

Abstracts

Caroline Arni, Cupid and the shoe-factories. Narration of marital crisis, narration of the self

Caroline Arni explores a narration of marital break-down written in 1915 by a shoemaker and day-labourer who addressed himself to the divorce court of the city of Berne where his wife was filing for divorce. She demonstrates in what aspects this narration of a marriage is at the same time a narration of the self and how, through narrating his emotional and economic failure as caused by the arbitrariness of love and the powerful competition of shoe-factories, the author assures himself of being a good husband and family father. Understood in this way, the document in question exposes meanings of masculinity and specific ways of shaping subjectivity. This case study feeds into some arguments on the use of the categories "identity" and "experience" in the context of autobiographical writing and on the dealing with the individual and the subjective in historiography. Further conclusions are drawn on the spectre of visions of love around 1900 and on the importance of love for masculinity in artisanal and agrarian milieus.

(225–243)

Marilyn Booth, Quietly Author(iz)ing Community: Biography as an Autobiography of Syrian Women in Egypt

The early Arabic women's press, and nineteenth-century biographical dictionaries by women, celebrated lives of "Famous Women" of many societies, while privileging those of Arab and/or Muslim heritage. Interest in women of "the West" was keen, yet these biographies decentered women of Europe and America by "framing" them in the larger number of "Eastern" women (to use a popular identification rubric of the time). This essay focuses on biography in considering self-image and identity among the minority Syrian population in Egypt - specifically women of intellectual-professional families engaged in public discourse in Egyptand - builds on the symbiotic relationship between biography and autobiography, the understanding that biography does not stand apart from the lives and visions of its authors.

Intellectuals from Ottoman (Greater) Syria who had immigrated to Egypt were key players in Egypt's early nonofficial press, and this was no less true of Syrian women than of Syrian men. Many of the early women's journals were founded by these immigrants. For Egyptians, Syrian presences were a sensitive matter: professional competition, nationalist aspirations, and ambivalent attitudes to "the West" combined to produce, at times, suspicion and resentment. Syrians did not speak with one voice, though. Scholarship on the female intellectuals in this group has emphasized their pro-western stance, yet as magazine producers and writers they identified strongly with Egypt as well as emphasizing shared Arab/Islamic identification, as this essay demonstrates through close reading of biographical texts.

(280–297)

Ulrike Gleixner, Religion, Manliness and Self-assurance: The Württemberg's Pietistic Patriarch Philipp Matthäus Hahn (1739–1790)

This article investigates ideas and praxis of academic masculinity among the first generation of scholars who taught history at German-speaking universities during the early nineteenth century. Regarding methodology, research, and training, history as a discipline was shaped in its inception by scholars who had come of age in homoaffective milieus of male friends. Significantly, scholars like Leopold von Ranke and Jacob Burckhardt transposed these romantic "structures of feeling" (Raymond Williams) into institutional forms of which the historical seminar is one of the most striking. At the same time, these same scholars imparted formative intellectual anxieties to their successors that have had a long and protracted life since. The anxiously guarded border between scientific history and literary imaginations of the past, for instance, has complicated and delayed the reception of the so-called "linguistic turn" in history. This article features close readings of passages from a vast array of textual materials (letters, memoirs, historical studies, etc.), conducted under the premise that these texts, if read in light of the recent encounter between literary criticism and historical studies, provide insights into the social modalities of their writers. In fact, the author argues, the discussion about the mediating status of language has riddled the discipline from its very beginnings.

This article discusses how the pietistic clergyman Philipp Matthäus Hahn (1739/1790) uses his diary to assume himself of his status as a patriarch. His diary is the textual space where he reassumes himself about his patriarchal position, which was an unstable position of manliness in the pietistic community. This article will argue that spiritual diaries in Pietism are not imitating, lifeless and stereotypical self-images but, rather are used for self-assurance in life. They were used as methods for self-assurance, not as methods for spiritual self-knowledge.

Some male German Pietists in south German Württemberg, especially clergyman and religious group leaders, saw themselves as chosen among women and other men by God. Their pietistic spirituality in combination with their strong position as head of the household led to a self-fashioning as being elected by God to lead the community.

But this male self-image was unstable, especially their wives wouldn't accept the patriarchal behavior without dissent. Wives wouldn't tolerate their husbands trying to expand their power, and therefore violating the accepted gender boundaries. The hegemonic manliness of the patriarch was set into question by family and household members.

In his diary, Hahn discussed the disputes with both of his wives - the first one died after giving birth to a child, but Hahn remarried soon - to justify himself and to denounce them as impious and ungodly, because of their disobedience towards him. He represented himself as the spiritual guide to them and as their teacher. Even in affairs of marital sex he used his power as self-appointed educator. He would repress his own physical desires in order to punish his wife for some act of disobedience. From his textual subject position, Hahn reorganized his everyday life and empowered himself to claim absolute authority over the household.

(262–279)

Helmut Puff, Love between Men, Language, Academic Masculinity: Leopold von Ranke and Jacob Burckhardt in Dialogue

This article investigates ideas and praxis of academic masculinity among the first generation of scholars who taught history at German-speaking universities during the early nineteenth century. Regarding methodology, research, and training, history as a discipline was shaped in its inception by scholars who had come of age in homoaffective milieus of male friends. Significantly, scholars like Leopold von Ranke and Jacob Burckhardt transposed these romantic "structures of feeling"

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(298–316)

Myriam Spörri, N. O. Body, Magnus Hirschfeld and the diagnosis of sex: Hermaphroditism around 1900

In 1907, an autobiography by a so-called hermaphrodite was published under the telling pseudonym N. O. Body. By analysing first the medical case history concerning N. O. Body, published in 1906 by famous German sexologist Magnus Hirschfeld, and secondly the autobiography, this article aims to show that both the case history and the autobiography tried to construct an undoubtful male sex. In the case of N. O. Body, this was critically important, because only by proving the constancy of his male sex could he establish himself as being normal. The autobiography hence tried to produce a linear narrative. However, in the light of recent discussions within feminist theory about performativity and the problematic distinction between sex and gender, these texts offer also a different and more multifaceted reading of gender. While the medical diagnosis of "sex" could never live up to its own standards, which would have meant a microscopical analysis of the gonads and therefore could not properly stabilize the boundary between male and female - so that "difference" turns into "difference" in Jacques Derrida's terminology - the autobiography produced instances of performativity and manifests the lability of gender. Furthermore, the autobiography demonstrates that being human means first and foremost being either a man or a woman and it reveals, albeit unintentionally, that this in turn includes being heterosexual as well.

(244–261)