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**Gender and Generations: Spaces, Times,
Identity**

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Generation: Strengths (and a few Weaknesses) of the Concept

Peter Burke

Abstract: Generation may be regarded as a useful category of historical analysis. It has been so regarded since the 1920s, though not, at the first, by historians. The article is an attempt to answer four questions. What is a generation? What are the problems and the uses of the concept? How has it been employed so far, especially in studies of early modern Europe? And finally, what is the significance of generations of historians for their interpretations of the past?

In the Game of Genders and Generations: Time, Space, Identity

Gabriella Valera

Abstract: This introductory essay offers a number of suggestions for a “cultural history” of the analytical categories of “generation” and “gender” in the twentieth century. In the first case, I examine the relation between generation and the identitarian definition of “youth”; in the second case, I consider gender a form of arranging what we might consider an “internal history” of women. Before the living body of “young people” and “women”, *generation* and *gender* arrange relations, spaces and times in a schematic form, but their intersection fully reveals the dimensional and cultural multiplicity of historical times and spaces.

The Newborn Mother: Immigration and Imagination – Daughters of Immigrant Mothers Invent Maternal Memories

and Create New Identities

Efi Aharon

Abstract: This article discusses memory narrative formation in literary works writing by second-generation women immigrants to the West (SGWIs). These writers focus on female protagonists who are also SGWIs. The literature by daughters of immigrant mothers breaks the pattern of forgetting, and enables the presentation of a new memory narrative not yet written in canonical and feminist Western literature. By inventing modes of memory attributed to the mothers, the daughters tell new, repressed stories that present diverse feminine identities transcending barriers of time, place, and language; women outside the hegemonic story, but with inspiring stories. The importance of these works is that they present the complex identity of SG women immigrants, and their need to create a vanished past, whose absence is inconspicuously present in their life. By inventing their mothers' past, the daughters invent a new feminine-cultural-literary space that enables them to crack the perception of Western hegemony, which is itself fantasized, and which the daughters internalized. Writing their mothers' memories enables the daughters to create a new consciousness, and different mono/dialogue with their mothers. This also facilitates the creation of complex, positive, autonomous feminine images whose life stories – invented and real – must be written, read, remembered, and passed on.

Fascist Female Segregation during the Second World War

Annalisa Cegna

Abstract: During the Second World War Fascism sent a large number of women to internment camps. This article describes the structures that exclusively housed women and reconstructs who these women

were, the reasons for which they were interned, and what led them to be totally uprooted from everyday life. Many experienced segregation as a parenthesis, but for others it was the beginning of a different life, always separate from their previous one. For some, therefore, it was the beginning of a “descent into hell” that would lead to Auschwitz and almost always to death.

The Dowry in Mid-Nineteenth-Century Papal States: The Case of Umbellina Livi

Sara Delmedico

Abstract: The dowry played a key role in nineteenth-century Papal States. It was the only inheritance right of a woman, and crucial to obtain a good marriage; for this reason, its amount was to be carefully valued. As we shall see, the law ruled that a dowry was to be “appropriate”. This notion of “appropriateness” had fluid boundaries and was often exploited by families to the detriment of women. Through a close analysis of a judicial case reported in the legal journal *Giornale del foro*, I give an insight into mid-nineteenth-century society. The study of this dispute allows us to understand which issues the protagonists brought in to support their claims and around what their world revolved. By examining the instances that led to the final verdict we also understand how discord was tackled by courts and what was considered important to society. The picture that emerges is of a society still static and patriarchal, characterised by power relations and cultural expectations where wealth was pivotal. However, even though women were in a subordinate position, their voices did not go completely unheeded and, to some extent, their claims were taken into consideration.

