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## Abstracts

Bódy, Zsombor: Alternatives of Managing Social Problems at the End of the 19<sup>th</sup> Century.  
The Formation of the 1891 Mandatory Health Insurance Law

The 1891 Workers' Mandatory Health Insurance Law and the 1893 Accident prevention and The Factory Supervision Acts of Hungary followed similar ones in Austria and Germany. The article deals with the development of these laws, presenting the alternatives, which were considered during the process. The weakening of the Hungarian workers' movements was not among the goals of the law, in spite of Germany. They more likely wanted to eliminate problems of the growing Hungarian economy. Experts of the Ministerial Office acted more like reformers of the society, dealing with theoretical problems. Documents of the developing talks with different business federations show that the insurance could not be expanded to agriculture (in spite of Germany), because there was a great political opposition against it. It was also obvious, that the handicraft entrepreneurs were against any accident insurance act. Finally instead of this, a mandatory health insurance law was accepted, combined with an accident prevention, a factory supervision and a Sunday rest act. This law covered all industrial workers, and formed new regional bursaries by the existing insurance bursaries.

Brandt, Juliane: Remarks on the Concept of „Work“ among  
Hungarian Calvinists in the late 19<sup>th</sup> Century

The paper investigates the Hungarian Calvinist case as one line within a complex development of ideas related to „work!“ that may often have shown considerable difference to the widely known ideal-typical reconstruction of a protestant work-ethic as given by Max Weber. Looking back first at the origin of the expressions for „work“ and „to work“ in Hungarian and at the occurrence and interpretation of the term in 19<sup>th</sup> century Hungarian encyclopedias, usage and meaning of the word in Calvinist prayer books are surveyed. In contrast to the encyclopedias that in the line of a general European development regard work a general goal-oriented human activity, the texts demonstrate the ubiquitous survival of an older notion of work as pain and suffering, referring to specific, generally lower valued activities. Especially in an older but long-living tradition represented by Szikszay and others, work is a curse, its result depending not on effort but divine blessing, a this-worldly activity that, if excersised too much, can even be an obstacle to salvation. A last part looks out at contemporary discussions of the Protestant elite on work ethic and alienated work.

## Dömsödi, Balázs: From Shelters to Model Housing: The Soroksári Street Model Dwellings for the Labourer

The study focuses on a particular example of the housing history of Budapest. The Soroksári Street model dwellings, established in 1896, seemed to have found an isolated though remarkable solution to the housing problem.

Housing shortage was a permanent and acute social problem of Budapest at the turn of the century. The council, pressed by many, refused any direct involvement in social housing projects, and shifted the responsibility of establishing healthy workers' colonies to the factories. Almost all contemporaries suggested that the housing shortage must be solved by establishing *non-profit housing societies* but, in spite of every municipal and public effort, no such company was founded. Author claims that the ambitious Homeless Shelter Society met this long-felt want by extending its activity to philanthropic model housing for the labourer.

The Masonic-based Homeless Shelter Society (Hajléktalanok Menhelye Egylet) was fund by high rank officials, businessmen and intellectuals in 1881, initially in order to provide accomodation for the roofless in shelters. The establishment of their shelters followed the international patterns of non-profit housing societies: they were built on municipal lots, of municipal money and under municipal control. The charity applied the same structure to the model blocks which consisted of 96 apartments and several outbuildings. The investment was supported by a unique municipal loan and tax exemption.

Author claims that public involvement, however weak it was, must not be disregarded in the history of social housing of Budapest. The study argues that the financial construction of non-profit housing societies was originally applied to homeless shelters in Budapest, but later on it was also suitable for social housing.

## Jászberényi, József: The Revaluation of Language, Reality and Facts

My paper – concentrating on the different interpretations of the three factors in the title - orders the most important groups of historiography of the end of 20th century in a brief narrative.

My basic theory is that the way of thinking that reflects on our pre-determination by language began in the philosophy of the 20's on the basis of Herder, Humboldt and Nietzsche and appeared in the science of history in the works of concept-history and Hayden White.

In the focus of my paper are the new ways of historiography based on these theories, for example: deconstructive historiography, pragmatist historiography, the thoughts and methods of Michel Foucault, and the feminist historiography.

