

Abstracts

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.

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.

Marion Kintzinger, An advocate of women? The intention of Wilhelm Ignatius Schütz's "Ehren=Preiß des hochlöblichen 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 1625–1692) is highly regarded as an advocate of a pro-woman position. Based on the fact that the same author gave an opposite comment on political activities of women in another publication, we prefer to see this "advocate" from a different point of view. It turned out that Schütz had various intentions in writing the "Ehrenpreis". According to special circumstances, the function of a text could change. Important is the contemporary female reaction on Schütz' defense and praise of the female gender. An urban-class woman, Maria Katharina Stockfleth, seemed to give

a more critical meaning to the text, which probably differs from the understanding of the widowed empress Eleonora or the members of the "Damenorden" at her court. The first listeners of the lawyer's statement might have been the female participants of a banquet. These women were a catalyst for the publishing of the statement. So a discourse of women becomes visible that is important to understand the changing functions of the text. This discourse 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 are coming into the field of view, who also decide about the significance of an attempt to defend female superiority. The counterpart of Schütz was a young writer, Johann Gorgias (1640–1684). His devaluing, partly satiric papers reflected on powerful women. Schütz and Gorgias both seemed to have known various political activities of women, for example having official charges, being representatives of their husbands or members of a "Sprachgesellschaft", acting as commentators in (public) conversation. Both men had their own way of establishing their masculine power to define what a woman should be like. But, fortunately, the discourse didn't end at this point of view.

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.