“In Nomine Patris”: The Struggle Between an Indipeta, his Father, and the Superior Generals of the Society of Jesus (ca. 1701–1724)

Elisa Frei

Abstract: This essay examines the fascinating relationship between a Jesuit, his biological father, and his “spiritual” father in order to better understand a critical aspect to the histories of Catholic missions and of the Society of Jesus—namely, how Jesuits were subjected to complex negotiations, within and outside their religious order, that determined whether they would serve as missionaries. In the early eighteenth century, Ignazio Maria Romeo was a Sicilian Jesuit who longed for the China mission, writing about his desire in many *Litterae Indipetae* to the Superior General of the Society of Jesus in Rome. Just when the appeals finally seemed successful, his father, the Marquis degli Magnisi, unexpectedly and secretly wrote the Superior General, essentially demanding his son not be sent. Ignazio suspected his father’s intervention, but he continued with his increasingly passionate requests, eventually proclaiming himself satisfied to be sent to any place other than his Sicilian college. At the end, no longer tolerating his situation he stated a desire to resign from the order, which caused a scandal due to his family’s prominence. Within this triangle of correspondents, each of man fought for what he believed was best: Ignazio to escape from his dull and suffocating reality, the Marquis to not let his son depart and risk his life, and the Superior General to diplomatically avoid definitive pronouncements and to maintain hope for all involved. The sources for this story are Ignazio’s *Litterae Indipetae*, the Marquis’s letters to the Superior General, and a document that historians have largely ignored: the *Epistulae Generalium*, the answers from Rome.

Help Coming from an Older Woman’s Wisdom: Love Spells as

Protection against Violent Husbands in Early Modern Spain

Monika Frohnapfel-Leis

Abstract: In times of sorrow and trouble people are grateful for helping hands and support. This is also valid for cases of domestic violence in early modern Spain, when women feared to be mistreated or even killed by their husbands or lovers. In situations like this, women sometimes consulted a sorceress who could provide her with a remedy: a love spell that gave her the feeling to protect her from her violent partner. The sorceress' skills as well as the orally passed advice to turn to a particular sorceress can be considered as a part of certain women's space of knowledge. It can also be regarded as a female help network. As the knowledge was normally transferred between women and often from older to younger women, it can be seen as a cross-generation support and solidarity space. The article analyzes this female cross-generation help network for the first time by asking for spatial characteristics as described by Michel Foucault in the living together. Based on trial acts of the Spanish Inquisition it reveals heterotopic structures in the early modern Spanish society.

Fairy Tales and Gender Identity in Modern Romania

Daniel Gicu

Abstract: Based on the premise that gender identity is not biologically determined, but socially constructed, this essay seeks to identify the role of fairy tales in the process by which individuals are taught and learn the values and norms associated with women's and men's roles in society. Published and read as children literature, fairy tales are one of the agents of gender socialization. Romanian fairy tales published in the second half of the nineteenth century reflected and supported the stereotypes of the patriarchal society of that time

regarding the various roles of men and women and their responsibilities in society. But what about contemporary Romanian fairy tales? Do they challenge these representations? Taught in schools at the beginning of the twentieth century as examples of national literature, fairy tales were a perfect tool for children to learn about proper behaviour and values, including messages about gender. Some of these fairy tales are used in secondary and high-school classrooms even today and, thus, afford opportunities to understand contemporary generalizations about gender. The analysis of the fairy tales used as agents of gender socialization at the end of the nineteenth century, as well as today, will allow us to identify the way in which what it means to be a woman or a man differs, or not, from one generation to another.

Gender and Generations: Exploring Gender at the Frontiers of the Colony

Claire H. Griffiths

Abstract: This essay addresses two unanswered questions on gender justice in postcolonial Francophone Africa. It asks why countries of Francophone Africa invariably occupy the lowest ranks in global gender equity tables, and why this underperformance continues to map onto the colonial geography of the continent three generations after the end of colonial rule. Existing sociological methodologies aimed at evaluating gender equity are failing to identify why gender inequalities in countries of the former French African empires remain more pronounced than in any other part of the world. Drawing from fieldwork and research conducted in countries across Francophone Africa, it is argued that the creation and persistence of such inequalities are better understood if evaluated in the context of the cultural histories of the regions in which they persist. As the cultural histories of the former colonies are still being written, the discussion

incorporates new and emerging historical research on earlier studies of African women led by female researchers during the 1930s. These include the reports and correspondence of a substantial colonial tour commissioned by the French Socialist government of 1936 to record the social impact of colonisation on African women living in seven colonies of French West Africa. In addition, analysis of the records of two pioneering French researchers, the first women to conduct anthropological fieldwork in French Africa, is helping illuminate how gender has been perceived by colonisers in this part of the world, and combined with contemporary fieldwork and policy analysis, contributing to our growing understanding of why inequality persists in certain geographical contexts that share a colonial history, and why in the former colonies of French Africa, the path gender equity has been following differs from those observed in all other postcolonial developing areas to the point where the situation in Francophone Africa is historically unique.

