münster	Institute for Arabian Studies and Islamic Studies	Philology
U Tübingen	Asia-Orient Institute, Department of Oriental and Islamic Studies	Cultural Studies
Total number of university locations (faculties)		23 (24)
thereof located within a theological faculty		1

Source: own research, without claim to completeness (status 2009)

B.4. Universities with chairs in Religious Studies

University/Location	University institutions	Faculty
U Bayreuth	Subject group Religion	Cultural Studies
FU Berlin	Institute for Religious Studies	Historical and Cultural Studies
HU Berlin	Seminary for Religious Studies and Mission Studies and for Ecumenism Institute for Religious Sociology and Church Organisation	Theology (Prot.)
U Bochum	Chair of Religious Studies	Prot. Theology
U Bonn	Institute for Oriental and Asian Studies, Department of Religious Studies	Philosophy
U Bremen	Institute for Religious Studies and Religious Education Studies	Cultural Studies
TU Dresden	Institute for Philosophy, Chair of Religious Philosophy and Comparative Religion Studies	Philosophy
U Erfurt	General Religious Studies	Philosophy
	Chair of Fundamental Theology and Religious Studies	Cath. Theology
U Erlangen-Nürnberg	School of Theology, Chair of Religious Studies and Mission Studies	Humanities and Social Sciences and Theology
U Frankfurt a. M.	School of Religious Studies	Protestant Theology
	Chair of Comparative Religious Studies	Catholic Theology
U Freiburg	Institute for Systematic Theology, Department of Religious Studies and Theology of Religions	Theology (Prot.)
U Göttingen	Seminary for Religious Studies	Theology (Prot.)
U Halle-Wittenberg	Department of Religious Studies and Ecumenism	Theology (Prot.)
U Hamburg	School of Protestant Theology, Institute for Mission Studies, Ecumenism and Religious Studies	Humanities
U Hannover	Institute for Theology and Religious Studies	Philosophy
U Heidelberg	Institute for Religious Studies	Philosophy
	Seminary for Theological Religious Studies (WTS), Department of Religious Studies and Mission Studies	Theology (Prot.)
U Jena	Chair of Religious Studies	Theology (Prot.)
U Köln	Subject Group Theology and Religious Studies	Philosophy

University/Location	University institutions	Faculty
U Konstanz	Department of History and Sociology, subject History, Chair of European History of Religions	Humanities
U Leipzig	Institute for Religious Studies	History, Art and Oriental Studies
U Mainz	Chair of Mission Studies and Religious Studies	Prot. Theology
	Chair of Systematic Theology, Fundamental Theology and Religious Studies	Cath. Theology
U Marburg	Institute for Comparative Cultural Studies, School of Religious Studies	Social Sciences and Philosophy
LMU München	Temporary chair of Religious Studies with special focus of their methodology and theory	Philosophy, Philosophy of Science and Religious Studies
	Department of Missions Studies and Religious Studies	Prot. Theology
U Münster	Seminary for Religious Studies and Intercultural Theology	Prot. Theology
	Seminary for General Religious Studies	Cath. Theology
U Potsdam	Institute for Religious Studies	Philosophy
U Trier	Religion and Mission Studies	Theology (Cath.)
U Tübingen	Chair of Religious Studies and Jewish Studies with additional focus area Islamic Studies; Institutum Judaicum: Chair of Religious Studies and Jewish Studies	Prot. Theology
	Asia-Orient Institute: Department of Indology and Comparative Religious Studies Department of Religious Studies	Cultural Studies
U Würzburg	Institute for Systematic Theology, Chair of Fundamental Theology and Comparative Religious Studies, Chair of Mission Studies and the Dialogue of Religions	Cath. Theology
Total number of university locations (faculties)		28 (35)
Total number of locations within theological faculties		18
thereof locations within a Prot. Theolog. faculty		12
thereof locations within a Cath. Theolog. faculty		6
Total number of locations outside theolog. faculties		17

Source: own research, without claim to completeness (status 2009)

B.5. Research centers or institutes**B.5.1. Research centers at universities**

Center	University/Location
Centre for Interreligious Studies (ZIS); research unit "Studies of the Christian Orient and the Ecumenical World of the Eastern Churches"	U Bamberg
Jewish Studies at Humboldt University	HU Berlin
Center for Religious Studies (CERES) at Ruhr-Universität Bochum	U Bochum
Center for Religion and Society (ZERG)	U Bonn
Research unit "Christian Orient"	Catholic University Eichstätt-Ingolstadt
Interdisciplinary Center for Islamic Religious Studies (IZIR)	U Erlangen-Nürnberg
Institute for Philosophy of Religion	U Frankfurt
Research unit Religious Studies and Theology of Religions	U Freiburg
Centre for Interdisciplinary Area Studies (ZIRS, formerly OWZ)	U Halle-Wittenberg
Interdisciplinary Centre world Religions in Dialogue (ZWiD)	U Hamburg
Research Center for International and Interdisciplinary Theology (FIIT)	U Heidelberg
Center for Near and Middle Eastern Studies (CNMS)	U Marburg
Center for Ecumenical Research	LMU München
Center for Religious Studies (CRS)	U Münster ¹¹¹

Source: own research, without claim to completeness (status 2009)

| ¹¹¹ The Center for Religious Studies is also home to the Chair of Orthodox Theology.

