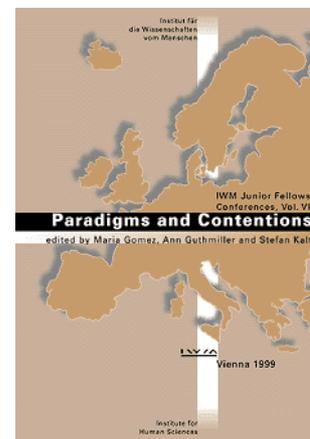


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## Introduction

Maria Gomez, Ann Guthmiller, Stefan Kalt

The seeds that sprouted into the following papers germinated in the various countries and institutions that made up the colorful background of the Junior Fellows in residence from July to December 1998 at the Institut für die Wissenschaften vom Menschen (IWM). Certainly the IWM proved to be fertile ground to nourish these research projects; the weekly Junior Fellows seminars which brought together the rich variety of nationalities, ages, intellectual backgrounds and areas of specialization fostered a vital and exciting climate in which the open exchange of ideas easily and successfully took place. Deep roots, in the form of academic and personal comradry, grew strong.

This collection reflects the harvesting of these efforts which took place at the Junior Fellows Conference December 10-11, 1998. The Conference provided the Junior Fellows with a chance to present refined versions of their papers, which were initially given in the weekly seminars to one another, as well as to the Permanent and Senior Fellows. Each paper presentation was followed by the comments of a discussant of the Fellow's choosing, who offered suggestions and an appraisal of the work. The papers in this collection have been revised in light of the Conference discussion and the discussant's remarks.<sup>1</sup>

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<sup>1</sup> For some of the Junior Fellows writing an academic paper in English, which was their second or even third language, presented an additional challenge. We applaud their accomplishment.

Many of these papers were the result of research programs which were begun long before this time and will continue well into the future. Thus, some of the works which appear in this volume are fragments or anticipations of larger, ongoing projects. Nevertheless, all eleven contributions can stand alone, which does not mean that they stand apart. It is our view, however, that both the extent and character of their continuities and discontinuities are best left to the judgment of the reader: these papers - and their interstices - should speak for themselves. For this reason, we editors have not ventured to "assist" their critical reading with an introductory essay. We have simply chosen to organize them in a way which can guide a reader who may be interested in a particular theme. The papers have been divided into three groups: projects in the social sciences, projects concerned with gender and related topics, and projects in philosophy. However, it should be noted that most papers' topics flow over and across disciplinary boundaries and could have been placed in one or more of the categories.

In order to introduce the papers and for the convenience of the reader, we offer the following abstracts, arranged in alphabetical order:

The question of recognition occupies a central position in contemporary political and philosophical debates. However, it carries with it a number of conflictual meanings. Certainly, such meanings cannot be detached from the contrasting political views which, in part, form them. In "Bodies that mean: On (mis)recognition of the female body", Maria Gomez contrasts the notion of recognition as it is presented in certain contemporary discourses with the challenge posed by the critique of ideology. For feminist purposes, however, it is not enough to offer a critique: feminists also envision the transformation of the symbolic order. Thus, Maria offers a critique of the heterosexual/"ho(m)osexual" paradigm under the aspect of "recognition vs. ideology" in order to explore how this paradigm is inscribed on the (female) body.

In "Simone Weil - Love and Language", Piotr Graczyk inscribes an interpretation of Simone Weil's thought onto a particular approach toward the history of the relationship between reason and faith in Christian Europe. First, he shows the centrality of this relationship to the history of European philosophy, the proper *modus* of which is *philosophizing-toward-religion*. This condition of philosophy - which Piotr calls "apocalyptic" - displays itself in several possible attitudes towards the relation between faith and reason, attitudes which he sketches in the course of his paper. The final attitude is Weil's. Hers is a "tragic skepticism" which "contemplates mystery but does not illuminate it; which binds reason, but does not break it". Through a reading of Simone Weil's essay: "Iliad. The Poem of

Force", Piotr shows how three metaphors which operate at the very heart of European philosophy belong together. These metaphors are: the metaphor of light, the metaphor of the mirror, and the metaphor of the cross. Piotr discusses the unity of these metaphors by interpreting Weil's essay in light of the Platonic parable of the cave.

