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Section I: Teaching and learning world history - the global challenge

Women's Movements to History Education
An alternative to moving from National Histories to World Histories

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This paper is an attempt to consider some issues related to a gender perspective of world history or world histories produced in the framework of education - formal, non formal and informal - and addressed to a public which is not specialized in history. Gender is a fundamental organizing aspect of human societies and as such should be integral to the global challenge. A consideration of gender in the context of world history reveals a variety of changing patterns of gender that have organized the lives of women and men from prehistory to the modern period, determining the foundation of societies. In this paper I argue for the “women’s movement” option as an appropriate and attractive focus for incorporation of gender into the framework of world history, revealing women as historical subjects in the evolution of the humanity. This makes it possible for one to visit different parts of the world at different times, allowing for new connections among different subsystems in history and contesting a number of historical stereotypes concerning the role of women in general and/or the different significances of masculinity and femininity as between

western and non-western societies. Establishing women as active social beings acts as a corrective to historical conceptions about the past and has important effects on formation of the identity of the young people who attend schools.

We start by defining ‘National School History’, focusing on the ‘canonical’ properties of this type of history education. Secondly we cite European initiatives to transcend national school history through emphasis on European themes. We continue and finally round off the presentation by discussing certain issues of world history and gender history with a view to identifying their relevance.

1. National School History

National School History, based on the great national narratives of the nineteenth century, constitutes a regulatory system which creates, organizes and legitimates the dominant historical conceptions and beliefs of young people in the framework of a nation-state. Systemically it comprises an ensemble of stereotypes pertaining not only to the history of the relevant nation (i.e. the nation within which the history is being taught) and the history of other nations but also to significant historical attitudes on History itself and its social role. National school history is also a canon encapsulating a specific declarative, methodological and conceptual type of historical knowledge. At the declarative level of historical knowledge, national history as taught in schools is the seedbed of ethnocentric, nationalist and racist stereotypes. It is constitutive of otherness not only as different but also as an element in a hierarchical construct potentially dangerous for the self (Schissler & Hannam)¹. At the methodological level, national school history forms a concrete learning environment incompatible with active learning methods, devaluing evidence and the necessity to learn from it. Evidence exists in order to confirm the genealogy of the nation.

¹ Schissler H., “Perceptions of the Other and the discovery of the self. What Pupils are Supposed to Learn About Each Other’s History” Berghahn V. R. & Schissler H. (eds), *Perceptions of History*, NY & Oxford 1987, pp. 26-37. Hannam C. L., “Prejudice and the Teaching of History”, M. Ballard (eds.), *New Movements in the Study and Teaching of History*, London 1970, pp. 26-36

Controversies and contradictions are unassimilable. Teaching and learning is centred on the transmission of knowledge. At the conceptual level, historical terms are deployed anachronistically. The key concepts for understanding differences in time and space are contingent on present-day representations and filled with contemporary meanings.

National School History is replete with gender messages. Actual women are hidden but female and male meanings run through historical evolution. Masculinity is integral to the creation of the nation and its nationalistic narration. Gender hierarchy is expressed in the ideology of the nation and the designation of gendered places for men and women in national policies. Patriotic manhood and exalted motherhood constitute key icons of the national ideology.

National School History is therefore a pattern, a 'pedagogical paradigm', which persists, even in the face of significant reaction against it and questioning of it (Phillips 1998, Nash 2000, Citron 1991, Hein & Selden 2000)². It lives on in numerous contexts, notwithstanding the important changes and evolution occurring in the domain of History Education.

2. European School Histories

A preliminary attempt to transcend the National School History paradigm was made with the focal point of 'Europe', the broad neighborhood of the Nation, the future homeland of the contemporary European citizen (Hawkey, 1995, p. 17-19)³. But Europe and its school histories have not succeeded in moving beyond the nation as basic category for approaching the past. They have moreover failed to go beyond the dichotomy between Europe and the rest of the world. They have reproduced – systematically - a hypernational version of history that has remained enclosed in the concept of the nation as part of a hierarchy of nations.

² Phillips R., *History Teaching, Nationhood and the State*, London, Cassel, 1998.

Nash G. Crabtree Ch. & Dunn R., *History on trial*, New York, Vintage books, 2000.

