

I Title**Gender, Sexuality, Race, Class, and Religion in Political Transitions in Europe and the USA**

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IV Preliminary Cooperation

Ulrike Auga. Research Fellowship 2015-16, Inquiry on the Societal Implications of Astrobiology at The Center of Theological Inquiry (CTI), Princeton

Erika Lorraine Milam, Visiting Scholar 2015-16 at Max Planck Institute for the History of Science, Berlin

A preliminary cooperation has started successfully because both scholars are already in exchange with the respective other Gender Studies program.

V Abstract

The project proposes a conference, a workshop, and additional exchange opportunities that would bring together scholars in Gender and Sexuality Studies at Princeton University and at Humboldt-Universität to discuss current issues confronting the positioning and development of gender and sexuality studies in the academy, including interdisciplinary teaching and research, while envisioning an extension of international collaboration.

Furthermore, international junior and senior researchers, graduate and undergraduate students will be researching issues of common interest and concern, namely the intersection of gender, race, sexuality, and nationalism. Central to their work is the potential for conflict surrounding issues of gender and sexuality. This applies also in a very pointed manner to Germany, Europe, and the USA in the 21st century.

Therefore, the category ‘gender’ will be investigated by the strategic partners in its complex interplay with other categories such as sexuality, race, ethnicity, nation, class, and religion, thus continually opening up further perspectives, questions, and fields of knowledge. The cooperation will benefit greatly from the differing structures and research fields of the two universities.

VI Plan for the Operation, Activities and Functions of the Initiative

We propose to hold a Graduate Conference in Berlin in Spring 2017 and a faculty workshop in Princeton in Summer 2017.

The call for proposals for the Spring Graduate Conference will be issued both in Berlin and Princeton in November 2016. The decision on participants will be made by a joint commission from the Humboldt-Universität and Princeton University by January 15, 2017.

The five-day conference will take place in Berlin on March 20-25, 2017 (during the Spring recess at Princeton and semester break at HU). Twelve participants from Princeton, including graduate researches (MA/ PhD/ Postdoc) as well as selected faculty members will travel to Berlin and participate in the Graduate Conference, followed by a one-day preparatory meeting for the launching of the Summer Gender Workshop in Princeton. During the conference, current research projects of both participants from Princeton and HU will be presented: as key lectures by the faculty members, followed by panels and moderated discussions for younger researchers. The additional program will include a visit to the Federal Foundation Magnus Hirschfeld archive and consultation with the curators of the exhibition “Homosexuality_ies” (2016 Berlin, 2017 Münster) Dr. Birgit Bosold, Dr. Dorothee Brill, Detlef Weitz at the German Historical Museum. Although the conference is planned for graduate researchers, it will be open for the broader audience of undergraduate students and include a number of evening lectures as public outreach events.

The Summer Workshop will be organized in Princeton and will include research-oriented BA, MA as well as PhD and postdoctoral participants. The travel grants for the Summer Gender Workshop will be announced by May 15, 2017. Twelve members of the HU will participate in the Summer Gender Workshop from July 15-20, 2017 in Princeton followed by a one-day

evaluation seminar, which will also allow for the preparation of the publication, as well as for the discussion of further cooperation plans.

VII Funding Contributions and Long-Term Financial Sustainability

In order to make the results of the initiative's work transparent and visible, a joint publication of key lectures and contributions to the conference and workshop will be initiated. It will be designed as an online blog publication with printed documentation.

Additional funding, especially for the purpose of graduate activities, could be applied for at the existing 'Exchange program between Princeton and Humboldt for graduate students'. The Global Scholars Program could bring one of the HU scholars to Princeton for a multi-year teaching appointment at Princeton and incorporate the new teaching and research experience of the initiative into departments' curricula.

Further funding for faculty and student collaborative research can also be provided by means of the Federal Foundation Magnus Hirschfeld within the framework of its Research and Education Program. For our initiative, we could propose a candidate from Princeton for the Anneliese Maier Research Prize and a candidate from Berlin for the Feodor Lynen Research Fellowship of the Alexander von Humboldt Foundation in Berlin. It would guarantee further 6 to 25 months of funding for post-doctoral researchers (up to four years after completing a doctorate) and 6 to 18-month funding for experienced researchers (up to 12 years after completing a doctorate), divisible into a maximum of three visits over three years. It would support the continuation of faculty as well as graduate research cooperation between Humboldt-Universität and Princeton University.