B.5.2. Non-university research centers or institutes, including outside institutes associated to universities (An-Institute)

Center/Institute	Location
Oriental Institute Beirut of the Foundation of German Humanities Institutes Abroad	Beirut
Zentrum Moderner Orient (operated by the non-profit Berlin Centers for the Humanities Association)	Berlin
Center for Christian-Jewish Studies	Berlin (HU)
Salomon Ludwig Steinheim Institute for German-Jewish Studies at University Duisburg-Essen	Duisburg
Research Center for the Comparative History of Religious Orders (FOVOG)	Eichstätt-Ingolstadt
Max Planck Institute for the Study of Religious and Ethnic Diversity	Göttingen
Institute for the History of the German Jews	Hamburg
Oriental Institute in Istanbul of the Foundation of German Humanities Institutes Abroad	Istanbul
Simon Dubnow Institute for Jewish History and Culture at Leipzig University	Leipzig
Institute for European History	Mainz
Moses Mendelssohn Center for European-Jewish Studies (MMZ)	Potsdam
Institute for Cusanus Research at Trier University	Trier
Eastern Churches Institute (OKI) of the German Augustinians at the university of Würzburg	Würzburg

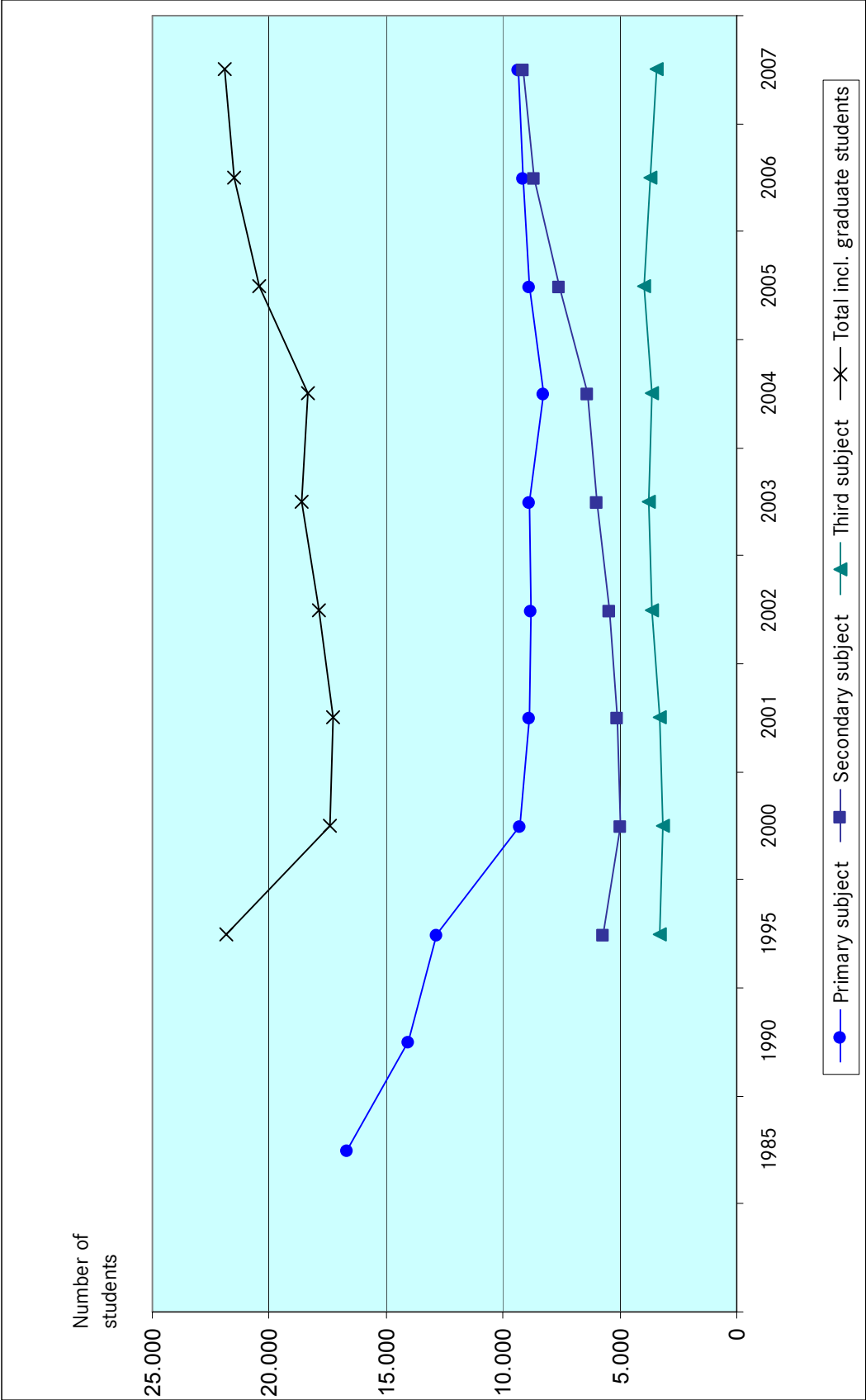
Source: BMBF: Bundesbericht Forschung und Innovation [Federal Report "Research and Innovation" of the Federal Ministry of Education and Research (BMBF)] 2008, p. 94, pp. 160-176; own research, without claim to completeness (status 2009)

