

7, 2 (1996), Gewalt

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Abstracts**Michaela Hohkamp, Power, Domination and Gender: A plea for research into relations of violence in early modern history**

In its beginnings feminist studies focussed on conceptions of domination. Since some years historical research on gender tends to replace the concept of domination by a concept of power that emphasises the productive functions of power versus its repressive dimensions and separates power and social action. This development is closely related to a recent debate about whether to dissolve the category gender. It is motivated by problems of conceptualizing formal power and domination of women over women within a gender oriented historical approach. Given this situation, historians of early modern times should focus on relations of violence and on how genders are produced in those relations.

(8–17)

Arlette Farge, Women in the city. Paris in the Eighteenth Century. Relations between the feminine and the masculine world

The first part of the article gives an insight into the fields of everyday sociability, of gender relations and sexuality. The paper insists on the visible presence of women in the society of the eighteenth century (in academic discourses as well as at home and in the streets) and their active participation in urban life. An informal hierarchical social order emerged due to crowded living conditions. This order safeguarded the formation and development of relationships and even decided the reputation of individuals as well as of collective groups. Women and men acted on different terms within this social setting. The second part of the paper discusses different patterns of violence: violence between men and women, violence among women, violence of women in public conflicts (political as well as religious ones). The recourse towards violent confrontation in 18th century Paris is explained in comparison to the 19th century by elaborating on the greater physical agility of bodies. Women used violence as a matter of course in conflicts within the neighbourhood or on the market place; at the same time a lot of physical violence was used against women. Women did also engage in public conflicts such as to protect the own workshop against the tax-gatherer or in political and religious conflicts such as the affairs which were staged against the Jansenists. The paper shows the complexity and ambivalence of Parisian society during the eighteenth century. It exposed women often to violence but at the same time it offered to them significant and socially accepted latitude of action.

(18–27)

Margherita Pelaja, Representations and practices of sexual violence in 19th century Rome

"Registers of claims" before the Roman Tribunale de Vicario only existing anymore for the period between September 1846 until September 1849. They offer evidence concerning claims because of "fornication". The term "fornication" covers a multivalence of meanings and is often used interchangeably with rape, defloration and seduction. People in social reality did not distinguish

these misbehaviours according to the actually used amount of physical violence but according to the possibility of recovering the victim's honour. This lost honour could be restituted through marriage with the rapist/seducer. A special dowry could be a substitute in order to make good for the loss of "marriage capital" of the victim in case that the offender should be already married. Women of "lewd conduct" had already lost this capital and therefore had no chance to obtain such compensation. On the contrary, if they would be victims of sexual violence in the current meaning of these crimes the surrounding publicity would turn against the victim. Such victims and their relatives therefore never made such complaints to the ecclesiastical court. These cases do only surface in sources covering other topics. Publicity of sexual offences does therefore only make sense in the connection with a possible compensation in order to restore the wounded morality of the victim. The appearance of sexual violence in a Roman Criminal Court meant mostly additional damage to the victim. It could even turn her from victim to offender in the eyes of the public.

(28–42)

Ursula Bender-Wittmann, Creating witchcraft. Gender and witchcraft discourses in an early modern town

It still remains an unresolved question how the complex process of "making witches" can be adequately described. Researchers engaged in gender studies are confronted with apparently contradictory facts: Witchcraft discourses evidently speak about bio-economical losses and symbolize various conflicts (some of which may be quite concrete). On the other hand, and just as evidently, gender plays a decisive part in generating witchcraft accusations. The central question is how witchcraft- and gender discourses interlock to produce distinctive patterns of exercising power. An example taken from the extensive source material in Lemgo (Lippe, Northern Germany) shows how the prevailing "casting" in witchcraft trials could be undermined by means of gender concepts. When the Lemgo town council accused Elisabeth Lencken of witchcraft in 1653, the citizens already felt unsure about the relationship between (secular) legality and (divine) justice in witchcraft trials. During her examination, Lencken claims justice by falling back upon biblical situations structured by gender differences. Lencken compares her lot to that of Susanna, setting her self-image (as a persecuted and helpless, but nevertheless virtuous and god-fearing woman) against the judgement of the council deeming her to be a malicious witch. Moreover, the complex story of Susanna inherently questions the handling of trials, the means of establishing truth, the motives and motivations of councils, and the part attributed to God - problems which were fervently discussed by Lemgo citizens at that time. Elisabeth Lencken comparing herself to Susanna marks in Lemgo the initial stages of a new and subversive reinterpretation of the "casting" in witch trials, which was to become important during the following centuries.

(43–55)

Brigitte Rath: "... er wollt das Schwert durch in stoßen." Physical violence in Southern Tyrol at about 1500

The example of court protocols of Bozen's (Bolzano) high jurisdiction from 1497 to 1517 serves as basis for the survey of gender specific physical violence. The article asks - contrary to the traditional question, why women have been less violent than men - why in all court records, over hundreds of years, concerning physical violence men were quantitatively overrepresented. The complexity of forms of violence as well as the connection between male habitus and physical violence is shown in case studies. The article points out that physical violence and its practice were not only visible in connection with violation of the norm, but also in a legitimised male context. Boundaries between legitimised and illegitimate violence often seem to have not been sharply defined. For describing the complexity, the traditional bipolar scheme - legitimised and illegitimate violence - is not sufficient. The context in which violence was practiced seems to be of central

importance for the punishment. For this analysis, the regional background is of great importance. Bozen was a town of commerce and fairs. At around 1500 p. C. a lot of wars were fought in this region, and units of mercenaries were roaming through the country.

(56–69)