

ABSTRACTS

The Csángó Pseudo-relative and the Godmother: Gender and Nation in the Revitalization Program of the Moldavian Hungarian Language

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There has been a growing body of scholarly work about the impact of gender on the birth and life of modern nations for the last decades. These studies have shown that women and men play culturally different and persistently differentiated roles in maintaining or reproducing the nation. However, the function of language as the constituting element of the gendered nation has hardly been raised in the literature. In other words, it is worth analyzing how the link between gender and language has an effect on the construction of the nation. Based on Yuval-Davis' (1997) account of the role of women as biological and cultural reproducers of the nation, including the reproduction of citizenship, we argue that these layers of reproduction can also be explained in terms of language-related practices. This connection points to the contribution of the binary relations of language and gender and language and nation, to the naturalization of cultural representations of the language, and to the nexus of language, gender, and nation in specific sociolinguistic settings. These questions are analyzed in relation to the revitalization of Moldavian – *Csángó* – Hungarian in East-North Romania, supported by so-called 'godmothers' from Hungary.

Time(ing) Regime: A Comparative Study of Women and Men's Time Allocation Patterns Approaching Old Age

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As a result of different gender role expectations, the everyday lives of men and women show different time allocation patterns: men being the primary breadwinners spend more time on paid work, while women, besides taking part in paid work activities, usually are responsible for the unpaid "second shift" and do the traditional care work, such as housework and caring for children and elderly members of the household. Changes in the nature of the

life cycle, namely a notable shift from an earlier linear concept to a postmodern, cyclical, dynamic one that is more focused on the social context, can result in new time allocation patterns. In our study, our aim is to explore whether traditional and gendered patterns of time use change with age (from middle-aged to becoming elderly), and if so, what kinds of differences are present between men and women regarding time allocation.

Snowwhite and Agism – Feminist Witches and Postfeminist Princesses in the Film Adaptations of the Fairy Tale

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Unlike the textual versions of *Snow White*, the latest film adaptations of the fairy tale make a close connection between vanity and the age of the wicked queen. The implementation of the problem of aging in the films, together with its representation and function in the narratives, seem to be in accord with the dominant contemporary trends in the perception of femininity. Among them, the most important is the construction of the ideal of the sexually active, beautiful, youthful and independent, that is, “emancipated” woman as a “must” in the media, which has been analyzed by the critics of postfeminism as a symptom of the postindustrial consumer culture and an ideological obstacle to “real” emancipation. In the paper, I aim to demonstrate that the current film adaptations of *Snow White* maintain the patriarchal status quo between the sexes in a postfeminist fashion, which is supported by the examination of the role and function of the figure of the witch in the narratives as well as in the social history of the “sex wars”. Focusing on this *topos* highlights that although aging is thematized as such only in the latest film versions of the fairy tale, the figure of the “old hag” has often been used as a tool - to connect to the Foucauldian disciplinary discourses - aimed at marginalizing women who are seen as dangerous to the patriarchal order and demonizing the experience and independence that can be achieved by aging.

“Not all men rape” — Feminist Themes in the WomanAgainstFeminism Facebook Campaign

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Feminist sites and blogs reacted to the WomanAgainstFeminism (WAF) campaign calling the posts ignorant or unintelligible. They referred to the well-known definition and history of feminism or juxtaposed the posts and arguments of men's rights activists. However, taking into account the conflict between the social and the personal and the link between masculinities and violence, the messages of the WAF campaign point to real issues and problems that are relevant to the feminist movement too.

The Philosophy of Old Age in Beauvoir

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Beauvoir's late work on old age, written in 1970 and translated in 1996 by P. O'Brian as *The Coming of Age*, has only recently been discovered. The monumental study investigates the social stigmatization of the elderly as Other, as she did with the feminine Other in *The Second Sex*, the framework for future gender studies. The philosophical ground for both epochal works is phenomenology and Marxism coming to the foreground by the sixties in the wake of Sartre. Beauvoir was a radical thinker (a woman philosopher) who destroyed old myths and at the same time took social and political responsibility. Her autobiographical volumes, in addition to her study, *The Second Sex*, help us understand the complicated experience of the Other within us - a stranger we see in the mirror who has grown unexpectedly old. This kind of experience is unrealisable and incomprehensible, constituted by the social rejection and negation of old age. Yet, Beauvoir's life serves as an example of how to struggle and carry on later in life without resignation.

Feminization of the Communication Industry: One Hundred Years of Changes

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The study aims to review the phenomenon of the feminization of the initially men-dominated communication industry, which is today characterized by the predominance of female employees (over 70%) and female members of international communication organizations (75%). The trend indicates further feminization of the profession. What has happened in the past 100 years that has made the communication industry attractive for women and what keeps men away from the profession? However, women are underrepresented in senior levels. The study discusses the expected competencies, particularly those regarding modern technologies and social media use. Are the young people preferred? Is there a cult of youth in the profession?

Feminism that Brings Us Together and Drives Us Apart

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Individual pasts connect and divide generations, and shared life experiences push us toward sharing certain attitudes and identities with people after the spirit of our own times. This articulation is of course simplified, different generations do connect and share experiences and reference points. Boundaries are not just a matter of age, and Hungary's map of feminism is no exception. Different attitudes and identities signpost the "right" way for those seeking their own position. This paper uses the generation issue as a potential aspect of analysis for the diversity of feminisms. Various identities and attitudes toward gender equality are described, building on literature and presenting an original survey of a large sample.

Ugly Witches, Wise Prophets: Representations of Age in Visual Arts

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For hundreds of years, visual representations of elderly women and men have discriminated, and the different marks of age of the two sexes have gained diverse meanings. My intent is to present some typical examples from the history of art in order to shed light on how our gender-specific stereotypes related to age have been hammered into our unconscious by means of visual language. Men and women have been depicted in different gender roles, and according to visual representations they get old in different ways, and therefore are represented with different qualities and moral values. While men get more and more wise, women decline in the course of time. Then I show how the issue of old age is represented in the works of contemporary artists through an analysis of photographs made by John Coplans, Cindy Sherman, Luca Gőbölös, Lilla Szász, Sári Ember and Viola Fátyol. Their works differ, not only from the old patterns of representation, but also from the stereotypes of our times. They are artists who represent elderly people their relationship to their own issue is reflective. Their art works represent a more nuanced approach - they are ambiguous on the one hand and deconstruct the stereotypes of hoariness on the other.

Personal Ethnography: Life Narrative from the Semi-periphery

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There is a small village at the Hungarian and Slovak border whose “citizenship” has changed from time to time during the course of history, while it has never changed its location. At the moment, it belongs to Slovakia. However, we are not concerned here with the nationality of the small village, otherwise typical with its decreasing and aging population, migrating youth, and falling birth rate. What is of more interest and more significance for us now are the people’s gender and generational relations, with their permeable and impermeable interconnections. This is a social milieu with very strict gender rules for little girls, who grow up to be working women, get married, become mothers and grandmothers, and eventually widows. In this study, I attempt to trace the workings of these social roles, focusing on the assumption that there are no absolutely passive women or missing roles even within the most stringent patriarchal system. Hence, the question is whether different

women from different generations use their power within a rigid patriarchal system.