C. Students and professorial chairs

C.1.a. Primary, secondary and third subject students in Protestant Theology, incl. graduate students – Development 1985-2007

Student roll/Year	1985	1990	1995	2000	2001	2002	2003	2004	2005	2006	2007
Primary subject	16.673	14.014	12.867	9.280	8.848	8.773	8.848	8.290	8.856	9.159	9.353
<i>Change from base year 1985 (=100)</i>	100,0	84,1	77,2	55,7	53,1	52,6	53,1	49,7	53,1	54,9	56,1
Secondary subject			5.690	4.972	5.135	5.472	5.951	6.401	7.596	8.700	9.125
Third subject			3.278	3.163	3.316	3.602	3.794	3.627	3.950	3.676	3.433
Total incl. graduate students			21.835	17.415	17.299	17.847	18.593	18.318	20.402	21.535	21.911

Data for the years prior to 1995 only cover primary subject students.

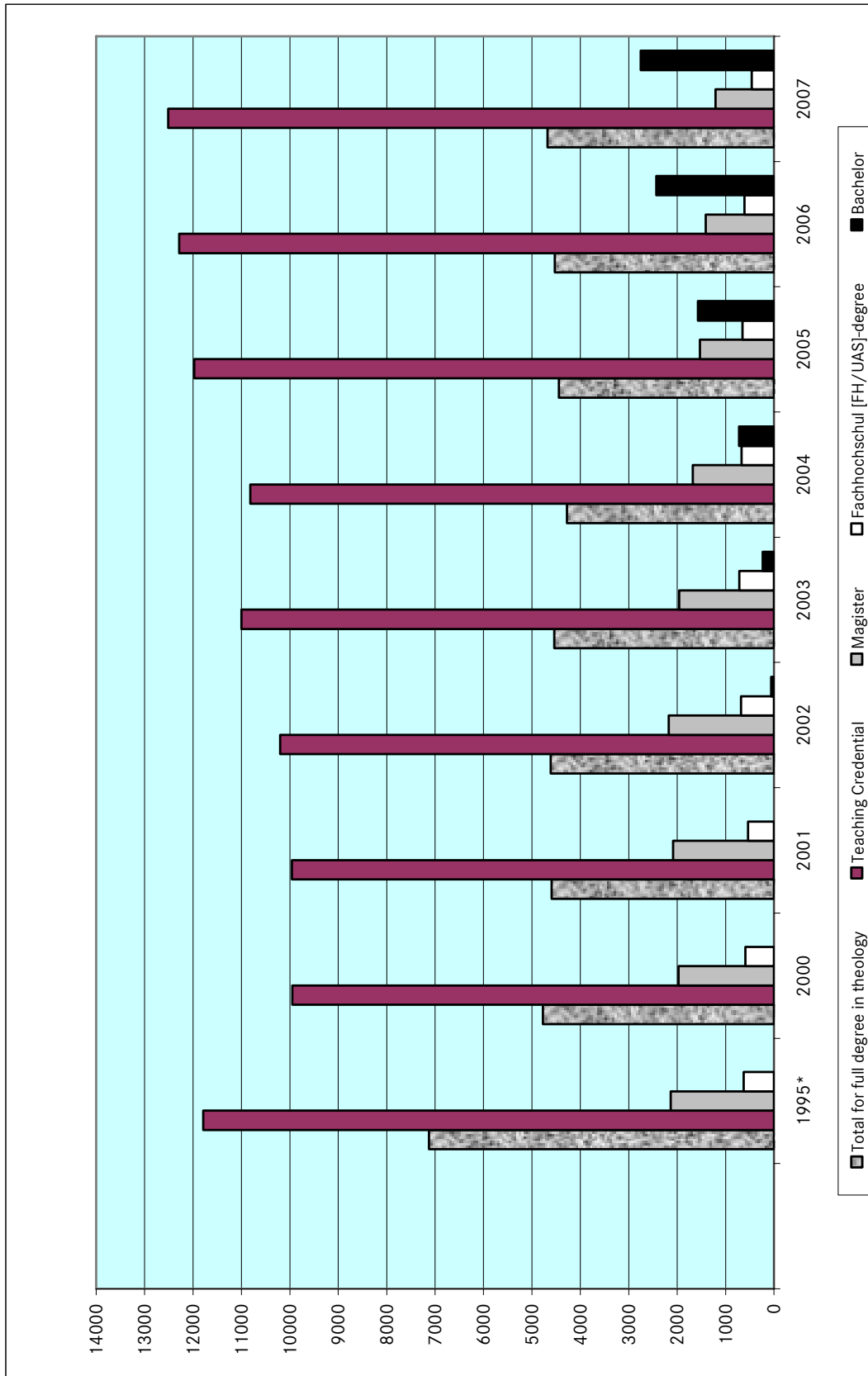


Source: Federal Statistical Office (Germany): special analysis, own calculations

C.1.b. Student numbers for Protestant Theology courses (primary, secondary and third subject) for different degree types (incl. graduate/doctoral students) - Development 1995-2007

Degree type/Year	1995*	2000	2001	2002	2003	2004	2005	2006	2007
thereof:									
Full Theol.									
Diplom degree	919	660	762	891	1.019	1.004	1.004	1.055	1.173
Church examination degree	5.341	3.438	3.143	3.014	2.788	2.558	2.711	2.751	2.795
Other degrees of examination group Diplom (U) and equivalent	108	28	40	36	39	47	74	70	63
Graduate students	758	648	648	667	691	669	657	654	647
Total for full degree in theology	7.126	4.774	4.593	4.608	4.537	4.278	4.446	4.530	4.678
<i>Change from base year 1995 (= 100)</i>	<i>100,0</i>	<i>67,0</i>	<i>64,5</i>	<i>64,7</i>	<i>63,7</i>	<i>60,0</i>	<i>62,4</i>	<i>63,6</i>	<i>65,6</i>