The conclusion of studying these theories of different authors and schools is that the reflective and self-reflective linguistic way of thinking gains more and more ground in international historiography and redefines our basic concepts that were thought to be steady.

### Kocka, Jürgen: Work as a Problem of European History

Interpretations and ways of looking at things developed over centuries do not break apart in a single generation; this also applies to the high esteem European culture typically has for work. The dynamic continuity of the capitalist economic system is unbroken (with unpredictable results) and with it, market-mediated work done for a living continues as it developed to become normality in the 19<sup>th</sup> century. On the other hand, the era of industrialization is over. Globalization and the communications revolution are changing life. This may mean that the system of work typical for the past two centuries has outlived itself - at least in some respects. Some new developments, like the renewed intertwining of work done for a living with the family or household, or the ever more frequent segmentation of work biographies, looks like a return to pre-industrial patterns.

### Tóth, Árpád: Self-help and Self-organisation. Friendly Societies in Pest in the First Half of the 19<sup>th</sup> Century.

Providing sickness and burial benefit to their membership, friendly societies were important and popular elements of social organisation in mid-19<sup>th</sup> century Pest. The analysis of the social history of these societies has revealed that their rules as well as the rate of their membership within the urban population were alike to their Western-European counterparts. The article stresses both the continuity of the guilds' traditional arrangements to support the master's family, and the novelty of friendly societies which had a mixed social composition recruiting many of their members from out of the civic (*bürgerliche*) artisan world, and were based on the liberal principle of voluntary joining. The rapid dissemination of this form of organisation can be explained with the fast pace of urbanisation in Pest absorbing masses of non-civic groups (including lower-rank officials, daily workers and non-authorised craftsmen), the still significant proportion of the immigrants from German towns (mediating the culture of philanthropy, thrift and associations), and the economic growth in those decades, rather than any rise in burial costs. Still, the success of friendly societies as insurance organisations does not seem to have resulted in a vivid associational life, even if some evidence for democratic procedure has been found, such as the election of the leaders and the dismissal of corrupt officials.

## Tóth G., Péter: The Thief's Body and the Rascal Body. The Culture of Guilt in Early Modern Hungary and the problem of Guilt Recalling

Words like aggression, violence, and violent actions usually carry destructive meanings. People tend to forget their constructive culturally determined meanings. In spite of this, it cannot be argued that aggressive feelings, hatred, anger, verbal aggression, threatening behaviour, assault, giving pain, injuring or ritual killing of men, or the fights of war are all part of our lives like feasts and rituals that keep communities together, or the order of love by different religious ideologies.

In the 16<sup>th</sup> century there was a definitive turn in judging the body in public. It meant that public attention gradually turned to the thieves' body from the corpse of Christ. The two thieves came down from their crosses, laid down on the dissecting table, or their bodies were torn apart during fights. Rascals became part of scientific cognition. Antisocial public enemy turned to be a hero of the community in the pitaval-literature and historic stories.

The conserved and stuffed body of the robbers and killers were displayed at the first museums of the Early Modern Age, as a main attraction. The rebels were cut into pieces as a part of a baroque play on the killing floor to display the parts in buildings of the town. The body of the everyday killer became a spectacle, and the interest in the mind of the solitary killer developed the medical thinking of the human spirit.

## Ulicska, László: The Invention of Unemployment in Hungary

The study attempts to trace the changes in the forms of social integration, the emergence of characteristically modern social integration schemes in Hungary around the end of the 19<sup>th</sup>, beginning of the 20<sup>th</sup> century. With the rise of industrial societies, consequent to economic transformation, huge masses that have lost their former ties were forced to the margins of society and posed a threatening problem to the emerging social order. The study traces the emergence of the new contours of social ties in this transitory period of social development. We explore the formation of the new integration scheme, the new order of ties from the perspective of the periphery of society through the failure of integration by paid work. We search for the roots of the socio-political activity that aimed at dealing with these problems, the means by which society formulated and problematized the desintegrational trends of the new order. Shortly: how the concept of unemployment was born in Hungarian society.

The invention of unemployment as a category made a new attitude to social problems possible around the last third of the 19<sup>th</sup> century. In this study we examine the appearance of the new concept in Hungary at the second half of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century.