Citron S. *Le mythe national*, Paris, Les éditions ouvrières, 1989. Hein L., & Selden M.(eds), *Censoring History*, New York & London, East Gate Book, 2000

³ Hawkey K., "History Teaching and the Council of Europe", *Teaching History* 78 (1995), p. 17-19

Over a decade ago, rather than a shift in balance between national, regional, European and world history, comparative data from the then twelve countries of the European Union (Council of Europe, 1995)⁴ exposed important uniformities, whatever significant changes might have occurred and whatever differentiations might exist between one country and another. In 1992 National History constituted for all member countries of the European Union the main historical material taught in schools. The European aspect, which in the teaching of History in certain EU member countries at first sight appeared to be being presented as the unifying element, in fact was serving the purpose of promoting the historical primacy of the country in which it was being taught. The choice of subject matter and textbooks betrayed a preference for the aspects of European or world history in which the country in question had achieved particular distinction. In France for example the Enlightenment was promoted, in Italy the Renaissance, in Germany the Reformation, in Great Britain the industrial revolution, in Spain and in Portugal the Great Discoveries. European history was in many cases the history of a region in Europe on which a particular nation state had a vested interest in emphasizing (Conseil de l'Europe, 1996, p. 25)⁵.

The fact is that as long as European history has remained enclosed in Eurocentric categories of analysis, it has been extremely difficult for the history taught in schools to transcend them. What is involved, in other words, is a history that has cultivated first the absolute superiority of the European West centre over the rest of Europe; then the superiority of Europe over the rest of the world, particularly such parts as are not European and beyond the boundaries of European culture.

The pursuit of ways of moving beyond national history favors the search for alternative conceptions of historical education from outside the European area and the formulation of themes pertaining to world history. This perspective is also argued as necessary for the purpose of teaching students to see global patterns over time and

⁴ Conseil de l'Europe, *Le Contenu européen des programmes d'histoire à l'école*, CC-ED/HIST(95)1, Strasbourg 1995

⁵ Conseil de l'Europe, *La compréhension mutuelle et l'enseignement de l'histoire européenne: défis, problèmes et stratégies*, Prague, 24-28 October 1995, CC-ED/HIST(95) 16, Strasbourg 1996

space while acquiring the skill to connect local developments to global patterns and to develop comparisons within and between societies. The evaluation of claims to universal standards with all due awareness of human commonalities and differences is another important demand of world history teaching in schools (Lillich, 1999, p. 294)⁶

3. From Universal History to World History

The idea of World History is not new. As a practice of historians it comes from the era of Late Antiquity, the period in which many of the historical perceptions of modern times were formed. Christianity reworked the idea of a world history as part of its faith in the unity, and unified history, of humankind. The Enlightenment reformulated the same idea in the framework of a new vision of human progress. Until the nineteenth century, with its concomitant national historical paradigms, many historical works endeavoured to bring together knowledge about the global community and explain evolution in global terms. In this sense world history is the contemporary manifestation of Universal History, a further development of universal history focusing on comparisons and interactions between civilizations, as Bruce Mazlish has argued (Mazlish, 1993)⁷.

In Late Antiquity Polybius in his *Histories* introduced the notion of ‘ecumene’ as part of an attempt to explore the whole world of his time. Eusebius’ *Chronicle*, Augustine’s *City of God* and Orosius’ *Seven Books of Histories against the Pagans* are the key Christian accounts of the world’s past. Until the end of the seventeenth century and the last great discourse of Bossuet, (*Discours sur l’histoire Universelle*, 1681), a succession of Christian historians responded to the challenge of conceptualizing universality through writing ‘universal histories’. In the eighteenth century, with its movement beyond Christian universal history, a secular world history replaced it. Taking the unity of mankind as their point of departure and

⁶ Lillich H., “Teaching Skills and Habits of Mind in World History”, *The History Teacher* 32, no 2 (1999), p. 293-296

⁷ Mazlish B., “An introduction to Global History”, Mazlish & Bultjens R., (eds), *Conceptualizing Global History*, Boulder, 1993, p. 1-24

viewing history as its emancipation, philosophical historians, above all Voltaire in his *Essai sur les mœurs et l'esprit des nations*, reworked the past of the world. Since the end of the eighteenth century, world history has never ceased being redefined to make it conform to contemporary views and preoccupations. For Patrick Manning the definition of World History is still open to debate. “If the past is any guide, each future generation,” he argues, “will redefine and rewrite its world history” (Manning 2003, p. 15⁸). The same is true of education. World History as a school subject is repeatedly rewritten in accordance with the social environment of education. Ross Dunn has demonstrated the different meanings that the term “world history” has acquired in American Education (Dunn, 2000)⁹.