Teaching Credential	11.789	9.951	9.954	10.204	11.004	10.818	11.975	12.288	12.512
Magister	2.134	1.973	2.085	2.173	1.960	1.680	1.530	1.411	1.208
Fachhochschul [FH/UAS]-degree	630	590	537	681	718	670	652	612	457
Bachelor	-	-	-	60	234	720	1.572	2.431	2.756
Master	-	-	-	-	6	17	68	125	142
Other degree	156	127	130	121	134	135	159	138	158
Total for degrees other than full Theology	14.709	12.641	12.706	13.239	14.056	14.040	15.956	17.005	17.233
<i>Change from base year 1995 (= 100)</i>	<i>100,0</i>	<i>85,9</i>	<i>86,4</i>	<i>90,0</i>	<i>95,6</i>	<i>95,5</i>	<i>108,5</i>	<i>115,6</i>	<i>117,2</i>
Students, total (incl. graduate students)	21.835	17.415	17.299	17.847	18.593	18.318	20.402	21.535	21.911
<i>Change from base year 1995 (= 100)</i>	<i>100,0</i>	<i>79,8</i>	<i>79,2</i>	<i>81,7</i>	<i>85,2</i>	<i>83,9</i>	<i>93,4</i>	<i>98,6</i>	<i>100,3</i>

Available data for years prior to 1995 only cover primary subject students.



* Change of data intervals

Source: Federal Statistical Office (Germany): special analysis, own calculations

C.2.a. Primary, secondary and third subject students in Catholic Theology (incl. graduate students) – Development 1985-2007

Student roll/Year	1985	1990	1995	2000	2001	2002	2003	2004	2005	2006	2007
Primary subject	11.855	9.997	10.063	8.940	8.558	8.354	8.399	7.639	7.847	7.914	7.430
<i>Change from base year 1985 (=100)</i>	100,0	84,3	84,9	75,4	72,2	70,5	70,8	64,4	66,2	66,8	62,7
Secondary subject			5.620	5.163	5.177	5.490	6.119	6.463	7.961	9.278	9.972
Third subject			3.013	2.853	2.955	3.312	3.705	3.352	3.254	3.536	3.181
Total (incl. graduate students)			18.696	16.956	16.690	17.156	18.223	17.454	19.062	20.728	20.583

Data for the years prior to 1995 only cover primary subject students.