VIII Additional Resources

The Gender Library has been an integral part of the ZtG since its founding in 1989. With its wealth of materials and broad range of information services, the library supports the entire HU community—most especially students and researchers in the field of women's, men's, queer, and gender studies. Beginning with the founding of the gender studies degree program in 1997, the Gender Library has worked in close cooperation with the central Humboldt University library to expand the amount of gender studies literature accessible through the central library catalogue.

The Gender Library supports international researchers of all backgrounds and interests. It offers an online resource catalogue, updates regarding new library acquisitions and events in the gender studies community at the Gender Library Webblog, information about other gender studies resources, such as worldwide bibliographies and archives.

Furthermore, the ZtG has its own multimedia team since 2005. The ZtG can also provide computer workplaces for visiting scholars.

IX Description of Project Proposal

1 Contextualization: Critical perspectives on sexual violence in the context of sexism, racism, and nationalism

The New Year 2016 started with a shock in Germany, with criminal, violent, and sexual attacks of men against hundreds of women in public places in different German cities. Because several of the attackers seemed to be recent migrants, a debate emerged about the relation between sexism and racism.

Since then, the issue has dominated the media in Germany, with muddled finger pointing, racist interpretations, and right-wing populist hate-slogans. The perpetrator-victim relations seem to be clear-cut: The discourse is about “white” women and “black” perpetrators – a stereotypical curtailment which emphasizes people’s origins. The discourse emphasizes colonial and racist stereotypes against construed groups of perpetrators instead of fundamentally talking about social and cultural conditions of gender-based violence.

Nationalistic concepts of thoughts are drawn upon in a prominent way – using the vulnerability of women in order to protect a “national collective”. The debates charged with racism and sexism are falling on dangerously fertile ground in times of Pegida, AfD – very influential new right wing parties, and a European shift to the Right. The events in and beyond Cologne are marking a watershed calling for decisive positions, acts of solidarity from civil society, but also indicate the lack of a deeper understanding of the efficacy of gender-based violence.

Also in the USA, the overlap of issues of racism and sexism has a long unfortunate tradition. The new racism after the post-civil-rights achievements is prevalent. The relations between issues of class, race, and gender are criticized by scholars and activists (see Paula S. Rothenberg).

Discriminations are to be found in all media. There are advertisements that address black women to warn of early pregnancy, presupposing a certain racialized black sexuality. The list continues with the work field and its lack in pay and carrier equality. Particularly harsh are images of domestic or public gender-based violence, which depict black male perpetrators in a racist manner. Police surveillance presupposed a certain perpetrator scheme attached to images of class, race, and gender.

Especially after the terrorist attack of 9-11, there was another debate prevalent, namely whether Muslim immigrants were per se sexually conservative, fundamentalist, would oppress and veil their wives and sisters, and were a threat to democracy. A further connection was drawn between the presumed homophobic stances of all Muslim migrants. The same was true in Germany, where some immigration tests, such as in the Federal State of Wuerttemberg, asked applicants for German citizenship for their opinion on homosexuality. However, it has been shown that refugee policies in North America favor heteronormative families, while popular culture often pathologizes both migrant sexualities and foreign regimes of LGBTQ (Lesbian, Gay, Bisexual, Transsexual, Queer) oppression.

Several protagonists in the debates underline that the German or US laws need improvement in the protection on gender-based violence. However, the examples at hand question whether a sustainable shift could be reached by an improvement of the legal system alone. Gender-based

violence has always been an issue also before migration and the diversification of societies. In addition to a legal improvement, the question of the symbolic gender order, and the consequences of a traditional understanding of gender and sexuality informed by conservative Christian values and their long term heritage also in the West need to be investigated, as well as their interaction with race, class, nation and other categories.

2 Studying Gender at Humboldt University and Princeton University

2.1 Gender Studies and the Center for transdisciplinary Gender Studies (ZtG) at Humboldt University of Berlin

Women's and Gender Studies have a long tradition at the Humboldt University of Berlin. As early as the 1980s, East German scholars were discussing feminist and their own gender-specific research. In December 1989, just after the Wall had come down, the Center for interdisciplinary Women's Studies (ZiF) was established. Women's and Gender Studies were gradually introduced in different disciplines. In 1997, an independent Master degree (Magister) in Gender Studies was founded, which was the first Gender degree program in Germany.