Every attempt at approaching world history tends to focus on a key category. Christianity sees Divine Providence pervading and periodizing the history of humanity. Civilization is the paradigm informing the work of Voltaire and other representatives of Enlightenment. Modern world historians have renewed the analytical categories through which the past of the humanity is approached. Manning introduces the concept of connections

Gender in World History

If we wish to incorporate world history into history education, to give it a focal position in teaching and learning, it is incumbent on us to define its identity: to specify what kind of world history we desire. From what point of view would we like to approach it? What are the basic categories through which we wish to arrange its shapeless, open-ended past? These are some of the questions we are obliged to answer if we are to avoid returning to historical schemata which, though global in scope, remove the big historical issues from sight. The challenge is not only to transcend the ethnocentrism that lies stagnating in school history but also to insert the Other into

⁸ Manning P., *Navigating world history: a guide for researchers and teachers*, N.Y., Palgrave Macmillan, 2003

⁹ Dunn R., “Constructing World History in the Classroom”, Stearns P. Seixas P & Wineburg S., *Knowing, Teaching and Learning History*, New York & London, New York University Press, 2000, p. 121-140

history, or even better transcend the dichotomy (and the hierarchical relations) between the self and the Other. As we have already argued (Repoussi 2004), the Other is defined not only in terms of nationality but also of sex, race, colour and culture.

Gender pertains to the social organization and meaning of similarities and differences between men and women. It thus asks, and attempts to answer, how female and male fit into policy and how such factors are to be compared between - and within - nations, institutions, social movements and groups of people – indeed, across all political structures and processes, broadly defined (Nelson, 1992, p. 491).

Sarah Hughes provides us with a number of examples of a gendered approach to World History. In one of them, *Gender and Colonialism*, she introduces historiographic sources to underline the importance of gender in understanding colonialism. She cites Irene Silverblatt's *Moon, Sun and Witches* in an endeavour to explore how the Incas used gender to consolidate their conquests of neighbouring peoples and then how the Spanish imposed European gender ideology as a means of enhancing their control of Andean peoples. Andean women's resistance to loss of status earned them persecution as witches in the seventeenth century. She traces the concept of 'gender frontiers' in Kathleen Brow's *Brave New Worlds: Women's and Gender History* to deepen her understanding of colonial encounters. Significant works relating European exploitation of gender through the slave trade, colonization, capitalism and apartheid such as Cheryl Walker's *Women and Gender in Southern Africa to 1945*; Elisabeth Schmidt's *Peasants, Traders, and Wives: Shona Women in the History of Zimbabwe, 1870-1939*; Claire Robertson and Iris Berger's *Women and Class in Africa* and Sharon Stichter and Jane Parpart's editions on *Patriarchy and Class: African Women in the Home and Workforce* (Hughes, p. 422-423)¹⁰ all await inclusion in world history courses.

Democratization is another relevant terrain. Orthodox political science leaves out of account the significant role that women's movements have played in democratization process all over the world, not to mention the part they have played in transitional

¹⁰ Hughes S., "Gender at the base of World History", *The History Teacher* 27, 4 (1994), p. 417-423

periods during regime transformations. The classical view of politics is elitist. It includes only the upper institutional echelons of the public sphere, with the result that politics becomes a largely male activity, as women tend not to be part of the political elite and therefore do not count as politically active. This downplays the significance of political activity in the wider sense and may serve as an example of how the integration of gender can transform the quality and the breadth of analysis. To encounter the women, one must change the itinerary.

