

Nº 22 ¿IGUALDAD = PARIDAD?

HUNGER IN THE COLLECTIVE MEMORY OF VIENNA'S POPULATION

Irene Bandhauer-Schöffmann

While gustatory impressions remain engraved in people's memory in a special way, hunger experiences, as negative physical experiences, are in general difficult to explain.

The author explores how Vienna's population remembers the hunger crisis that followed the end of the Second World War and stresses the striking discrepancy between the reticence to tell about personal sufferings due to hunger and the great number of stories told about the general efforts to overcome hunger in the period 1945-1948.

The paper analyses the typical "hunger story". The impact of hunger leading to changes in social behaviour is frequently the starting point of the stories told about that time, which show different ideological constructions depending on the sex and age of the person interviewed. The author shows also how "hunger stories" can evoke political fractures in collective memory, which she relates to the search for a national identity in Austria.

A CITY WALK TOUR THROUGH COLLECTIVE MEMORY AND NATIONAL PROJECTS IN MALMOE AND COPENHAGEN

Peter Billing & Roger Johansson

The project developed by three institutions in Denmark and Sweden -Malmoe School of Education, City Archives of Malmoe and the Cultural History Workshop in Denmark- uses the methods of oral history as an instrument in the production of historical awareness. It tries to elaborate multiple histories at several levels -nation, regional, local; ethnicized and gendered, social and political history- through open, oral narratives, organized as thematic, guided walking city tours. Our main target-groups have been immigrants and refugees, and pupils from schools and high schools. The project has a clear emancipatory perspective: in the interplay between teller and audience, the practice of history-telling becomes the search of a common existential explanatory frame. History is presented as the result of highly dynamic processes of constructing collective memory, or collective oblivion, in which the acts of remembering and forgetting are linked to shifting social and personal frames. The project builds upon two main directives: the oral, physically embedded transmission of history, and the structuring of the narratives according to multiplicity of alternative interpretations that include different communities within the frame of both geographical and social spaces. Democratic dialogue is the key word.

A PROJECT OF NARRATIVE DEMOCRACY: CITY WALKS IN THE TRANSMISSION OF COLLECTIVE HISTORY

Tereza Burmeister

The article presents and analyses the experience of the Cultural History Workshop - Copenhagen, of producing critical and open historical narratives through the means of guided city walk directed towards refugees. The analysis builds on theories of discourse, power and knowledge, as well as on theories of metahistorical narrative, and proposes strategies of oral exchanges and collaboration between professional historians and non-professional participants as a tool for democratizing the production of national master narratives, and for incorporating marginalized groups into the historical national memory.

GENDER PARITY AND THE THIRD WAY IN BRITISH POLITICS

Anna Coote

In immediate, practical terms, women seem to have benefited from the New Labour government in the United Kingdom. Thanks to positive action, there are more women in parliament and government than ever before. But New Labour is unsympathetic to feminism and unwilling to embrace a pro-woman agenda. Its guiding "philosophy", the "Third Way" is shaped by an insider elite of young white males. It promotes traditional values and "opportunity for all", attempting to ensure that no-one loses out. However, if women are to have genuine equality of citizenship and opportunity, there must be a radical redistribution of time and power between women and men. For New Labour to remain fit to govern in the 21st century, it must have an open and equal dialogue between women and men at the highest level.

PARITY: WHY NOT?

Françoise Gaspard

Women participation in elected meetings is specially low in France. A movement claiming the absolute equality of women and men in political representation has appeared in the middle eighties. It has triggered off many intellectual, political and legal discussions. This paper revises the arguments of the two opposite positions. The author defends parity in law but maintains that it has to be understood as a strategy leading to equality rather than an absolute principle.

ENTER THE BIOGRAPHY: A CASE STUDY OF AN AUSTRIAN SOLDIER OF THE GERMAN WEHRMACHT

Ela Hornung

My starting point is the thesis, that gender identities of men and women are -especially in a heterosexual relationship- also interactive and communicative constructed. The mythic figure of "the homecoming man and the waiting woman" forms a particular heterosexual pair relationship which marked Austrian gender discourse in the immediate postwar years. What biographical traces have these dialogues left in pair relationships and in male biographies? This will be examined in a case reconstruction of an Austrian Soldier of the German Wehrmacht. I think it is necessary to deal with the *relationship* between gender difference and gender similarity and with the relationships (including differences and similarities) *between* as well as *within* the sexes (Bock, 1998).

The (re-)formation of heterosexual pair relationships and the realisation of the nuclear-family idyll of the late 1950s was only slowly put in train through the complex negotiation processes of distribution of power between men and women in the postwar period, which should be examined in relational categories in even greater detail.

SHOULD WOMEN REPRESENT WOMEN? A CONTINGENT "YES"

Jane Mansbridge

In at least four contexts disadvantaged groups gain advantages from descriptive representation. In contexts of group mistrust and uncrystallized interests, the better communication and experiential knowledge of descriptive representatives enhances their substantive representation of the group's interests by improving the quality of deliberation. In contexts of historical political subordination and low *de facto* legitimacy, descriptive representation helps create a social meaning of "ability to rule" for members of a disadvantaged group and increases the attachment to the polity of members of the group. Whenever the implementation of descriptive representation involves some costs in other values, paying those costs makes most sense in these specific historical contexts.

COED CALL GIRLS: AN ETHNOGRAPHIC STUDY OF SEX WORKERS IN MADISON, WISCONSIN

Kirsten Pullen

This paper sets out to speak to a possible shortcoming within the fields of oral history and ethnography. Studies of prostitution have too often failed to consider the phenomenon in its empirical complexity. Furthermore, only relatively recently have practices of ethnography and oral history paid close attention to the power relations which accompany the knowledge relations between researcher and informant. Drawing on analysis within the tradition of sociological and theatrical performance studies, this essay seeks to give a "thick" ethnographic account of how prostitutes negotiate a qualified agency through a performance of femininity. And following Michel Foucault's analysis of confession, it also tries to disturb received conceptions of ethnographic truth as *an* problematic transmission from informant to researcher; the knowledge relation always implies a power relation.

"LA QUERELLE DES FEMMES" IN THE LATE TWENTIETH CENTURY

Joan W. Scott

This paper deals with the feminist challenge against certain notions of universal citizenship, but its basic motivation is the anger provoked by an editorial signed by Jacques Julliard in *Le Nouvel Observateur*.

The demand of parity in political representation has opened a new controversy on the future of French politics and the universal premises that have been the base of its republicanism. Now, after the triumphal arrival of an unprecedented number of women to the ranks of representatives and ministers, it is more obvious than ever before how inextricable is the problem faced in any attempt to deal with the question of sexual difference.

SUPERMODELS AS CULTURAL EMBLEM

Patrícia Soley Beltrán

This article considers the significance of fashion models in Western culture and analyses the cultural meanings conveyed by their personas. I argue that models are emblematic of current cultural trends in so far as they have become expression and container for commodified identity signs. Supermodels embody Western cultural values and present an ideal identity equally addressed to men and women. Models' bodies and public *persona* materialise self-confidence, success, lifestyle and class, but also malleability, transparency and superficiality. I consider these characteristics in contrast to the real experiences of professional models in the fashion industry and reflect upon their desirability. I conclude that models' *glamour* speaks of economic and social power.