Due to a shift from Women's Studies to Gender Studies and from the concept of interdisciplinarity to transdisciplinarity, the ZiF and the Gender Studies program were combined in a new structure, the Center for transdisciplinary Gender Studies (ZtG) in 2003.

In 2005, the BA and in 2008 the MA programs in Gender Studies were founded. The programs impart skills for the analysis of knowledge pertaining to the symbolic and structural relations of gender.

It is also possible to gain a doctorate either in Gender Studies as the doctoral subject or on a gender-related topic. Dissertations, supervised by professors with a gender denomination, cover a wide spectrum of topics from the humanities e.g., Gender and Cultural History, Education, Migration Studies, Law, Theology, to life sciences, e.g., Gender and Biology, Medicine, Agriculture, Mathematics and Cyber technology.

Between 2005 and 2013, the Graduate Research Training Group "Gender as a Category of Knowledge", paid by the German Research Foundation (DFG), offered ca. 30 PhD, post-doctorate researchers and associated fellows an excellent opportunity to develop their gender focus. The Graduate Research Training Group, headed by Christina von Braun, Volker Hess and later Claudia Bruns, investigated the implicit and explicit functions of the category gender in the structuring of academic and scientific knowledge on a transdisciplinary basis. The work of the Graduate School left a decisive imprint on the approach and quality of Gender Studies at Humboldt University.

Doctoral candidates are given the opportunity to gain their own teaching experience in the Gender Studies program, to assist in planning and organizing conferences and to present and publish their work.

The aim of Gender Studies at HU is to have a socially and politically relevant impact. This involves combining research and teaching as well as transferring transdisciplinary critical reflection into practice.

2.2 The Program in Gender and Sexuality Studies at Princeton University

Gender and Sexuality Studies (GSS) likewise have a long and rich history at Princeton University. Established in 1982 as Women's Studies, the program was renamed Gender and Sexuality Studies in 2011 to reflect the trajectory and expanded reach of teaching and scholarship among Princeton faculty and in the field more generally. Faculty and students in GSS are dedicated to the study of gender and sexuality in their complex articulation with race, ethnicity, class, disability, religion, nationality, and other intersections of identity, power, and politics.

GSS offers a certificate to undergraduate students who wish to complement and enhance their major concentration with an interdisciplinary focus on gender and sexuality. It also offers a graduate certificate. The introductory course provides a historically and theoretically nuanced overview of approaches to studying gender and sexuality, and the seminars offer focused considerations of more thematic areas of study. By emphasizing a rigorous interdisciplinary perspective in teaching and research, GSS faculty equips students with a range of analytical and methodological skills.

GSS professors also supervise PhD students with a focus on Gender. Next year, GSS will welcome postdoctoral fellows for the first time.

As outreach activities, GSS offers a number of programs and events, bringing to Princeton campus distinguished scholars, activists, performers, and artists. The annual Meredith Miller Memorial Lecture celebrates scholars and authors who have made lifetime contributions to the understanding of gender and sexuality, e.g., Judith Butler, Donna Haraway, Cherrié Moraga.

The department ascribes to sharing knowledge, ideas, and strategies widely and accessibly. The Public Voices Workshop inspired local faculty to publish their scholarship in public forums, producing pieces for national media outlets and speaking on radio and television programs as expert commentators. GSS provides a venue for rich and productive discussion of contemporary political, social, and cultural concerns, and for critical engagement that enhances societal life.

2.3 Exchange about structures, governance, and teaching

GS/GSS analyze the significance of gender in various contexts: culture (i.e. in the media, in art and literature), the state, the economy and society, in religion and law, in medicine, technology and the sciences. Moreover, the fields of GS/GSS at HU and PU also include Critical Race Studies, Postcolonial Studies, Queer Studies, Critical Masculinity Studies, Transgender Studies, Visual Culture Critique, and other critical approaches in different disciplines. This research touches on issues of political debate, religious interpretations as well as contemporary cultural phenomena, legal decisions and global social and economic trends.

