



Gender – Nation - Emancipation. Women and Families in the “long” Nineteenth Century in Italy and Germany. DFG-Netzwerk „Gender —Nation —Emancipation “; German Historical Institute Rome; Wissenschaftliche Arbeitsgemeinschaft des Leo Baeck Instituts, 23.11.2016—25.11.2016.

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This international conference aimed to critically reconsider the apparently parallel development of the so-called late nations—Italy and Germany in the long Nineteenth Century from a new and transnational perspective, based on the analytical category of gender and the integration of Jewish history into general history. There was a particular focus on the experience and memory of historical protagonists and families in the First World War, drawing on hitherto unknown or neglected ego-documents, with a view to contributing to current historiographical reassessments of the war in terms of gender as well as Jewish history.

The conference was opened by MARTIN BAUMEIS-TER (Rome), who welcomed the international and interdisciplinary group of scholars and the innovative collaborative enterprise. In their introduction, PHILIPP LENHARD (Munich) and RUTH NATTERMANN (Munich) explained the historiographical framework within which their project was conceived, pointing to the late discovery of the analytical category of gender as well as the generally scarce attention towards Jewish history in both the German and Italian historiographies on nation, nationalism and war. Although the cultural turn in historical studies has led to increased attention to gender, religious and ethnic differences within the processes of nation-building, there is still a dearth of relevant comparative projects. Lenhard and Nattermann also emphasized the relevance of concepts of nation, gender and

emancipation for an in-depth understanding of the First World War. AMERIGO CARUSO (Saarbrücken) completed the introduction with a critical reassessment of the interpretative traditions of Italian and German nation-building, discussing new methods and research on nationalism and nation-building that has emerged since the turn of the millennium. He highlighted transnational history, global intellectual history and a new political history that systematically integrates cultural history—i.e. the role of non-state actors, women and parental networks—as best practices—which helped avoid methodological nationalism.

In the first session of the Conference, the discursive as well as conceptual relationships between family and nation were examined by MARCELLA SIMONI (Venice), who focused on a Livornese Jewish family that emigrated to Tunis in 1830, and by GIULIA FRONTONI (Hamburg), who discussed the image of political womanhood in Germany around 1848. Starting from one of the members of the eminent Moreno family, the businessman Raffaello, Simoni reconstructed the family’s attitudes to nationality and religion, reflecting on the complex relationship between Jewish and Italian national identities. Frontoni concentrated on two German writers—Ludmilla Assing and Hermine Wurm—whose commitment to contemporary liberal politics and to writing she explained on the basis of their family networks and social backgrounds, hereby highlighting the characteristics of the political

lady and its entanglement with the ideal of the mother of nation.

The keynote address was given by ILARIA PORCIANI (Bologna) who offered an extensive historical panorama on the interrelations between family and nation in public discourse on national identities. Her paper drew on debates on gender and nation, using juridical, parliamentary, literary, iconographical and historiographical sources, thus creating a wide-ranging and transnational comparison with a particular focus on Germany, Italy, France and the United States.

The second day began with a session on emancipation matters and religious terminology. PHILIPP LENHARD (Munich) focused on gender education in Jewish catechisms in 19th century Germany. Comparing Jewish with Christian textbooks, Lenhard stated that both were manifestations of contemporary German bourgeois culture, thus revealing the ongoing progress achieved in Jewish education, without ignoring that the purpose of Jewish catechisms was to teach the essentials of Judaism in a time of growing secularism. Directly countering the German-Jewish context, the paper by SILVIA GUETTA (Florence) focused on Jewish catechisms in 19th century Italy. She demonstrated how the political and social changes caused by national reunification generated an internal Jewish debate as to which new methods should be adopted for teaching the subjects that constituted the corpus of Jewish education. According to Guetta, the analysis of the contemporary discourse on catechisms helps one understand the conflicts generated by Jewish emancipation and its integration into a predominantly non-Jewish Italian society. SUSANNAH HESCHEL (Hanover/New Hampshire) dealt with gendered understandings of Judaism. She explained that during the long nineteenth century, Jewish scholars attempted to prove the originating aspects of Judaism, stressing that it was the mother religion of two daughters, i.e. Christianity and Islam. Heschel argued that the political undertones of this insistence were gendered, countering Christian claims that the God of Christianity was a virgin mother and hence not the mother of Judaism.

