

SUMMARIES

► *Mineke Bosch*

The load of legacy

Gender and the culture of memory in science

Why are there still so few female professors? Science historian Mineke Bosch reviews the contribution of gender history and theory to explanations of the under representation of women in science. She pays special attention to the culture of memory in science and academia. Universities and laboratories have a particularly rich tradition of remembering predecessors in the form of scientific and popular biographies, obituaries, commemorative articles, eulogies for prize winners and people who celebrate a jubilee, autobiographies, and interviews of all sorts and sizes in print or on screen. In this endless symbolic chain of academic portraits important gender stereotypes in science are constantly reiterated and reproduced. Consider, for example, the way in which Rosalind Franklin continues to live on as the blue-stockinged 'Rosy' in the book *The Double Helix*. Or the way in which Marie Curie is portrayed as the person doing the practical chemical work, while the theoretical physicist Pierre provided the brains behind their discovery of radium and radioactivity.

► *Gita Deneckere*

'Le Droit Humain' and the paradoxes of universal fraternity

Women and freemasonry in Belgium in historical perspective

The name of the mixed masonic order 'Le Droit Humain', founded in 1893 in Paris, hints already at one of the major paradoxes of Enlightenment and human rights discourse regarding women: how to reconcile the ideals of universalism, egalitarianism and fraternity with the exclusion of women in 19th century freemasonry? In the struggle for the integration of women in Belgian freemasonry, the ambiguity of the word 'homme' in French, meaning 'man' as well as 'human' was strategically played at. The practice of 'loges d'adoption' not having been as flourishing and persisting as in France, the development of mixed freemasonry should be traced back to male lodges in Belgium. The Brussels progressist lodge 'Les Amis Philantropes', that was intimately intertwined with the feminist movement 'Ligue Belge du Droit des Femmes' devoted itself to the cause of women rights. Notwithstanding the fact that 'difference' has also been a lever of feminism, it was a conservative view on 'natural' difference in the overwhelming majority of male lodges that prevented women from taking part in masonic rituals and other activities before the first mixed lodge 'Egalité' was founded in 1912.

► *Ulla Jansz*

The worst enemy

Life stance and feminism in the Netherlands in the second half of the nineteenth century

From 1982 onwards, the relationship between feminism and religion was an important issue in Dutch first wave historiography. As a result, Siep Stuurman's earlier characterization of Protestantism and Catholicism as diametrically opposed to feminism was subjected to revision. In recent publications the consensus appears to be that nineteenth-century feminists' religion, or lack of it, did not make much difference to their feminism. The appropriate historiographical attention to Protestant and Roman Catholic feminism, however, has obscured the fact that several women who became active in the 1890s' women's movement combined their feminism with outspoken atheism. In the 1880s some of them had met in the freethinkers' association 'De Dageraad' and had drawn their inspiration from Multatuli's feminist publications. Moreover, in contemporary freethought periodicals the question of marriage versus free love was debated with an exceptional frankness. Prominent figures such as Wilhelmina Drucker, Titia van der Tuuk, and Annette Versluys-Poelman were adherents of radical feminist ideas on sex and marriage, which made them stand out from the mainstream of the women's movement. However, this position has yet to be studied in connection to their criticism of the religion they grew up with.

► *Tine Van Osselaer*

'Une oeuvre essentiellement virile'

The masculinisation of the Sacred Heart devotion in Belgium?

This paper re-examines the use of the terms 'feminisation' and 'masculinisation' through a case study focussing on the cult of the Sacred Heart in Belgium. Due to changes in content and audience, this devotion has been called illustrative for the feminisation thesis that gained popularity in historical research on gender and religion in the last few decades, but also for the more recent 'masculinisation thesis'. The article examines whether or not the evolution of the Belgian 'Apostolat de la Prière', an organisation devoted to the Sacred Heart, could be interpreted as an example of 'masculinisation'. The rich sources draw attention to men's involvement in the 19th century (allegedly women's) movement, to a gradual broadening of the public of 20th century men's leagues and the development of women's leagues. Therefore, this paper questions a strict distinction between a 19th century women's movement and 20th century men's leagues and offers the opportunity to reconsider rigid depictions of 'masculine' and 'feminine' characteristics. Instead of defining a 'masculinisation' or 'feminisation', it proposes to focus on differentiation, the act of making a difference (between sexes, but also e.g. among men).