In her paper, "*Antigone: 'Make Straight your Path to Destiny,'*" Ann Guthmiller engages in a close reading of Sophocles' classic tragedy. Her perspective is oriented around two interests. First, she examines the play's depictions of gender. How are Antigone's deliberative abilities and weaknesses portrayed? In what ways does she transcend gendered expectations concerning women's deficient rational capacities and in which moments is she still enclosed within them? Ann approaches these questions by examining Antigone's statements and behavior in her interactions with Creon (her uncle and the ruler of Thebes) and Ismene (her sister). She then reflects on how Sophocles portrayed the confines and limitations of human judgment more generally understood, as part of her larger investigation of Greek tragedy.

In "The Main Features and Trends of Policy-making in Slovakia", Michal Ivantysyn begins with the general assumption that the main problems underlying current political and social life in Eastern European countries - Slovakia included - are directly connected with the transformation from a one-party state to a democratic regime and from a centrally planned economy to a more or less free-market economy. The purpose of Michal's paper is to shed light on processes which, while rooted in the precommunist past, continue to exert an influence in present-day Slovakia. Michal presents a case study of one country and by this means grapples with problems which are difficult to understand if one's perspective is limited to the events of the post-communist period.

In his paper, "Action and Obligation in Hume's Moral Psychology," Stefan Kalt presents an interpretation of Hume's account of the motive force of conscience, of our tendency to act because we "feel" that we ought to. He introduces this topic with some general remarks about Humean sentimentalism. He then focuses on Hume's conative psychology to prepare the ground for an examination of the virtue of benevolence - the virtue which best illustrates the nature of moral motivation as Hume conceives it. After reconstructing the specifically Humean "sense" of obligation, Stefan draws a brief comparison between Hume's ethical views and those of Kant and Aristotle.

Taking her own field of research - the tension between "magic" and "fraudulence" in eighteenth century Paris - as a starting point, Ulrike Krampfl brings her microhistorical methodology to bear on two questions: (1) How, generally

speaking, can we write about people who themselves did not leave written traces? (2) How does the "particular" relate to the "general" and more specifically, how do "women's" history and "gender" history relate to "general" history? In "Methodological Questions on the Appearing of *False Witches* in Eighteenth Century Paris," Ulrike responds to these questions and outlines her larger project, one which problematizes social and gender history through the changing figure of the "witch."

In "Eco-Knowledge for the Future or: 'Interference is the only way to stay Realistic,'" Margit Leuthold uses the Heinrich-Böll Stiftung as an example of the methods, challenges, and objectives of contemporary political and civic education, focusing particularly on ecological programs. How and in what ways has ecological discourse been created into a political discourse? To answer this question, Margit proposes three ways in which ecological education "interferes" with current norms and practices: it introduces different understandings of basic values, develops a different picture of civil society, and suggests an alternate model of decision-making processes and structures.

Although there exist a number of studies on the different aspects of labor migration to the Czech Republic (or formerly to Czechoslovakia), very little attention has been paid to the movement of Czech (and Slovak) nationals to other states. In "Labor Migration to Austria: Czech and Slovak Temporary Workers in Vienna," Jarmila Maresova provides more information about these population movements through this case study. Besides calling attention to the factors which prompt these migrations (and to their characteristic patterns), Jarmila's research seeks to verify the applicability of certain migration theories (such as the neo-classical theory of migration or the dual-labor market theory). Furthermore, she attempts either to confirm or refute existing hypotheses concerning the migration of Czech nationals after the Czech Republic joined the European Union.

Philip's Steger's paper - "The long Goodbye to the Catholic Country or: How Powerful is Poland's Roman Catholic Church?" - has two aims. First, it seeks to acquaint those readers who are not familiar with the Catholic Church's role in Poland with the actual role which the church has played there since 1989. Secondly, it aims to assess the political power of the church by analyzing three issues which were of great importance to it and which reveal its political goals. These issues are: the nationwide elections since 1989, the abortion debate, and the concordat between the Holy See and the Republic of Poland. In conclusion, Philip tries to determine both the extent to which the church is a "powerbroker" and the likelihood that Poland will remain a "Catholic nation."

