

## Summaries

### **Daphne Weber: Cross-Eyed Glances, Chattiness and (Her)Stories from Below**

Women are often said to be ›chatty‹. In her article, Daphne Weber aims to take this attribution seriously. For Weber, narrating women are constantly negotiating the ephemerality of oral speech and the influence of common sense, as well as their embeddedness in patriarchal hegemony and possibilities of disrupting it. In doing so, women can develop a ›cross-eyed gaze‹ that oscillates between the here-and-now and the not-yet. Weber asks why the narrations of most women remain invisible and inaudible. As Weber argues, this is because they belong to a form of knowledge that is ephemeral, oral, and specifically female. Women perform this knowledge in their daily emotional labour. How can the story of this (oral) praxis of narration be told? What consequences does this have for literary criticism? The exhibition *Waschgänge* (2018), which is based on personal narratives and oral history, provides an example of how alternative forms of publishing (artistic) research results can render this specifically female knowledge visible.

### **Frigga Haug: How the Sexes Narrate**

Frigga Haug first asks how, in everyday life, the sexes use different narrative practices to reflect on what they experience. Using two narratives as examples, Haug argues that these everyday narratives primarily speak of the attitudes that the narrators harbour towards the world as well as towards themselves. What these narratives reveal is not so much knowledge about the world but rather one's own involvement in the reproduction of given structures. Liberating narratives can only be found in science and art. In order to analyze the different narrative practices of the sexes, Haug then presents a case study of four socialist novels. Based on these, she argues that female poets tend to depict women as isolated, and as what Haug will go on to describe as ›standstill in motion‹. The male narrator, on the other hand, proceeds from an outside perspective, and presents her protagonists as people acting in groups.

### **Anne Hofmann, Alexandra Ivanova, Carolin Krahl: Reading through Carbon Dust – Three Readers' Experiences with a Story**

In a textual experiment, three authors protocol their reading processes of Ronya Othmann's literary text ›Oh all my wasted tears‹ (2018). By methodologically using the three categories of imagination, crisis, reality, each of the authors is able to come up with an own story about the story she reads. These stories elaborate on what kind of new narrations are being produced when reading experience is taken seriously, and how precisely reading transforms subjective, affective impressions into an analysis of social matters. Thus, central motifs in Othmann's story such as fear of social decline, discomfort in post-modernism, or an aesthetic of the ugly can be excavated in a dialectical method that follows the peculiarities of subjective reading experience in order to gain theoretical insights which surpass these particularities.

### **Mariana Simoni and Sabrina Santos: Conceição Evaristo and the narratives of ›un-submission‹**

Departing from the analysis of the short story ›Isaltina Campo Belo‹ by the Brazilian writer Conceição Evaristo, which appears in her book *Insubmissas lágrimas de mulheres* (2016), this paper articulates real and fictional realms, emphasizing the resistance strategies that are

employed by Brazilian black women against hegemonic discourses which confine them to places of silence and submission in society. The transformative power of the concept of *Escrevivências* as formulated by Evaristo, plays a very important role in the argument.

**Sabine Skubsch: We exist, we are here. Refugee Women in Germany tell their stories**

Bearing in mind the question posed by Gavatri Chakravorty Spivak, ›Can the subaltern speak?‹, Sabine Skubsch looks for the narratives of subaltern migrants in Germany. She finds them with the help of ›International Women Space‹, a group of Berlin feminists whose aim it is to strengthen the voice of the voiceless. In her article, Skubsch presents one of their books, in which eight women tell of their escapes or migrations, and of their lives in their home countries and Germany. What Skubsch discovers in this book is the ›subversive listening‹ that Spivak demands, a form of listening that comes with a real interest in the other. The narrating women stand out from the seemingly homogeneous mass of migrants, as differentiable human beings with all their flaws. For Skubsch, making these women recognizable as humans is a step away from the dichotomy between the long-established and the refugees, a dichotomy constructed by rightwing populists.

**Ursula Schröter: Narrating Socialist Patriarchy**

Ursula Schröter asks whether the path of socialism automatically led to the dissolution of patriarchal structures in the GDR. In her article, she looks at how the story of gender relations is told by authors such as Engels, Bebel, and Zetkin. For Schröter, the assumption that patriarchy is tied to classes is wrong, for it can be shown that patriarchal structures pre-dated the emergence of classes. Research in the social sciences should analyse the extent to which the GDR was successful in weakening the grip of these structures, and discern the factors that contributed to this weakening.

**Ton Veerkamp: Parting from Christianity**

Christianity was the ruling ideology of the medieval societies in Europe from the 4th century A.D. to the emerging civil society of the 18th century. In this ideology, the landowner was the central authority and God the point of ultimate convergence of all landownership. The society ruled by this ideology broke down with the rise of merchant capital. The Reformation tried to adapt Christianity to the new socio-economic situation but it finally lost its function as ruling ideology. Messianism was the origin of Christianity and may remain as its real core after the eclipse of the Christian religion.

**Klaus Weber: Dick Boer's Book on Job**

Dick Boer's book on Job is the subject of this contribution, which focuses on hopelessness and resistance in neoliberal capitalism. In dialogue with Boer (but also going beyond his theses), Weber attempts to reformulate the story of Job in order to enable the liberating and disappointing aspects of Boer's biblical theology to become productive for contemporary politics.