As Waylen's research on Latin America has demonstrated, integration of the category of gender into analyses of the return to civilian rule in many Latin American countries in the 1980s brings to light aspects of society and the transition to democracy that would be invisible, or at best barely visible, otherwise. Alvarez, too, sheds light on the factors that helped in the organization of women as women in Brazil and other Latin American countries: factors such as the role of the Catholic Church in the mobilization of women, including its support for female activism. While remaining perfectly explicit about the limits of the abovementioned support, Alvarez by the same token points to the 'political space' that the authoritarian governments afforded women, not to mention political utilization of the traditional roles of women and men in creation of this space. (Alvarez 1990)¹¹. In this way she contributes to the comprehension of the authoritarian regime and its impact on gendered identities. Gendered identities seem to be part of the authoritarian system but simultaneously a means for going beyond it. Take mothers, for example, namely the mothers of the Plaza de Mayo in Chile who marched every Thursday afternoon around the plaza carrying pictures of their disappeared children and demanding their return. Latin American militaries defend maternity as the main source of female identity. The women's protest as mothers in Chile was effective because it was congruent with the main identity cultivated by the authoritarian regime. In Argentina too, the first important protest against military government was that of the mothers, and in Chile one of the first mass protests against Pinochet was held in commemoration of International Women's Day in 1978. The activities of social movements, especially women's movements, cannot be ignored in learning and teaching history, since it was

¹¹ Alvarez S., *Engendering Democracy in Brazil: Women's Movements in Transition Politics*, Princeton, Princeton University Press, 1990

these activities that obliged the military to negotiate with civilian elites (Waylen, 1994)

Also worth mentioning are third-world women's movements. The breakthroughs of third world women's movements challenge the prevailing inference of the literature that women are not agents of their own destiny but merely victims (Mohanty 1991)¹² They also shed light on the structure and the preconditions for women's mobilization, situating the struggle for rights in its political and social context.

There is an abundance of examples. Watson's work on Australian feminists; West and Blumberg's anthology on women's participation in social movements; Chou and Clark's volume on women in the Taiwanese legislatures; Tinker's compendium on the persistence of female poverty (Nelson, p. 492)¹³, Sangari and Vaid's work on Indian colonial history¹⁴. These are just some of the texts that reveal how intrinsic gender is to world developments. Many of these works also change epistemological standards in world history. Asking different questions from those typically asked in this discipline, feminists historians have, in answering them, utilized not only ethnographic narrative but also cross-cultural and other methods rarely taught to students of world history. Ann Tickner displays wide-ranging interdisciplinary scholarship in her assessment of how feminist methodologies and their orientations are useful for understanding the gendering of international politics and the state and monitoring its effects on the lives of women and men (Tickner, 2005)¹⁵. Diane Margolis develops a framework for cross-national comparisons of contemporary

¹² Mohanty CT., "Under western eyes: feminist scholarship and colonial discourses", Mohanty CT, Russo A & Torres L., *Third World Women and the Politics of Feminism*, Bloomington/Indianapolis, Indianapolis University Press, 1991

¹³ Nelson B., "The role of sex and gender in comparative political analysis: individuals, institutions, and regimes", *American Political Science Review* 86, 2, (1992), p. 491-495

¹⁴ Sangari K & Vaid S. (eds.), *Recasting Women: Essays in Indian Colonial History*, New Brunswick, 1990

¹⁵ Tickner Ann, "What is your Research Program? Some Feminist Answers to International Relations Methodological Questions", *International Studies Quarterly* 49, 1 (2005), p. 1-22

women's movements, in this way providing modern world history with a way out of its dilemmas. She focuses on the international context and cross-national influences, arguing that it is possible to proceed to some generalizations that are valuable for the world women's movement (Margolis, 1993)¹⁶. Irrespective of this concrete position and the criticisms addressed to the thesis put forward by Margolis (Papanek, 1993), the issue of women's movements has enabled scholars to pose important historical questions¹⁷. If it is true that universalizing history depends on questions addressed to the human past, the following are some of the questions that potentially relativize the utopia of an objective world history. Is the division between the first and the third world of historical interest? Humanity is a historical concept; is it also a gendered one? Do the Renaissance and the Enlightenment, for example, have the same meaning for men and women, for European and non-European, for peasants and the middle classes, and so on? Do events that further the historical development of men, liberating them from natural, social, or ideological constraints, have the same effects on women? In her generative essays on women and the Renaissance, Kelly argues that the opposite is the case. The developments from 1350 to 1530 "that reorganized Italian society along modern lines and opened the possibilities for social and cultural expression affected women adversely, so much so that there was no renaissance for women—at least, not during the Renaissance" (Kelly, 1984, p. 19)¹⁸. Periodization of world history reflects our priorities, values and understanding of the forces of continuity and change. William Green (Green, 1995)¹⁹ demonstrated the multiple representations and strategies involved in periodization of world history. Integrated mainstream treatment, regional diversity approach, coincidental and leading-sector choices, theories and criteria of change, all transform the world historical craft, modifying the account it provides. Natalie Zemon Davis underlines the potential of