The Modern Cultural Intellectuals as a Generational Movement: Viewpoints on the Uses of a Societal Generation in History based on Finnish Intellectual History

Jukka Kortti

Abstract: This essay discusses the ideas of a societal generation through five Finnish generational movements of the intellectuals. The essay shows that although the ideas of societal generation can be a fruitful way to approach cultural-historical phenomena, it has its problems. The main difficulty in applying the theory stems from the fact that since the concept of a societal generation is modern, it can be problematic to apply it to the generations before the 1920s as well as to late-modern generations. Another challenge in using the theory lies in the fact that becoming a generational movement presupposes the self-consciousness of coevals as belonging to a generation in

order to become one.

No Country for Old Women? The Place of Older Women in Early Byzantium

Ecaterina Lung

Abstract: The Byzantines had multiple views about the elderly, as a result of differing traditions that informed their culture and their everyday life. On the one hand, according to the Greco-Roman and Judeo-Christian tradition, old people had a right to respect and protection. On the other hand, as in any pre-industrial society, the resources permitted only to a certain extent the care for the elderly. Women were seen as inferior to men, so the situation of older women could be worse than that of their fellow male citizens. But social status, rank and wealth also played a role in the treatment of older women. We analyse here the narrative sources written at the beginning of Byzantine history in order to better understand the relative value placed by the Byzantines on their older women and also, how these women were (or were not) able to use different strategies to ensure their position in society.

Gendered Dynastic Identities at the Medici Court: Four Generations of Women in Power

Adelina Modesti

Abstract: The essay will address the influential role the Medici Grand Duchesses exercised in the education of the following generation of Medici children at the Grand Ducal Court in the seventeenth century. After a brief discussion of the mother-son relationship, it will focus on the female children, arguing that

grandmothers held a far more significant position in the lives of Medici girls than their own mothers, proving to be the stable force in their young lives. The Medici grandmothers, having themselves acted as Grand Duchesses and Regents in positions of power, thus served as important role models for their younger charges in areas of political governance, cultural patronage and spiritual philanthropy (*opere pie*). These matrilineal influence and education were crucial in the formation of the young Medici women's own sense of their future identities as political rulers and benefactors. The generational Medici women to be considered are Grand Duchess Cristina di Lorena, Archduchess Maria Maddalena d'Austria, Grand Duchess Vittoria della Rovere, and the Electress Palatine Anna Maria Luisa de' Medici.

Gender Roles in Italian Post-Unification: The Cavour Rule in 1860

Gaetano Morese

Abstract: During the difficult Italian state-building in the 19th century, values and bourgeois prerogatives produced social and gender discrimination through laws and liberal institutions. Among them, in Italy, there was the Cavour Rule on prostitution, a tool for controlling and protecting public order, hygiene and morality. The Regulation affected a particular female component: the rural one involved in mobility and urban development processes. Economic, social and political transformations, resulting from the Italian unification, were handled by the peripheral administration which, among other things, applied the Cavour Rule not only in the most developed urban realities but also in the provinces where the process of modernisation was not started, or was just at the beginning. The women for this bureaucracy, for prejudices and for social control was the protagonist of the building of a role: the prostitute. Women,

however, sometimes accepted this role, but often opposed it. This contribution intends to revisit the features of the Cavour Rule, its supporters and opponents, examining its application in the southern province of Basilicata. The Italian woman, in the second half of the 19th century, on the basis of a regulation not approved by parliament, was discriminated for her sexual behaviour, because she was considered as an alternative and dangerous social model or just because she was useful for the social order in the role of a prostitute.