The following section was closely connected to the previous discussions, being dedicated to religion, education and cultures of national identity. The paper by LIVIANA GAZZETTA (Padua) was presented by Rosanna De Longis (Rome). Gazzetta compared Protestant and Catholic female education in the Italian context between 1848 and 1908. Both liberal and intransigent Catholics considered female religious education fundamental to

mediations between faith and politics, church and nation. Only after national unification was public female activity gradually accepted. In contrast, the Italian Protestant minority aimed to modernise female religion. Likewise, SYLVIA SCHRAUT (Munich) compared Catholic and Protestant female education in Germany between 1871 and 1914. Schraut argued that the Prussian educational system was in general regarded as the educational system of the German Empire, and that the dominant Protestant gender model was seen as a German gender model. Schraut's analysis of syllabuses and reading matter for girls demonstrated that the Catholic female gender role allowed more female agency than the Protestant model. Conversely, for Catholic feminists only one model in the German Empire was left: the secular gender-role, which in practice was a Protestant model.

The fourth session focused on ideologies and politics of women's emancipation movements. ANNE-LAURE BRIATTE-PETERS (Paris) analysed the denominating strategies of German bourgeois feminists. She explained how the term 'emancipation' had been brought into disrepute in Germany. After the relative liberalisation of the political context around 1890, German feminists combined different strategies to suggest emancipation without expressing it openly. However, only when they began to openly name their goals, were feminists able to differentiate themselves from other women's organisations and to sharpen their own profile. In a closely related paper, MAGDALENA GEHRING (Dresden) focused on some protagonists of the early German and Italian women's emancipation movement and their use of the terms 'women's question' and 'women's emancipation'. She drew on the debates at the International Congress for 'Frauenwerke und Frauenbestrebungen' in Berlin (1896). According to Gehring, middle class representatives set the women's question apart from the working class women's question. She advocated further comparative analysis of the relationship between middle class and socialist feminists in Italy and Germany in order to gain a deeper understanding of the ideologies and politics of women's emancipation movements in the long 19th century.

The last session of the second day was dedicated to concepts and conflicts of emancipation. Ute Planert (Cologne) summarized the central theses of the paper by ANGELIKA SCHASER (Hamburg) on 'emancipation, religious affiliation and family status', which discussed the standards feminists set for women's intellectual work around 1900. The paper by ANNA SEITZER (Regensburg), which was presented by Magdalena Gehring, fo-

cused on one of the most provocative figures in the German women's movement, Helene Stöcker (1869-1943). Feminist, reformer and pacifist, Stöcker fought for a self-determined female sexuality. According to Seitzer, her life and work represented a special path of emancipation. Historiography and collective memory of the Italian women's movement was the subject of the paper by PERRY WILLSON (Dundee/Scotland). Asking why the movement seems to be largely absent from Italian collective memory of their national past, Willson focused particularly on the question of terminology, i.e. the impact that historians' predominant use of the terms *emancipationist* and *emancipationism* to denote this movement has had on how it has been researched, remembered, and forgotten.

The third and final day was entirely devoted to the First World War. The first section on *transnational ego-documents* was opened by MARTIN BAUMEISTER (Rome). He focused on the war-time diary by the German-Jewish historian Robert Davidsohn, who had lived in Florence since 1889. Baumeister described Davidsohn as a test case for how far bourgeois Jews could consider themselves integrated into European societies during the Great War. The outbreak of the war forced Davidsohn, who defined himself as a German who feels with an Italian heart, to return to Germany. According to Baumeister, his passion for Italy did not prevent him from taking an uncritical stance towards the official German interpretation of the war as a defensive struggle, which resulted in a distinct war patriotism. This attitude was closely connected to the German-Jewish historian's efforts to reaffirm a masculine bourgeois identity, as he was unable to enter active military service. MARIE-CHRISTIN LUX (Berlin) concentrated on female war experiences in the French-Jewish context. Based on the correspondence between Alice Hertz and Laure Isaac and their husbands at the front, she discussed how these women tried to (re-)define themselves and their role in the war effort as mothers, French citizens and Jews. AN-DREA SINN (Elon/NC) examined German women's diaries and memoirs, stressing the usefulness of these still somewhat neglected sources for a deeper understanding of women's wartime experience and a re-evaluation of traditional war narratives.

