

Abstracts

Christine Eifler, Soldiers with Arms and Lipstick: The Social and Cultural Construction of the Female Soldier in the United States and Russia

In recent years, women have become an official part of the military in most Nato countries and Eastern Europe. This development went hand in hand with changes in the social and legal status of the military, which will be discussed in the first part of this paper. The official discourse legitimating the opening of the military for women in the West was professional equality and equal rights. Including women produces pressure to rebuild not only the organizational culture but the military construction of gender in general.

The second part deals with the negotiations of gender that are underway in the American and Russian military after women have been admitted. The two countries have the highest percentage of women in their militaries (about 15%). However, the (re-)construction of gender associated with the inclusion of women in the military is radically different in those two countries. In both countries women were involved in military functions in wars that were of high significance for the nation in the 20th century. However, in the USA the military was opened for women on a wider scope not before the abolition of the draft and the creation of an all-volunteer force in the late 70ies. In Russia, gender changes in the army were initiated in the early 90ies when old regulations excluding women were abolished. The third part of the paper deals with the status quo of the inclusion of women in the two nations and the specific ways of „doing gender“ in the two militaries. The military gender discourse in Russia is characterized by a derogatory feminization of women which in turn throws light on the crisis of national and military masculinity in Russia. In the USA, the construction of the professional woman soldier is the main discourse accompanying the inclusion of women.

Elizabeth Harvey, „One just needs an unshakeable will ...“: German Kindergarten Teachers and the National Socialist 'Ethnic Struggle' in 'District Galicia', 1941–1944

This article investigates the role of German women sent from the 'Old Reich' during the Second World War to 'District Galicia' in the General Government as kindergarten teachers for ethnic German children. It explores their role in the context of the National Socialist 'Ethnic Struggle' (*Volkstumskampf*) in wartime Poland that sought to expand, consolidate and privilege the German population while systematically killing the Jews and repressing and persecuting other 'aliens' (*Fremdvölkische*). It asks what function women played in relation to the occupation regime generally, and how they responded to their tasks. Based on reports and material relating to around forty kindergartens that were in operation between 1941 and 1944, the article demonstrates that professional ambition and an eagerness for adventure motivated at least some of the women involved. Some found the work frustrating and lonely; others seem to have revelled in their successes in equipping and running a kindergarten and in the position of authority they could enjoy as 'Reich Germans' in occupied Poland. The article also considers the extent to which the regime's brutal treatment of the non-German population was reflected in the reports kindergarten teachers wrote about their daily routine working with ethnic German children and their families, and argues that women – for instance by knowingly using goods taken from the deported Jews – were to some degree complicit in policies to exploit and plunder the Jewish population.

Sandra Maß, The Trauma of the White Man. African Colonial Soldiers in Propagandist Texts, 1914–1923

With the entry of African colonial soldiers in European wars, German soldiers found themselves faced with new interpretational frameworks of their war experiences. The construction of these soldiers in World War I as 'racial inferior', 'sexually insatiable' and 'highly efficient' also included the image that

their way of waging war would be contradictory to European standards of war; that is less civilized and more savage. After the war, the threat of the Black man appeared again in the German propaganda movement against the so-called „Black Horror on the Rhine“. Contemporary propagandist texts during and after the war ascribed the trauma experienced by all soldiers in the First World War to the presence of African men on the battle field.

The colonial soldiers became a mirror for the dismembered male body. Ensuing attempts, however, to reconstruct the white man's body failed: the propagandist texts that lashed out against the colonial soldiers could not restore an intact picture of the body, because the spectre of the „Black Man“ continued to haunt white soldiers' battles with their war experiences.

Siegfried Mattl, Noora Sotaniemi, „Kameradschaft“. Role and Development of a Key Signifier in Post-War Austria

„Kameradschaft“ is a key signifier of post-war society in Germany and Austria. Federations of Veterans, which played a major role in constructing politics as well as public discourses, claimed special human qualities for their clientele to regain power in a postfascist state. By using oral history interviews with Austrian veterans from the war in Finland (June 1941 – August 1944), the article stresses the argument, that „Kameradschaft“ has to be conceived as a metapolitical strategy. This concept worked both as an instrument to reintegrate excentric war-times experiences, as to reinstall male power in a crisis of patriarchal family structure.

Martin Scheutz, „... too greedy upon robbing and boozing“ – Soldiers in Self-testimonies of Male and Female ecclesiastics during the Thirty Years War

Nine German self-testimonies written by Catholic monks, nuns, and priests in the 17th century form the base of this article on the reception of soldiers in the Thirty Years War in the south of Germany. In their writings not only hostile but also allied soldiers are described as an alarming threat to religious communities, as undisciplined and sexually overactive bands accompanied by whores. A slightly positive reception of soldiers is only to be observed in connection with the *salva guardia*, which was originally assigned to protect the monasteries, but in practice disturbed ordinary religious life and moreover devastated the monasteries. Soldiers were seen as God's visitation in the self-testimonies. They therefore ultimately reinforced the true path of the Roman Catholics, which is also to be observed in connection with several descriptions of Mother-of-God-miracles occurring in the presence of the soldiers. The authors usually distinguished ordinary and higher ranking soldiers, whom they expected to conduct themselves better. The self-testimonies differentiated allied and hostile troupes more clearly the further the scene of war was away. In a case of danger the male ecclesiastics could react more independently to intrusions by soldiers than the stronger disciplined nuns; nuns seemed to be more helpless – a consequence of their female role, their dependence on the male clergy but also their stricter seclusion. The war in front of the monastery's portal questioned the own gender-conception of each male and female author: Nuns noted the model of women who personally defended their home positively in their writings; monks even performed as soldiers when they tried to save their monastery – another male role.