

## Summaries

### **Frigga Haug: Looking for the Power of Women**

Here is a topic beset by hazards. The author leads us carefully through current discussions of power, and considers instances of individual powerful women. She identifies certain ›situated knowledges‹ generated by women that could be foundational to any future liberated community. Finally she presents a re-reading of Virginia Woolf and Bertolt Brecht to elaborate a feminist standpoint from which such a liberatory project might be pursued, a project involving a simultaneous transformation of self and society.

### **Reinhild Traitler: »Women's Strength to Act Despite it All« – The European Project for Inter-religious Learning, EPIL**

Despite meagre resources and resistance they may encounter, women form and maintain collectives when convinced of their necessity. A group of Christian and Muslim theologians, social scientists and educators engaged in inter-religious dialogue, were convinced that it was necessary to develop alternatives to the dominant discourse on Christian-Muslim relations, largely influenced by the rise of fundamentalist positions. They developed an international learning project, by women and for women, exploring conditions and practical possibilities for living together in the context of Europe's multicultural and multireligious societies. The article reflects on some of the experiences in trying to affirm diversity while exploring commonalities.

### **Christine Lehmann: Miss Marple is Long Dead**

In mystery novels, women tend to be the victims of unimaginable sexual mistreatment. Or they are the culprits. In both cases they do not gain much sympathy from us and they do not show strength. Even as detectives they tend to run the risk of becoming victims because they are women. Strong women detectives occur in cases in which they act with their imperfect physicality (overweight, ugly or displaying androgynous force); or when they take advantage of the defensive strength of women – exemplary in this instance is Christie's Miss Marple, who uses the gossip and tattle of the female world in order to unearth crime; and finally when detectives are artificially sexy women with superhuman powers (mental and/or physical) who in the wake of male abuse, finally triumph (e.g. Lisbeth Salander by Stieg Larsson). A ›strong woman‹ can only become critical of society when she can prevail over established gender roles and can destruct female as well as male behaviour (e.g. Christine Lehmann's Lisa Nerz).

### **Cristina Vega Solís: Back Beauty. Considerations on the Work of Shirley Anne Tate**

By analysing Anne Tate's *Black Beauty: Aesthetics, Stylization, Politics*, this article investigates current concepts of beauty among black women. Taking into account ideas of the black Diaspora in the Atlantic region and the influence of hybridization studies, representations of black beauty within mass cultures are critically assessed. Following Tate, the article discusses the contradiction between anti-racist criticisms of supposed assimilation to hegemonic white beauty and post-modern concepts which suggest a break with any type of normative presuppositions. Nevertheless, the latter perpetuate a homogenisation of gender and racialisation processes when they celebrate the proliferation of difference while obfuscating the profound homogeneity of both models.

### **Nora Räthzel: How an Environmentally-Engaged Woman Turns a Traditional Trade Union on its Head**

The paper follows a young woman's trajectory from a village in Argentina to the office of the International Trade Union Confederation in Paris, where she becomes responsible for the organisation's environmental policies. It describes how she developed her political skills in a movement for democracy in Argentina and how her working experiences led to an interest in unions and feminism. With knowledge, networking skills, and her ability to bridge the gap between workers and intellectuals, north and south, she is able to transform a subordinated position into one of playing a major role in formulating the environmental policies of the largest international union. In a historical conjuncture where a male-dominated union has to respond to the challenges of climate change, it becomes possible for a woman to rescue union traditions by renewing them.

### **Susi Zornig: Feminist Questions and Answers in the Käbmann-Case**

Popular Lutheran Bishop Margot Käbmann, on the Board of Protestant Churches since 2009, resigned after being charged with drunken driving. The public reaction was a mix of sympathy, applause and mourning of the sudden end of her career. Although many regretted losing a human, accessible and

politically-present representative of the church, the German public seemed satisfied by her reaction: She had taken responsibility for her mistake, an attitude which is widely lacking among the politically and economically powerful. Nevertheless, a feminist perspective must ask: Did she act as a strong woman or did she fail to analyze the options women have in a powerful position inside a patriarchal institution? Considering media reactions, theological categories and church data the article reflects on the »Käffmann story«. Sexist stereotypes are detected which have negative results for women and for critical political interventions. Zornig draws consequences for the potential to promote »strong women«.

### **Wolfgang Fritz Haug: Scholarship and Partisanship in the Work of Margherita von Brentano**

When Margherita von Brentano di Tremezzo, niece of the West-German foreign minister under Adenauer and formerly a Heidegger student in Freiburg, came to teach philosophy at the Freie Universität Berlin, she planned to start a French-style debating society under the name »Argument-Club« and a political-theoretical magazine entitled *Argument*. Haug, who studied with her, helped her to realize both projects in 1959. On the occasion of the recent publication of her collected academic writings as well as a »collage« pertaining to her life, work and influence, Haug examines the alleged partisan bias in the work of this defiant philosopher and committed intellectual through close reading of a number of the texts she wrote between 1958 and 1987. It turns out that the central concern of her rousing political-philosophical theorizing was the question of truth. Indeed, when Karl Jaspers in 1943 asked the 21-year old student why she was studying philosophy, she blurted out: »I want to know whether truth is possible and how it can be achieved.« Haug shows that her approach to academic philosophy consisted in identifying and articulating specific truths. Without any trace of bias, it was the elementary quest for truth, elaborated in exemplary scholarly manner, which, in a world of political and ideological myths, earned her the radical reputation of the »red Margherita«. Where lies lay claim to truth, truth has the appearance of partiality. As it happens, many of her controversial political conclusions would eventually find general acceptance: the banning of nuclear armament for the German army, diplomatic relations with Israel, legislation against Holocaust denial, recognition of Poland's western border, negotiation with East Germany, to name but a few.

### **Heinz-Jürgen Vob: »Naturally«, there is No Sex: From Theories of Difference and Equality between Two Sexes towards Many Sexes**

Judith Butler critiqued binary approaches to biological sex on the level of the interpretation of signs, thus avoiding a discussion of actually-existing organic structures and their possible binarity. By contrast, the following contribution considers biological theories about such structures. Tracing theories of preformation and epigenetics, the article demonstrates that by focusing on processes of evolution and differentiation, one arrives at pluri-sexual approaches to biological sex. Organic structures develop individually and vary when various individuals are compared. The predominance of binary interpretations results from the distinction between two sexes and their unequal treatment, still prevalent in society.

### **Etienne Balibar: Europe: Final Crisis?**

The current economic crisis as well as the political strategy of European elites to save the common currency without addressing the negative impacts of globalised competition have largely discredited European integration, and rightly so. For the EU to have any future, it must be re-founded on the basis of a post-national, inclusive and democratic movement. Unfortunately, it seems that thus far, neither the European Left nor its intellectuals are up to this task.

### **Werner Rügemer: »Maybe we will not survive this«. »Rescuing« Greece and the Euro as Exorcising an Evil Deed**

The rescue of insolvent banks in 2007/2008 laid the ground for following suit with the Greek state and beginning such a process for other member states of the European Union and the Euro-zone. However, if the banks would have been subjected to regular supervised insolvency and if the practices responsible for the »financial crisis« would have been penalised, the critical situation of the Greek and other states would not have occurred. The two rescue programmes for Greece and the Euro will only create new problems. All European states have initiated harsh reductions of social and labour standards. An immediate cut of state debts to creditors is necessary, as is a prohibition of financial practices that are crisis-prone. The resistance that may crystallise in the winter of 2010 will be important.