Women in *Grey Literature*. The Political Discourse on Women's Body in Italy in the Decade of the Cultural Revolution

Bruna Mura
Lorenza Perini

Abstract: This research examines how the Second Wave of feminism in Italy was able to break the cultural taboos on women's bodies starting a relevant change in the society through the use of the language. The transformation in public speaking and the effects on public opinion of the simple action of "nominating the body", especially in terms of its reproductive functions, using the words of the women themselves, is studied using grey literature (flyers, documents, interviews) which were a relevant part of the means of communication of the movement at that time. Moreover, some practices that women invented to redefine bodies perception (i.e. self-help and self-consciousness, self-managed family counselling) are analysed to investigate the difficult relation between women movements and social perception. An evident case of the inability of the Italian institutions to read and understand the cultural change that was sweeping through society like a wind, is represented by the case of "La Zanzara", a school newspaper that was at the centre of animated debates towards the end of the Sixties. The analysis of this type of documents allows up to emphasise the perspective of women,

the protagonists of this body disclosing process, which is still ongoing in our societies modifying the public perception of sexuality and gender role.

Women in Trieste: From “War Audience” to “Female Managers” in the Cinemas/Variety Shows during World War One

Fabiana Licciardi

Abstract: During the years of World War I the people in Trieste, an Austrian city, struggled against hunger and disease, but still did not give up on entertainment. Theatres, cinemas and variety became the most important entertainment means for a people suffering from the effects of war, as well as the most popular expression of anti-Austrian feeling. Very often women became entrepreneurs of businesses and cinemas, while their husbands had to go to the front. They were predominantly cultured women and their role was strategic in the management of cinematographic enterprises.

Gender, Generations and Political Commitment: Young Men and Women in 1968 and in the 1990s

Alessandra Pescarolo

Abstract: The transformation of a demographic cohort into a quite homogeneous cultural generation depends on a number of variables. The alternate political feelings and ideologies deriving from such historical passages have been central in scientific debate on generations, creating the concept of “political generation”. But, in this perspective, a decisive aspect was overshadowed: the degree of proximity of the life spheres of men and women and their different levels and forms of participation in political activity. The emergence

of large political movements led by younger people, by 1968, was probably influenced precisely by a new closeness between the spheres of life of males and females attending university, generating a season of common political engagement. The generation who was active in the 1968 student movement was characterized by a very marked political identity. On the contrary the young generation becoming adult at the turn of XXI Century was called the “invisible generation” and considered at first glance apolitical. My contribution proposes to compare, in a gender-oriented perspective, these two generations. Inserting in our framework the political participation of females also with this generation will appear less silent and passive.

Becoming *We*: A Theorization of the Fascist Gymnastic Displays

Alessio Ponzio

Abstract: On special political occasions representatives of Italian youth celebrated the beauty, the strength, and the cohesion of the Fascist totalitarian community through musical and gymnastic displays. The aim of these callisthenic performances was to coordinate the movements and the voices of all the participants so that every single unit disappeared turning the singing gymnasts – the *Is* – into an indistinguishable oneness – the *we*. In this essay I will suggest how we can theorize the Italian Fascist gymnastic displays as political, cultural, and affective instruments for the creation of the totalitarian *we*. Furthermore, through Saba Mahmood’s interpretation of the Aristotelian *habitus*, I will suggest a way to re-assess the political and pedagogical potentiality of the gymnastic displays looking at them as more than parades forcibly imposed on indifferent youths. In the end, I will problematize the limits of this theorization. To carry out my analysis I will focus on the gymnastic performances of the young students of the Fascist Academies of Physical Education of Rome (male) and Orvieto (female), the schools aimed at training

the physical education teachers and the male and female leaders of the Fascist youth organizations. The students of the Academies were presented by the regime as living examples of the new Fascist man and the new Fascist woman, as ideal hypostatizations of the totalitarian will.

Powerful Bastards. Some Remarks on Transgenerational Conflicts among Illegitimate Sons in the Este Dynasty

Beatrice Saletti

Abstract: Ferrara was one of the first Italian *Signorie*. The Este family governed the city uninterruptedly for three centuries, and medieval chroniclers of Ferrara had two possibilities with regard to political arguments: to unconditionally praise the Estes, or to be silent. Nicolò d'Este (1393-1441), marquis of Ferrara, was a skilled politician, but he gave birth to more than 30 children, most of them illegitimate, and with preferring to leave the government to an illegitimate child even in the presence of legitimate children he mismanaged his succession. Therefore, hints about the endemic instability of 15th century Ferrara can be traced only in sources outside the domain.