The next session grappled with war and violence. NADIA MARIA FILIPPINI (Venice) spoke about the devastating effects of total war on women and children living close to the front in the Friuli-Venetian area. Women, she argued, suffered particularly from the immediate experience of war violence, being subject to rapes and sub-

sequent public derision. Even after the ending of the war, they were unable to denounce sexual violence as a violation of the rights of the populations committed by the enemy. CHRISTA HÄMMERLE (Wien) discussed wartime letters and autobiographical documents in the Austro-Hungarian context. According to her research, despite propaganda efforts and the prevailing war patriotism, speaking/writing about war violence as well as its silencing were soon shaped or refuted by the reality of war, which proved that modern war was not only waged between armies, but also with the help of women and against civilians.

The final session focused on war experience and memory. TULLIA CATALAN (Trieste) examined the political experience before and during the war of two irredentist Italian-Jewish writers, Carolina Coen Luzzatto and Enrica Barzilai Gentilli, who lived on the border between Austria-Hungary and Italy. Catalan demonstrated how these women's intellectual and journalistic activity contributed to constructing the image of the enemy, identified as the German and the Slav. RUTH NATTERMANN (Munich) focused on war experience in three middle-class Italian-Jewish families, Gina Lombroso and her husband Guglielmo Ferrero, Amelia and Aldo Rosselli, and Margherita and Roberto Sarfatti, examining their ideological paths towards either fascism or anti-fascism. Based on both unpublished war-time correspondence and autobiographical texts, Nattermann argued that the experience of the Great War was decisive in influencing or changing political positions and attitudes between national identity and long term Jewish loyalties. GERALD LAMPRECHT (Graz) concentrated on the memory of war. Starting from the example of Jewish war memorials and war cemeteries, he discussed the distinctive Jewish memory discourses in Austria during and after the First World War, demonstrating the importance, in the erection of war memorials by Jewish communities and organizations, of aspects of mourning, belonging, loyalty, and defense against anti-Semitism.

In her concluding remarks, PATRIZIA DOGLIANI (Bologna) emphasized how the conference had focused on topics, methodologies and problems ascribable to the *longue durée*, challenging traditional subjects, disciplines and temporal divisions. She highlighted the overall questioning of traditional approaches towards the history of nation and nationalism, especially when looking at educational issues, the relationship between gender and class, as well as the attention paid to religion, religious discourse and ethnic identities in the discussions. In the final debate, participants agreed that the

conference had proved the importance of new comparative studies on Italian and German history and historiography in a transnational context, and the relevance of drawing on new sources. They concluded that the collaborative project had stressed the ongoing methodological relevance of dealing with European as well as European-Jewish history from a gender perspective.

Conference overview:

Martin Baumeister (Rome): Welcome

Philipp Lenhard (Munich), Ruth Nattermann (Munich): Introduction

Amerigo Caruso (Saarbrücken): Comparative, Transnational and Still National: Reassessing the Interpretative Traditions of Italian and German Nation Building

SECTION I â€ˆ Constructing Family and Nation

Chair: Sylvia Schraut (Munich)

Marcella Simoni (Venice): The Morenos between Family and Nation. Notes for the History of a Mediterranean Jewish Family (Livorno-Tunis, 1850â€ˆ1912)

Giulia Frontoni (Hamburg): Portrait of a Political Lady. Family Ties and German National Activism around 1848

Comment: Marion Kaplan (New York)

