Introduction Before past events with contemporary standards of "true" feminism – an idea referring to twenty-first-century feminism, which is mainly interested in the issue of equal rights and women's right to vote. On the contrary, nineteenth-century women's movements found that they could reach their goals, emancipation and equality – most effectively – through motherly activities and education – instead of directly fighting for universal suffrage. No matter how moderate their self-emancipation was by contemporary standards, it enabled

activities and both women's positions as editors of newspapers (Sperber 2005, 188). Otto-Peters, in 1849, commemorates the feelings of her compatriots as follows:

'We have learned how we should really make a revolution, not by building barricades and through a few days of fighting in the street – not through a fit of enthusiasm which can last only a few hours, but through the peaceful conversation of the entire population to democratic values' (Otto-Peters 1849, as cited in Gerhard, Hannover-Druck and Schnitter).

This quote sheds light on that many activists - including Otto-Peters - had their eyes on the grander price. Although the *Frauen-Zeitung* 

righteousness of such movements. As Bonnie S. Anderson argues, the women involved in the nineteenth-century women's movements were not consciously feminist. Instead, they were 'reluctant feminists or unintentional feminists' (1998, 3). They carried the message by deed. Thus, for example, Otto-Peters, even as a determined activist of women's civil equality, suggested that the participation of women in the public sphere should assume 'a different character and [occupy] a different realm' from that of the other sex (Frauen-Zeitung 1849, 4). Moreover, she distanced herself from so-called emancipated women and radical feminist thinkers like Luise Aston or George Sand. Still, the *Frauen-Zeitung* elicited a wide range of female voices – even if contrary to the personal convictions of its

produced a less diverse and, therefore

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