GS/GSS investigate the significance, production, constitution, negotiation, and relevance of gender and gender relations, the ways in which they work and their transformation. This comprehensive and complex claim can only be put into practice by means of an interplay between various disciplines and points of access. Only in this way can the relevance and variability of gender be encompassed in terms of content, epistemology, and methodology. This double movement – the linking of various access points and at the same time their critical reflection – is realized at the Humboldt University as well as at Princeton University. GSS is using an interdisciplinary methodology while GS uses a transdisciplinary approach.

Transdisciplinarity means critical, theoretical reflection in the disciplines combined with an interest in gender that cuts across and through the disciplines.

This way of interdisciplinary and transdisciplinary studying is a great modern opportunity for BA and MA students but also a great challenge for the teaching staff and the administration. The preparation of the programs need a great effort in coordination because lecturers are based in their particular faculties and departments and are also based in the GS ZtG as at HU or in the GSS program as at PU. An exchange of how this can be further developed is greatly welcomed.

Furthermore, GS and GSS think about the long term developments of their programs and structures.

GS/GSS is today a differentiated field of research not only generating new knowledge, but also feeding back into the disciplines and traditional subjects of study. Gender is understood to be not just a category of identity, but primarily a category of analysis in dealing with various forms of knowledge production, which will be explained in an overview.

3 Approaches to the Study of Gender

With the beginning of the 20th century, gender became a theme of research in the humanities as well as in the natural sciences and has remained a highly debated or highly neglected research topic up until today. GS emerged as a development of women's and feminist studies. Oversimplified, women's studies dealt with the invisibility of 'women' in society, early feminist studies fought against patriarchy and for equal rights for 'women'. GS decipher how female and male gender perceptions are performatively constructed, how in societies certain dominant male or female images emerge, and also what the reasoning of gender-based violence is.

3.1 Gender, Race, Religion in Social Conflicts and Political Transitions

Gender images play an important role in all social conflicts. Sometimes the gender order itself is addressed, sometimes gender is used to polarize and emotionalize political issues of another kind. In both cases, the potential for conflict surrounding gender topics is important. This applies to all countries and also in a very pointed manner to Germany, the USA in the 21st century.

Since people started organizing socially to make communal life possible, they have also tried to redefine the laws by which gender order should function. In a way, the ritualized and codified relationship between the sexes forms the nucleus of every social and cultural codex and reflects the persistent self-image of a society concerning its own body politic. This body has two ramifications; on the one hand, the images of the 'normal' sexual body, and on the other, the foreign body – meaning both the individual Other and the community of the Others. The historic effects of the images of the 'other body' have left a deep incision on German-Jewish history. A part of the destructive power of the stereotypes that became pervasive in National Socialism came from the fact that the Nazi image of 'the Jew' was deeply sexualized. Topics such as 'racial disgrace' ('Rassenschande') were central to the Nazi discourse and also central to its gender discourse. With their help, the Nazis succeeded in transferring defamatory images from the level of imagination to the level of biology. Many people who became adherents of National Socialism did not conceive of this imaginary biology as 'pure imagination' but as reality (Christina von Braun).

Sexual images have played an important role in the process of materializing imagination. In the political context, the function of gender images is often that they transfer fantasies and constructs into biological truth. It is therefore important to understand the origins and the history of the power of gender images. Gender is the most powerful and influential existing political code, activated and implemented by every society, and this is true not only for totalitarian societies like the Third Reich.

Gender order is not only a reflection of every social order; it also becomes the domain in which conflicts are settled when a society undergoes change or enters into conflict with another society. In a situation of conflict, societies tend to defame the ‘conduct’ of women belonging to the other society; they accuse the ‘other’ women of either sexual libertinism or of sexual narrow-mindedness, both seen as opposed to one’s own ‘normality’. The role of gender images is also evident in the case of physical violation in war situations: The rape of women belonging to the ‘other society’ is intended to injure the opponent’s entire social body. Internal conflicts, too, are settled in the gender order domain. The gender order is often the domain in which claims to power are demarcated. A party capable of defining the gender order of its own society has the say no matter whether it is the governing party or not. This is true both for societies based on a religious codex and for (seemingly) secular societies such as the nation-states. It has been shown how the nation draws heavily on gender to imagine itself (Anne McClintock). Therefore, the connection between nationalism and sexism is no surprise.

‘Gender battles’ may also be seen in modern democratic states based on a balance of various parties and their definition of power: They also settle their struggle for power over questions of contraception and abortion or gay marriage and child adoption.

