

'Let our hearts speak!' – Pacifism in the Hungarian and International Women's Movements during WW1

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WW1 divided women's movements all over Europe. Several organizations supported the war to fulfill a patriotic responsibility they felt, ranking defending their homeland in their agendas over women's rights. A number of British suffragettes took part in and supported military service on the front line or military industrial production. Yet, other organizations opposed military violence and armed conflicts, for example, the Feminist Association in Budapest (founded in 1904), whose pacifist activism has been less explored by social history research. The periodical of the Association, *The Woman*, regularly published articles against the war starting in 1914. These articles represented a different voice compared to those in the mainstream media, which were characterized by enthusiastic patriotism, militarism and hostile feelings towards nations on the other side of the war. The pacifism of the feminists was grounded in the necessity for peaceful conflict resolution, arbitration and the refusal of stereotyping that leads to hostility. Based on primary archival research, the paper aims to reconstruct this pacifism within its contemporary social context of militarist discourses and also reveal examples of social activities of the feminists during the war that aimed to support the most vulnerable. At the same time, the paper aims to point out the ways in which the Hungarian Feminist Association was connected to women's international peace movements. It also mentions the initiatives of Rózsa Schwimmer, who became an internationally acknowledged peace activist. The paper refers to the feminist organizations' evaluations of the Paris Peace Treaties. This criticism was built on the Wilsonian points that the Treaties neglected. Finally, a reference will be made to women's initiatives that followed the war and established a discourse and practices based on peaceful arbitrations and conflict resolution, which were included later in international resolutions. The paper is an extended and revised Hungarian language version of a study published earlier in English (Acsády 2007).

Explicit and Implicit Stereotypes against Women: Differences between Cohorts in Gender Identity and Stereotypes Against Women

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Our study focuses on explicit and implicit biases and stereotypes of women. We explore female gender identities, which are associated strongly with distortions of the self, and the external group, which plays a decisive role in the use of biases and stereotypes. Participants were chosen from two cohorts of women; the first cohort included adult women, aged 45-55. The second one consisted of young adults, aged 20-30. We used the Gender and Carrier/Family version of the Implicit Association Test (the Hungarian version developed by the Authors), Swim's Sexism Scale and a one-item sexism scale. The older cohort preferred modern roles, while the younger cohort preferred traditional gender roles in the explicit and also in the implicit measure. Overall, modern gender roles characterized more the explicit measurement, while traditional gender roles appeared in the implicit measurement. We explain our results with Erikson's theory of identity development, and the unique Hungarian socio-historical background of gender policies.

The Place of the Lack?

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Roma women in the Hungarian media appear rarely and in most of the cases in a prejudiced context. The reasons for their stereotypical representation as performers in show business or as alleged criminals can be traced back to prejudice that has developed over decades of cohabitation of the Hungarian and Roma people. I shall argue that the intersectional approach seems most suitable for the analysis of this situation as it can address the complexity of the diverse aspects of their exclusion and stigmatization.

Intimate Citizenship and the 'National System of Cooperation': Preferences in the Fundamental Law from a Feminist Perspective

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The article provides a feminist critical overview of the biases and preferences within the new Hungarian constitution, the so-called Fundamental Law. The author shows that the new constitution sets forth several normatively formulated value preferences regarding the idea of personhood and the ideal; thus, preferred members of the political community who are heterosexual, married, and living with their spouses, sexually monogamous, and naturally fertile. In the analysis, "intimate citizenship" is used as the category of analysis to reveal the restrictions of freedom that are derived from notions of citizens' private lives that may diverge from traditional understandings.

Sexual Harassment in Open-Plan Offices

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This study primarily intends to contribute to the investigation of sexual harassment legal cases through introducing the results of a case study. It is not rendered as a summary of the literature on the interpretation of sexual harassment or the prevalence of the phenomenon. It rather discusses the potential effects of the physical work environment, which can influence the perception of harassment-like situations by employees. The research is based on interviews conducted by employees working in open-plan offices. I defined four scenarios based on the research material. The functions of the space that influence perceptions and experiences regarding sexual harassment are the following; space as a regulator, space as a catalyst, space as a vehicle in which inconveniences could disappear, and space which diminishes hierarchy.

The *Xena* Camp Phenomenon — The Meeting of Feminism, Fandom and Digital Humanities

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It has been twenty years (1995) since the American/New-Zealand fantasy series *Xena Warrior Princess* challenged the monopoly of traditional representations of women in television and became the new, *campy* icon of feminism. The series, foreshadowing the paradigm shift of the emerging fandom studies, has had an important role in developing an Internet-mediated platform of communication between fans and producers (*participatory culture*). The online activity of its fans and the evaluation of those activities has in turn proved to be riddled with the same hopes and fears that have plagued Digital Humanities since its inception. In my present study, I approach *Xena* from the cross-section of feminism, fandom and digital humanities; the imperative for all three is based on Pamela Robertson's definition of *camp*. In this way, I present the series, and the fandom surrounding it, as a case study that amalgamates one of the principal questions of literary and cultural studies' debates within the last two decades.