¹⁶ Margolis D. R., "Women's movements around the world: Cross-Cultural Comparisons", *Gender and Society* 7, 3, (1993), p. 379-399

¹⁷ Papanek H., Theorizing about Women's movements globally: Comment on Diane Margolis", *Gender and Society* 7, 4, (1993), p. 504-604

¹⁸ Kelly J., *Women History and Theory. The essays of Joan Kelly*, Chicago and London, The University of Chicago Press, 1984

¹⁹ Green W., "Periodizing World History", *History and Theory* 34, 2 (1995), p. 99-

women's history to "transform historical reflection into periodization" (2003, p. 91-93)²⁰ and gender historians have proposed a variety of schemes for evolution and change in which a person's status of being a man or a woman is an important criterion in his/her life.

The above are just a sample of the questions that must be posed if the global challenge is to be confronted of making world history a history transcending the discriminations established by the previous school histories. World history is required to be, first and foremost, a history that abolishes hierarchical divisions into self and others and prepares the children - girls and boys - to become above all citizens of the world.

Questioning of the Women's Movement

Questioning of the concept of the women's movement illuminates a crucial debate within gender studies, feminist theory and women's or gender history. Second wave feminism and the research that this wave has generated have from the outset manifested the tendency to equate women's movements with women's rights', female emancipation or -even- feminist movements. These latter movements have been recorded as social phenomena since the end of the eighteenth century. Born of the Enlightenment and developed in the public sphere of the Nation-State, women's activism, and above all feminist activism, is as a result identified with the modern western period, and specifically with middle-class educated white women of the first world. Recent gender researches have however relativized the above thesis through recognition of women's resistance in the multitude of forms adopted by women's activism. Women's movements situated elsewhere in time and space have been brought to light. A new questioning has become apparent, modifying the conceptualization of 'women's movement' in terms of the type of activism recognized by the women's movement itself, the content of its protest and the appropriate criteria to be adopted in relation to women's activism all over the world. What kind of women's activism is recognized in this movement? Does it include any initiative by

²⁰ Davis N. Z., "Women's History in Transition: The European case", Scott J., *Feminist Theory*, New York, Oxford University Press, 2003

women, even when there is no mention of women's rights? Does it comprise only feminist groupings? If so, what is feminist and what is not? What is feminine and what is feminist? Is feminism a useful concept to adopt? Is "the women's movement" a term that is appropriate for times before the modern era?

The new questioning and the above research and reflections result in a variety of typologies for formulating the terms of the debate in the women's movements. Maxime Molyneux introduces the notion of 'women's interests', specifying that women have practical or strategic gender interests. The former arise from women's position in the sexual division of labor and tend to involve struggles not for liberation but for the ability to fulfill their roles as wives and mothers. (Molyneux, 1985)²¹. Strategic gender interests seek to change the rules under which women live and become prominent, she maintains, "only after practical interests have been taken into account". Waylen argues that we can divide women's movements into those that organize primarily around what one may term practical gender interests, such as economic survival, and those that organize mainly around what can be categorized as strategic gender interests, epitomized, for example by feminist demands (Waylen, p. 328)²². Ray & Korteweg's view is that women's movements mean "the range of activities in which women engage to better the circumstances of their lives." (Ray & Korteweg, p. 48)²³. Research on women's activism has shown a variety of forms that may be taken by women's mobilization. As women but also as mothers, workers, peasants and citizens, women are present in different struggles all over the world. Sonia Alvarez prefers the terms "feminine" and "feminist" to practical and strategic. Chinchilla argues that the central task of feminist practice is to link the two. "Women's historians have found feminist politics, not just in the women's rights

²¹ Molyneux M., "Mobilization without emancipation? Women's interests, state and revolution in Nicaragua", *Feminist Studies* 11, 2, (1985), p. 227-253

²² Waylen G., "Women and Democratization: Conceptualizing Gender Relations in Transition Politics", *World Politics* 46, 3 (1994), p. 327-354