Finally, in "From Losers and Winners to Victims and Perpetrators," Violetta Zentai uses the example of Hungarian society to examine how the rhetoric of victimization mediates critical thoughts in post-socialist societies. Although these societies are increasingly becoming differentiated and structured along the lines of gender, generation, class, ethnicity, and geographical location, critical discourses are persistently inclined to dramatize the social consequences of transition in terms of simple dichotomies. Of crucial importance for Violetta's project are the ways in which these discourses distinguish between the "winners" and "losers" in the process of social transformation. This distinction effectively fosters the rhetoric of victimization. In her paper, Violetta discusses the ways in which critical accounts understand the experience of victimhood and highlights the broader social, political, and moral implications of these accounts.

The Junior Fellows would like to thank Janos Kovacs for his leadership of the weekly Junior Fellows Seminars which preceded the Conference at which these papers were given. We all benefited from the constructive criticism and support given to us by all of the Permanent and Senior fellows of the IWM. Those who participated in the Gender Studies Seminar and Feminist Working Group extend their sincere appreciation to Cornelia Klinger and thank her for the individualized attention she so kindly gave them. We also extend our gratitude to Klaus Nellen for his guidance and care during the editorial phase of the journal, and to David Soucek for his technical skills and patience during the arduous period of its production. Finally, additional thanks go to Christine Huterer, Traude Kastner, and Rosemarie Winkler for the countless questions they answered and problems they solved (plus special thanks to Rosemarie for the chocolates she always had in her office, particularly valuable late in the afternoon!).

## **IWM Junior Fellows - July–December 1998**

*Franco S. Cirulli*

Doctoral candidate in Philosophy, Boston University. – Dissertation topic: "Hegel's critique of Metaphysics - a study of the *Logic of Essence*".

*Maria M. Gomez*

Doctoral candidate in Political Science, Graduate Faculty, New School for Social Research, New York. – Dissertation research in feminist theory and democratic theory.

*Piotr Graczyk*

Doktorand in Philosophie, School for Social Research, Polnische Akademie der Wissenschaften, Warschau; *Jan Patočka Junior Visiting Fellow*. – Dissertationsthema: "Nietzschwanismus, Christentum und Skeptizismus".

*Ann Ch. Guthmiller*

MA candidate in Political Theory, New School for Social Research, New York. – Research related to Gender and Democracy.

*Michal Ivantysyn*

Doctoral candidate in Political Science, Slovak Academy of Sciences, Bratislava; *Volkswagen Fellow*. – Dissertation research on Methods and conditions of political decision-making in Slovakia.

*Stefan Kalt*

Doctoral candidate in Philosophy, Boston University. – Dissertation research on Hegel's *Metaphysics, Science of Logic*.

*Ulrike Krampfl*

Doktorandin in Geschichte/Literaturwissenschaft, Universität Wien; *Stipendiatin im Rahmen des Doktorandenprogrammes der Österreichischen Akademie der Wissenschaften*. – Projekt: Glauben und Leichtgläubigkeit im Paris des 18. Jahrhunderts. Magie - falsche Hexerei – Betrügerei.

*Jarmila Maresova*

Doctoral candidate in Sociology, Charles University Prague; Analyst in the Research Department of the Czech Radio. – Research project: Foreign Workers in Austria - with the accent on Czech and Slovak migrants employed in Vienna.

*Philipp Steger*

Doktorand für Rechtswissenschaften, Franz Leopold Universität Innsbruck; *Stipendiat im Rahmen des Doktorandenprogrammes der Österreichischen Akademie der Wissenschaften*. – Dissertation: *Ecclesia semper reformanda? - oder der lange Abschied vom katholischen Land: Die Röm-Kath. Kirche in der pluralistischen Wertegesellschaft am Beispiel des Verhältnisses von Politik und Kirche in der 3. Polnischen Republik (seit 1989) und Österreich*.

*Violetta Zentai*

Doctoral candidate in Anthropology, Janus Pannonius University, Pecs; *Volkswagen Fellow*. – Dissertation Research: "Money, Mind and Morality: Social Discourses on Wealth and Money in Hungarian Social Transition.