

## ABSTRACTS

### **Gender Distribution of Students Enrolled in the 1930s at the Faculty of Arts, Ferenc József University, Szeged**

*Fanni Dudok*

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My research presents preliminary findings about the foundation and history of the Faculty of Arts in Szeged and examines the composition of its students based on a complex system of characteristics. My main goal is to analyse the changes in the number of students in the period spanning from 1930 to 1939, with respect to the distribution of different confessional backgrounds and places of origin. My study especially focuses on Jewish students, whose presence in the academic field was a key issue in the given period. Furthermore, I place great emphasis on presenting gender differences. I carried out document analysis and quantitative data analysis. To provide grounds for this study, I researched the Csongrád County Archive and the University Collection of the University of Szeged. The research was later extended to include secondary sources, such as jubilee books and studies related to the relevant institutions.

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### **The Social Construction of Transsexuality in Hungary**

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This study explores the formation of transsexual identity from a social constructivist viewpoint. The case study includes analysis of interviews made with five self-identifying transsexuals and a transvestite person and that of a coming out letter. I shall explore the constructed nature of sex, the contingency of gender, and the consequences of divergence from social norms. My ultimate aim is to make transgender visible on the horizon of Hungarian academic research, especially with an approach that is based in

grounded theory and builds on the most recent transgender scholarship in the wake of queer theory's contribution.

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## **Normalising Welfare Boundaries: A Feminist Analysis of Swedish Municipalities' Handling of Vulnerable EU Citizens**

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The so-called freedom of movement granted to EU citizens has made it easier for economically deprived EU citizens to seek their livelihood beyond the borders of their homelands and this has created one of our time's most socially excluded groups. In Sweden, over the recent years they have come to be known as vulnerable EU citizens. This article analyses what happens when there are no unified regulations as to how Swedish municipalities should prevent social exclusion among those who are not Swedish citizens. Our purpose is to study how officials and politicians normalize certain beliefs with regard to the (im)possibility of providing support to socially-excluded EU citizens residing in their municipalities. The material used in the study is interviews with officials and politicians in Västernorrland, a region of northern Sweden. The study shows that in the absence of common guidelines the normalization of Swedish citizenship has taken place as the basis of the rights to welfare. It is Swedish citizenship that provides you with access to the community; at the same time, it is this community which must be guarded. Prohibition of EU citizens is commonly legitimized by a concern for the municipality's citizens as if the closing down of the settlements makes social exclusion seize to exist or at least seize to be a problem for the municipalities. This narrative illustrates that it is the settlements and their flaws, rather than the inhabitants' social exclusion in a broader context that are perceived as problematic.

## **Dissident Non-Futurity: Queer Asexuality and Non-reproductivity**

*Márk Horváth and Ádám Lovász*

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The goal of our essay is to identify a new direction in queer studies, primarily within North American queer literature, as well as to utilize this interesting paradigm in connection with our own interpretation of the asexual sexual subculture and its Hungarian manifestations. Our line of inquiry proceeds from Lee Edelman's "queer negativity" and brings asexuality into connection with asexual discourses with this radical rejection of futurity. This post-anthropocentric identity transcends what Edelman has called "reproductive futurity" in that it rejects participation in the dominant heteronormative paradigm. Our study builds on recent changes in queer studies, specifically the "anti-social" turn in queer studies. The category of queer allows us to conceptualize a form of negativity that situates itself outside of society itself. In our view, asexuality is not merely a subculture as such, but a radical, systematic rejection of any and all futurity, which can be theoretically grounded in negative queer studies. Henceforth, queer identity need not connect with any mechanism of representation or emancipative political affirmation. It may finally be allowed to proudly accept and affirm its power of negation without feeling ashamed about its dissident non-futurity.

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## **Feminist Liberalism: Martha Nussbaum**

*Mária Joó*

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The general unpopularity of liberalism can be detected from within feminism as well, in the form of critique addressed to neoliberal feminism. However, there is a strand within liberalism that is based on the principle of equality that puts stress upon social justice and, thus, is appropriate for the vindication of the standpoints of women. I would like to attend to this liberalist strand with the introduction of the egalitarian-liberal feminist Martha Nussbaum, who justifies the principles of legitimate feminist critique. Based on her 'general human capabilities' theory, we can build a globally valid and, at the same time, social liberal philosophy that can be applied to the heterogeneity of local relations. Taken the multiplicity of women's life situations, what needs to be

foregrounded is the freedom of choice of the individual woman: it is based on the principle that it is everybody's legitimate entitlement to exercise the right to housing, physical integrity, learning, and play, without which human life cannot be considered worth living; that is, it cannot be considered truly humane.

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## **Vulnerable Bodies, Precarious Identity: Judith Butler's Body Politics and Collective Identities in East Central Europe**

*András Máté-Tóth*

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The main argument of the paper is that Judith Butler's philosophy of the body can be seen as an appropriate framework for a better and deeper understanding of the societal and religious transformations in Central and Eastern Europe after the system change. First, I summarize the core elements of Butler's philosophical position on vulnerability and precariousness. In the second half of the paper, I apply these concepts to the main regional markers of Central and Eastern Europe, namely the permanent appeal to national sovereignty and collective identity.

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## **Childbirth with a Partner: Qualitative Analysis of Helping Relationships during Childbirth in Terms of Gender Relations of Power**

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Representations of childbirth and labour can be very different, both in scientific and everyday discourses, depending on who is talking about it and in which context we are talking about it. We collected stories about childbirth in our qualitative psychological research and processed them with IPA (interpretative phenomenological analysis). In this research, we focus on female helping relationships from the helpers' points of view, enabling 'the woman's voice' to be heard. The gendered characteristics of this helping relationship are rarely discussed in scientific context, but in reality the

obstetricians' (mostly men), the fathers', and the midwives' or doulas' roles and support are differentiated. We discuss the stories of helping relationships of childbirth and labour from a feminist perspective. We present two case studies out of a pool of eighteen interviews and interpret the results with a focus on gender inequalities.