Revealing Italian Fascist Camps: Some Gendered Perspectives

Urška Strle

Abstract: The paper discusses the poor recognition of Italian war crimes within the international context, where Italian occupying forces are considered mostly as indulgent and benevolent, and their concentration camps as mild and of a more favourable disposition. It will shed light upon Slovene civilian internees, particularly on

Slovene women. Mussolini's regime organized special camps for women or at least special sectors within the camps for civil internees, in which women along with children and elderly people were confined. Based on the camp survivors' narratives, the paper will analyse the difference between the (predominant) testimonies of men in relation to women. It is based on the authentic experiences of the women and focuses also on their (gendered) sensibility. The main research method used is the analysis of life story narratives, collected between 2011 and 2015 according to oral history methods, which provide a glimpse into an individual's social, political and cultural background. All these features affected the ways in how the period of internment was remembered – or forgotten.

The Heresy of the Generation: The Abelians

Francesca Tasca

Abstract: Chapter 87 of the “*De haeresibus*”, the unfinished *catalogus* of heresies written by Saint Augustine shortly before his death, bears the extraordinary witness of the group of the Abelians. The community structure of this small and almost unknown heretical group from northern Africa is, in fact, founded on an unusual family organization. Each married couple (a man and woman, living under the same roof, but who were forbidden to have sexual intercourse) was required to adopt two children: a boy and a girl. When the adoptive parents died, these children were to inherit the house and the goods, as long as they, in turn, had carried on this tradition, becoming a married couple (without sexual intercourse) and adopting further two children. If one of the two children happened to die prematurely, the married couple had to adopt another child of the same sex as the one who had died in order to replace it. Up until now, not a lot of research has been carried out on the group of the Abelians, of which Augustine talks about with accurate details. The Abelians,

however, deserve much greater attention by those who study generational and gender relationships but especially, and most of all, by those who carry out heretical research, because of the many dogmatic implications that could be underpinned by their lifestyle.

Family Secrets: Generational Conflict and the Destruction of Family Papers

Mark Taylor

Abstract: When the late-nineteenth century English advice writer Mary Haweis died in 1898, a number of her papers were deliberately destroyed by her husband Hugh Reginald Haweis, in the belief that reputations must be protected. Much later her granddaughter confirmed that this was the case and that her uncle Stephen Haweis may also have been involved. From their accounts, many intimate family papers were destroyed so that they did not fall into the ‘wrong hands’ through the actions of executors. It seems Mary Haweis’s husband was keen to protect family secrets that involved himself as much as his wife, and although the content is open to speculation, some letters remain indicating family turmoil caused by his scandalous behaviour which perpetuated strained relations between husband, wife and children. Although these include hints of infidelity on his part, and a range of male admirers on her part, there is the strong possibility of Hugh Reginald Haweis having a child with another woman. This paper examines the preservation of parental identity by two-generations of family members, caught up in the moral conscience of late-nineteenth century Britain. While the actions of parents outside the family unit might give their children some cause for concern, it is also the intergenerational effect of the children’s upbringing that is also at question. This is manifested through the uneasy relationship between mother and daughter because neither could express their real feelings and her explicit

preferences for one child over another. The paper concludes by discussing the conflict between children and their parents as evidenced by a post-Victorian 'historical-generational' study, and how such conflict might be received a century later.

Tina Modotti and Kati Horna. Two Generation of Women Photographers between Worker Photography and Humanism

Erika Zerwes

Abstract: This essay puts side by side the life and work of two female photographers who were part of two different generations of the so-called *worker photography* movement during the 1920s and 1930s. Tina Modotti and Kati Horna have similarities in their biographies. They were both born in Europe and endured immigration, at some point they chose to live and work as photographers in Mexico, and both used their photography with political intentions. This essay intends to focus on those similarities as well as on the differences in their photographic work by analysing two images of mothers breastfeeding their children, one took by Modotti in Mexico in 1927 and the other took by Horna in Spain during 1937. Although they were made only ten years apart, those two photographs show affiliations to two different generations of politically committed photography and we believe that both images and the conditions under which they were made are able to speak about the between-wars avant-garde visual cultures to which they are connected. In this way, by following both photographers' and their images' travels we are able to follow the visual interchanges that later would help to shape the mid-century humanist photography.