²³ Ray R & Korteweg A.C., "Women's Movements in the Third World: Identity, Mobilization, and Autonomy", *Annual Review of Sociology* 25 (1999), p. 47-71

movement, but also in the labor movement, the birth control movement, the Socialist party, the temperance and abortion movements” (Dubois, 1980, p. 29)²⁴

New conceptualizations of ‘women’s movements’ expand the framework to History Education to integrate this type of women’s gender activity into the cultural, social, political and economical evolution of humanity. They also serve to expose the patriarchal structures of society and to facilitate investigation of the correlation between its social, economic, political and patriarchal aspects. They enlarge the range of activism, both temporally and spatially. Women’s protest has to do now not only with the contemporary age but also with other places and times. The new conceptualizations pertain not only to the first world and its history but to all parts of world in which gendered human action is manifested.

History Education and Didactics of History

History education takes place in every ‘topos’ in which historical meaning is generated. Recent epistemological approaches confirm the variety of historical forms that mediate our relation with the past (Tutiaux-Guillon & Nourrisson, 2003)²⁵, emphasising the evolution of public histories (Gazi, 2003-2004, p. 5-16)²⁶ and classifying History as a public activity (Heimberg, 2002, p.16-26, *Le cartable de Clio* 4 (2004), p. 145-157)²⁷. The history taught in schools depends more and more on other versions of public and private History that shape our historical interests, mentalities, representations and ideas (Angvik 1997,)²⁸. Historical messages are everywhere: the family, relatives, monuments, street names, historical sites, the

²⁴ Dubois El., Buhle M.J., Kaplan T, Lerner G, Smith-Rosenberg C., *Politics and Culture in Women’s History: A Symposium*, *Feminist Studies* 6, 1 (1980), p. 26-64

²⁵ Tutiaux-Guillon N. & Nourrisson D.(eds), *Identités, mémoires, conscience historique*, Saint-Étienne, 2003

²⁶ Gazi E., “Claiming History. Debating the Past in the Present”, *histoirein* 4 (2003-2004), p. 4-16

²⁷ Heimberg Ch., *L’ Histoire à l’école*, Issy-les-Moulineaux, ESF, 2002

²⁸ Angvik M & Von Borries B., *Youth and History. A comparative European Survey on Historical Consciousness and Political Attitudes among Adolescents*, Hamburg, Kroeber, 1997

remains of human activities of the past, the media, the internet, the cinema: all these transmit messages that surround the children from an early age. The school as a whole generates history. School literature, language, geography, all have a historical dimension. Moreover, history is taught not only at school. It is also communicated in the public environment of school events and celebrations.

Recent research confirms the increasing impact of the public history ‘topos’ in the making of conceptions, beliefs and attitudes towards history. This emotional, conceptual and social capital interferes in the teaching and learning process. It influences not only pupils but also teachers, parents, textbooks writers, curriculum designers and decision makers. World History, Gender History, the history of women’s movements and of every version of history taught in schools must learn to engage new conceptualisations of history education. German colleagues specialized in didactics of history, (e.g. Pellens and the entire “German” school of didactics) have subjected the phenomenon to scrutiny, inviting us to enlarge the scope of Didactics of History. (Pellens 1994)²⁹. History teaching and learning - the didactics of History – is obliged more and more to consider the general scheme of historical culture and communication if it is to hope to decode the relation between pupils and history.

Gendered world history thus has to do with the global environment of historical communication among young people, including history lessons and textbooks but also museums exhibitions, TV and radio transmissions, cinema productions and www sites. “What makes the study of gender so challenging and potentially so fruitful is the insight it provides into social and cultural systems. The scholar who seeks to understand how the relative weight of each gender can shift in relation to opposed sets of cultural values and established social boundaries, prompting the reordering of all other social, political, and cultural categories, learns more about the ambiguity of gender roles and the complexity of the society. Those who study gender may revise

²⁹ Pellens K., “The International Dimensions of the Didactics of History”, Pellens K, Quant S., Sussmuth H. (dir.), *Historical Culture – Historical Communication. International Bibliography*, Frankfurt, Georg-Eckert Institute, 1994

our concept of humanity and nature and enlarge our sense of the human predicament...”. (Jill Conway, Susan Bourque and Joan Scott³⁰ (1992, p. XXIX)

³⁰ Conway J, Bourque S. & Scott J. (eds), *Learning about Women. Gender, Politics and Power*, University of Michigan Press, 1992