Keynote Lecture

Ilaria Porciani (Bologna): Rethinking Family and Nation

SECTION II â€ˆ Emancipation Discourse and Religious Terminology

Chair: Marion Kaplan (New York)

Philipp Lenhard (Munich): The Legacy of Adam and Eve. Gender Education in Jewish "Catechisms" in 19th Century Germany

Silvia Guetta (Florence): The Transformation of Jewish Education in 19th Century Italy. The Meaning of "Catechisms"

Susannah Heschel (Hanover/New Hampshire): Do Religions Have a Gender? Orientalism in the Modern Jewish Imagination

Comment: Gadi Luzzatto Voghera (Milan)

SECTION III â€ˆ Religion, Education and Culture of National Identity

Chair: Martin Baumeister (Rome)

Liviana Gazzetta (Padua): Women for the Homeland. Comparing Catholic and Protestant Female Education in Italy (1848â€ˆ1908)

Sylvia Schraut (Munich): Religion and Homeland. Comparing Catholic and Protestant Female Education and Cultural Models in Germany (1871â€ˆ1914)

Comment: Till K ssler (Bochum)

SECTION IV â€ˆ Ideologies and Politics of Women's Emancipation Movements

Chair: Stefanie Sch ler-Springorum (Berlin)

Anne-Laure Briatte-Peters (Paris): Denomination Matters. Strategies of Self-Designation of the German Women's Movement

Magdalena Gehring (Dresden): The International Congress for "Frauenwerke und Frauenbestrebungen" in Berlin (1896). Positions of Italian and German Women in the Discussions on Emancipation

Comment: Ute Planert (Cologne)

SECTION V â€ˆ Concepts and Conflicts of Emancipation

Chair: Ute Planert (Cologne)

Angelika Schaser (Hamburg): Emancipation, Religious Affiliation, and Family Status around 1900

Anna Seitzer (Regensburg): The "New Ethic". Helene St cker's Conception and Understanding of Emancipation

Perry Willson (Dundee/Scotland): Remembering (and Forgetting) 'Emancipazionismo'. Historians, Collective Memory and the Italian Women's Movement

Comment: Rosanna De Longis (Rome)

SECTION VI â€ˆ Transnational Ego-Documents

Chair: Carolin Kosuch (Rome)

Martin Baumeister (Rome): Between Cosmopolitanism and War Patriotism. The War-Time Diaries by Robert Davidsohn

Marie-Christin Lux (Berlin): Between Motherhood and Patriotic Duty. Marital Correspondences as a Key Source for the Understanding of French-Jewish Women's Perspectives on the First World War

Andrea Sinn (Elon/NC): Confronting War â€ˆ Pursuing Peace? Tracing the Everyday Realities of War in German Women's Diaries and Memoirs (1914â€ˆ1918)

Comment: Stefanie Schäfer-Springorum (Berlin)

SECTION VII â War and Violence

Chair: Lutz Klinkhammer (Rome)

Nadia Maria Filippini (Rome): Hunger, Rape, Escape: Multiple Aspects of Violence against Women and Children in the Italian Front Territory

Christa Hammerle (Vienna): "Ich begleite Dich durch Schutt und Trümmer" Non/communication of War Violence against Civilians in Ego-documents (Austria-Hungary)

Comment: Daniel Steinbach (Exeter/UK)

SECTION VIII â War Experience and Memory

Chair: Martin Baumeister (Rome)

Tullia Catalan (Trieste): The Building of the Enemy in Two Jewish Writers: Carolina Coen Luzzatto and Enrica Barzilai Gentilli

Ruth Nattermann (Munich): Heroic Fathers, Patriotic Mothers, Fallen Sons. National Belonging and Political Positioning in Italian-Jewish Families' Versions of the Great War

Gerald Lamprecht (Graz): Commemorating the Fallen Jewish Soldiers. Jewish War Memorials in Inter-war Austria

Comment: Ulrich Wyrwa (Berlin)

Concluding remarks and final discussion: Patrizia Dogliani (Bologna)

If there is additional discussion of this review, you may access it through the network, at:

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