

**11, 2 (2000), Das Geschlecht der Europa**

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**Inhalt****Wolfgang Schmale, Europe, The Female Form**

In the 16th century Europe was often represented as a woman. In that century, the female form resumes different traditions coming from Greek and Roman antiquity, but also rooting in christianised versions of the myth of Europe as they became customary in the 14th and 15th centuries. The female form expresses the way by which at least learned people perceived and understood Europe. This article gives a sort of biography of the female form and its relation with Europe from the ancient period until the late 20th century in the perspective of gender history and the history of body schemes.

(211–233)

**Ute Gerhard, The European Union as a Community through Law and as Political Opportunity Structure – Questions And Visions From A Gender Perspective**

The article raises the issue of gender politics in the European Union and discusses the question what a European citizenship may mean especially for women and women's political participation. Against the background of the history of the establishment of the European Union since the treaties of Rome in 1957, the emergence of a legal community is to be considered in which the field of gender equality plays an eminent role in Community social policy. Although the narrow, only market oriented notion of equality that implies treating working women like working men has to be criticised and still limits the EU Agenda, the creation of a Union-citizenship, affirmed by the treaties of Maastricht, 1992, and Amsterdam, 1997, opens up a new political space for a citizenship practice of civic actors, women's networks and new social movements. The prospect is not only optimistic, for there remain a lot of contradictions and challenges such as the question how the EU will handle its politics with regard to non EU-citizens.

(234–250)

**Jane Lewis, Welfare States and Unpaid Care Work**

Care work and its unequal division between men and women is a key issue in securing gender equality and an increasingly central issue for modern welfare states. Women do the bulk of both unpaid and paid care work in modern states. Historically, social policies have tended to assume that women will bear the burden of care and academic analyses of welfare regimes have lost sight of women when they disappear from the labour market. Provision for care has been very differently organised in European countries, with varying balances between cash and service provision in respect of elderly people and children. With the restructuring of welfare states at the end of the twentieth century, the introduction of market principles have had major implications for the quality

of formal care services and for informal, family-based care. The paper suggests that if women are to avoid bearing the brunt of social inequalities the relationship between paid and unpaid work must be addressed.

(251–268)

**Francesca Decimo, The Space of Female Migration. Social Paths and Geographical Mobility Concerning Moroccan and Somali Women Immigrants in Italy**

The essay analyses how, in Italy, women immigrants from Morocco and Somalia assume two different perspectives of Europe. First it investigates the strategies they adopt in their migratory paths to settle in an urban context. Then, it considers the different representations they offer concerning the migratory space across which they move. Finally, it examines the process of cultural breakaway and change that the European perspective introduces into their lives.

Two different models emerge: for Moroccan women and their families migration to Europe is practically a customary opportunity of social mobility, by which they experience more expressive lifestyle, from the way of dressing to the rules they occupy in the household and the community. For Somali women, on the other hand, migration is an extreme strategy they adopt to escape from the war and the poverty; for them, the European city is a social arena where the patterning of time and space constantly raises the danger of definitive cultural uprooting, which they counter by renewing their Islamic identities.

(269–283)