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Inhalt**Hanna Hacker, On transgressive terms. Historical approaches to transgression**

Taking a critical feminist perspective as point of departure and reference, the article reflects upon the unfolding of the concept "transgression" in modernist and postmodern thought as well as in gender/race politics.

First, the text presents an overview on the initial inscription of the term "transgression" in the history of surrealism, existentialism and structuralism mainly in French intellectual circles of the mid-20th century. Subsequently, the term experienced a decisive widening and shift due to the historical rise of a (self-)theorizing of "othered" subjects at the margins of societal normality, an articulation by the non-White, the non-males, the non-heterosexuals. Eventually, a certain "transgressive chic" seems to denote the use of the term in 1990's Western popular culture.

Second, the article focuses on selected recurrent elements of the term "transgression", namely prohibition, violence, masquerade, literary production, and aestheticism, and re-queries their gendered and racialized meanings in a historical framework.

Last, the text discusses a concrete historical example, namely an often quoted and commented picture of the Léa and Christine Papin, two sisters who committed an "unspeakable" murder in France in 1933 and ever since enjoy a lively reception among artists, writers and philosophers, and feminists studying women and violence. Using this example, the author argues in favor of using the term transgression as a hermeneutic means, potentially apt to understand a typical "modern" equation of gender-benders, "sexually deviant" wo/men, and (not-feminine) offenders.

(224–238)

Biljana Kašić, Is Gender – Women's Destiny? A Postsocialist Perspective – In response to Joan W. Scott's article: "Millennial Fantasies – The Future of 'Gender' in the 21st Century"

In the paper the author explores the concept of "gender" within the post Yugoslavian context, namely Croatia, both in academic and grassroots circles. Keeping in mind that "gender" as a notion became accepted in these respective countries in the nineties with certain dilemmas and an unresolved theoretical "status" from a feminist perspective, she discusses certain obstacles and aspects of its "mis/use" within specific discursive, ideological, and academic frameworks.

She also challenges the main questions around "gender" within West/East scholarly, theoretical, and exchange networking, including the questions of dependency, influential concepts, acknowledgement, and authenticity. The emphasis is on the importance of context, self-knowing and negotiating meaning, rather than perpetuating the patterns of imposing subjects and concepts.

(271–275)

Marion Kintzinger, An advocate of women? The intention of Wilhelm Ignatius Schütz's "Ehren=Preiß des hochlößlichen Frauen=Zimmers" (1663) and its reception. A Commentary on the Querelle des Femmes.

Within the Querelle des femmes the catholic lawyer, Wilhelm Ignatius Schütz (um 1625–1695) is highly regarded as an advocate of a pro-woman position, based on his text "Ehrenpreis des hochlößigen Frauenzimmers". However, the same author gave also an opposite comment on the political activities of women in another publication, which suggests that this "advocate of women" should be seen from a different point of view. It turns out that Schütz had various intentions in writing the "Ehrenpreis". Schütz's opponent, the young writer Johann Gorgias (1640–1684) also wrote about powerful women, though in a devaluing, partly satiric way. Schütz and Gorgias both seemed to have known various politically active women, for example women who officially represented their husbands or women who were members of a "Sprachgesellschaft", acting as commentators in (public) conversation. It seems that both men had their own (opposite) ways of establishing their masculine power to define what a woman should be like.

Important in establishing this interpretation is the contemporary female reaction on Schütz' defense and praise of the female gender. The first listeners to the lawyer's statement may have been the female participants of a banquet. Anna Maria Stockfleth, seems to have given a more critical meaning to the text, which probably differed from the understanding of the widowed empress Eleonora to whom the "Ehrenpreis" was dedicated, or the members of the "Damenorden" at her court. The women were a catalyst for the publication of the text. This discourse of women is crucial for understanding the changing functions of the text. It is of even more interest than the intentions of the opportunist Schütz. In different contexts an erudite joke could be converted into a serious statement and the other way round. Listening and reading women become visible, who decide about the significance of an attempt to defend female superiority.

(175–204)

Naoko Yuge, "Savage" and "civilized" Gender relations. New perspectives in anthropology around 1800

Around 1800, anthropologists in Europe such as the Göttingen scholar, Christoph Meiners (1747–1810), and of the popular philosopher, Carl Friedrich Pockels (1757–1814), began to use contemporary travel literature as a source to sustain the thesis of the superiority of European "civilization" over the cultures of "savage" peoples. As these European scholars gazed on the world outside of Europe, they focused on gender relations among exotic peoples, comparing them unfavorably to the bourgeois gender relations they sought to propagate in opposition to the customs of the nobility and the coarse practices of the lower classes. Thus they condemned polygamous systems of marriage with its unequal male female relationship; they assessed rituals and customs around the purity and impurity of women's bodily functions as signs of superstition of 'unreasonable' men; they saw 'strong' women who hardly went into labor when delivering a baby as the result of endured hardship; and finally they rejected women's imprisonment in confined spaces as harems, which was due to men's jealousy of men as well as women's shamelessness.

In casting these shadows over 'other' races, they enlightened their own contemporary gender relations, but they also ran into a serious paradox: not only did 'savage' women contradict 'female nature' by being strong instead of weak, also men's capability of reason had no foundation in savage nature. Moreover, women readers could think of themselves as the comrades rather than slaves of her husband.

(205–223)