The transition processes Europe is going through can hardly be directly compared to the situation in the USA. The reunification of Germany and the expansion of the European Union saw the development of a new concept of the body politic that was necessarily defined by gender order, or alternatively defined it. However, since the patterns for the societal setup are similar, that is, nation state democracies with a market economy, certain shared biopolitical mechanisms of inclusion and exclusion into the collective “we” are at hand, which fall also and especially in the domain of Gender Studies.

3.2 Gender as a Category of Knowledge

Out of Aristotelian philosophy furthered through the reception of Antiquity by the Renaissance in the West, a new form of dichotomy developed that coined almost all areas of new emerging scientific fields. The hierarchical gender order is present in philosophical discourses, their notions of subjectivity and autonomy, freedom and equality, universality and transcendence are sketched according to the male self, while the perceptions of femininity, body, and nature function as contrast to its self-projections.

Since Thomas Laqueur’s study of the history of sexuality from Antiquity to Freud, it has also become clear that the biological opposition between men and women was firmly established not before the Enlightenment. Before, the model of one gender able to take two different forms was prevalent in “western” thought.

Around 1800 a paradigm shift occurred. With the modern scientific description of two ‘biological’ genders, the relation between the sexes was not anymore in opposition of social

superiority or inferiority but was instead constructed as a relationship of firm difference. The woman was not anymore as in Aristotle an ‘insufficient man’ but became the representative of ‘the other’ sex. In the epoch of the Enlightenment, the ‘woman’ was declared as representative of ‘nature’ via a kind of ‘female’ special anthropology. In this function, in the post-revolutionary bourgeois society ‘she’ emerged as a representative of nature and tradition. The man was perceived as the rational gender defined by its dominance over nature. The differentiation of the human being in two unequal parts was furthered in an age that declared the equality of all humans as principal.

At the end of the 19th century, in the context of a change of traditional family patterns changing ethical ideas, new economic and political circumstances, and work conditions, as well in the context of a new biomedical understanding of fertilization and reproduction, a growing separation of reproduction and sexuality occurred. This had consequences for the social and the cultural perceptions of gender. This process was supported with the development of new media technologies like photography and film, which influenced the perception of sex and gender roles.

The first half of the 20th century was coined by growing resistances against racism, capitalism and patriarchy informed by Marxism, Psychoanalysis, and Feminist thought. These important civil rights movements were often formed as ‘group identities’ fighting for equality. Simone de Beauvoir explained that the ‘second sex’, that is, the woman, is not born differently but addressed differently and subordinated. Iconically, authors, activists, and theorists like Audre Lorde and bell hooks underlined the multiple marginalization of black women.

As another significant shift, emerged the perception of Gender as an analytical category, and as category of knowledge production. Carol Hageman-White has shown that the classification of human beings in men and women represents a problem because it presupposes that there are (only) two sexes and because it imagines sex as something natural and stable, situated beyond society. Later, Joan W. Scott – fellow at the Institute for Advanced Study, Princeton - establishes ‘gender as a category of historical analysis’ in a groundbreaking way.

With Judith Butler’s thought, the discussion shifts from “woman” and a critique of the construction of social gender to a critique of any idea of gender as substance. In her early writings, Butler shows that there is no congruence between sex, gender. and desire. Nevertheless, she links these three aspects and imagines both sex and gender as culturally determined. Butler applies John L. Austin’s theory of performativity to the production of gender. One of the consequences of a deconstructed notion of gender is the denaturalization of kinship and the emphasis on care in the description of terms such as “sexuality” or “marriage”. Broadly speaking, the fields of Gender and Sexuality Studies owe large parts of their current fundament to Butler’s work.

Subjects are constituted primarily through the discourses of their respective societies and a series of predefined subject positions. They are continuously in conflict with dominant discourses about class, race, nation, gender, religion etc., and shape their subject positions in these confrontations. But this does not mean that persons can be denoted as “natural” through these philosophical categories. The idea of an identitarian category, such as “man”, “woman”, “Jewish”, “Christian”, “Muslim”, “secular” is problematic because they tend to stereotype, homogenize, or reduce individuals. We are able to perform, parody, subvert these categories,

but we *are* not them. Around the globe, numerous empirical examples of fluid ideas of gender can be found, both in history and today. New insights in biology, such as Margarete Maurer's sexual dimorphisms, show that the human body does not conform to one of two binary genders, but rather is situated on a continuum (see also the work of Erika Milam; Kerstin Palm).

3.3 Intersectional Analysis

The term intersectionality was coined in Kimberlé Crenshaw's famous 1989 article, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics". The US-American lawyer states that the anti-discrimination laws in the US are somewhat useful mechanisms to oppose discrimination because of sex or race. However, the specific discriminations that black women experience is not covered by them. She lifts up the example of black women who sued General Motors for its employment policy, which discriminated systematically against them. Later on, the intersectionality of gender, race, and class came to be studied as "triple oppression" (see also Gloria T. Hull; Gloria Anzaldúa). In the US, analysis focused on multiple marginalized persons, Asian-American female elected officials, or Latin-American women's movements, an approach that Ange-Marie Hancock calls "content specialization". At first, issues of equality and justice were central. Today, the interest has shifted to the analysis of how the intersection of gender, race, class, nation, religion, sexuality, ability, age etc. influence a particular object of study.

Regarding intersectionality, it is visible that there are discrepancies between the emergence of this term and its usage and focus in North America and Europe: in North America, the notion of "multiple intersecting differences" has been influential since the 1990s, while in Europe the discussion entered the feminist mainstream only 15 years later. However, also in the European context, in particular in migration studies, issues related to contemporary intersectionality debates have been discussed much earlier. There have been different understandings of the categories as social categories or categories of knowledge production. In distinct historical contexts particular categories came into the focus. It would be fruitful to study the challenges, developments and tensions in an international cooperation together.

3.4. Postcolonial, Postsecular and Queer additions

The notion of intersectionality gained special elaboration in non-western context. It has been shown how sexuality, race, ethnicity, and law informed each other under colonial conditions (Ann Laura Stoler; Anne McClintock).

Furthermore, in the past religion had been discussed in Gender Studies in a reductionist manner in the context of antisemitism and then subsumed to the problem of racism. After some steps of secularization, the (European) western academy had foreseen the death of religion and large parts of feminism had agreed to that, because of the presumed relationship of religion and patriarchy. However, scholars and activists from postcolonial contexts showed against the secularized west that religion is not only oppressive and violent but also grants liberation, agency, and human flourishing (Saba Mahmood; Ulrike Auga).

Queer critique emerged as a critique of those strands of Gender Studies that do not take into account heterosexual normativity in society as well as in knowledge production. It developed into a critique of the critique which aims at taking off the homogenizing and thus violent

character of these categories. Here ‘Queer of color critique’ as in Roderick Ferguson and José Muñoz is interesting. Ferguson links sexuality critique with race and economy critique. Muñoz connects individual subject-formation with open collectivity, which he describes as a violent-free social imaginary. His idea of an open solidary utopia also has political visionary potential for Gender and Sexuality Studies.

4 Expected added value of the cooperation for both sides

In our strategic partnership we would in a groundbreaking way be able to develop a methodology for a multi-dimensional intersectional discourse analysis of categories of knowledge, violence and agency. This brings together an analysis of epistemic, institutional, and personal dimensions of racism, sexism and their intersections.

These three dimensions are interconnected, that they reinforce and reproduce each other. The epistemic dimension refers to discourses and knowledge, but also to images and symbols. The institutional dimension refers to established institutions that generate structural forms of stratification, discrimination, and exclusion, as well as influence the distribution of “structural privilege”. The personal dimension relates to the personhood or identity and/or subjectivity of people who belong to dominant or marginalized social groups with regard to gender, sexuality, race, ethnicity, nationality and religion.

We underline that it is not enough to work empirically and discuss categorical differences, questions of identity, patterns of discrimination, and social structures in critical analyses of violence. Instead, it has to be shown how ‘intersectionality’ works differently.

The specializations in different approaches developed at each school can inform and enhance each other. GS at HU has developed Gender not only as a category of knowledge but also as the special heritage of a social imaginary beyond western approaches through its history in the Eastern European context.

GSS at PU has developed a specialization in the study of sexuality and queer studies. Furthermore, through its involvement with discourses with American Indians, Black colonial history, and Mexican borderland debates, GSS has developed special lenses.

In conclusion, the cooperation will benefit greatly from the differing structures and research fields of the two universities.