

Abstracts

Gabriele Czarnowski/Elisabeth Meyer-Renschhausen, Gender Dualisms in Welfare Work: "Social Motherhood" between Professionalization and Medicalization, Germany 1890–1930

In the tradition of the "moral economy" of the old regime, the women's movement pursued an approach to social work that was contrary to that of municipal or state poor relief. While the latter was concerned with social discipline, the former strove for social justice and social reform. We begin by discussing the emergence of social insurance with its differing impacts on the various groups of workers, particularly in relation to gender politics. Then we show what women were trying to do in their social work and how, especially between 1890 and the First World War, they precisely tackled social problems. Finally, there developed out of women's "social work": 1) training institutions for social workers worldwide between 1893 and 1920, 2) impulses for recasting state poor relief into modern welfare work, 3) the new concept of family relief. This was particularly criticized by practitioners of social medicine. They demanded the placement of women welfare workers under medical supervision in separate public health departments which was only to be realized under National Socialism.

Ingrid Matschinegg/Verena Pawlowsky/Rosa Zechner, Mothers as maid servants – children as foster children. The founding hospital of Vienna, a welfare institution for unmarried mothers and their children

The phenomenon of founding hospitals in Europe is strongly connected with the phenomenon of illegitimacy. The hospital of Vienna, which was connected with the lying-in-hospital of the city, was an institution, which accepted only illegitimate children. Unmarried mothers could give birth to their children there and then leave them in the founding hospital either against payment of a tax or against the provision of certain services. The founding hospital sent the newborn children to foster homes outside of Vienna. The records of the hospital – the results of an overexact bureaucracy – allow us to make specific examinations of the living conditions of mothers, children and foster families. The essay summarizes the results of the analysis of three typical years: the mothers of the foundlings were mainly unmarried maid servants, who moved from the rural regions to Vienna; they belonged to the lowest social class of the town. The foster families also belonged to the rural lower classes. Foster mothers received money for their services and so raising fosterlings represented an actual profession for many women in some parts of the monarchy. Attempts to improve the living conditions of fosterlings by controlling the foster families were in most of the cases unsuccessful: the mortality rate of foundlings (they very often became victims of various digestive diseases) was always higher than the mortality of other children. The analysis of the causes of death and of the changes in the mortality rate shows that mortality depends on social acceptance. In spite of enlightened efforts to fight against the discrimination of illegitimacy – and the foundation of the founding hospital is part of them – the social acceptance of illegitimate children and unmarried mothers was still very low at the beginning of the 20th century.

Susanne Birgit Mittermeier, The female welfare worker. Aspects of the professionalization of child and youth welfare in Vienna from the beginnings to the establishment of the profession at the end of the 1920s

This essay is an outline of the formation, history and development of the profession of the female welfare worker within the system of municipal child and youth welfare in

Vienna. It covers the period between 1901, the year when poor relief was reformed, and the late 1920s, when the development of social work in terms of a profession had in general been completed. During this time the profession of the youth welfare worker constituted itself, yet the process was troublesome and occurred step by step. Female social work started out as a purely voluntary, honorary activity. Women provided child care for the needy by being counselors for orphans or wards. Later, in 1913, the Viennese municipality hired the first baby nurses who were to care for the illegitimate infants the municipality had taken responsibility for. Finally, in 1916 the Viennese youth welfare office was established, which hired the first female social workers. These social workers now also had to deal with "family welfare", which means they had to include the whole family into the child welfare program.

Claudia T. Prestel, Illegitimate children and unwed mothers in Jewish society in the 20th century: integration or exclusion?

The status of illegitimate children changed over the course of the 20th century: Jewish society undertook various efforts to integrate the children by accepting them into Jewish orphanages, by helping mother and child without separating the two. If the mother was not willing or able to educate the child, a place was found for it with a suitable family. Religious conservative authorities even declared that according to Jewish law illegitimacy did not exist and therefore so-called illegitimate children had the same rights as legitimate ones. Changes also occurred in the case of unwed mothers. They were no longer regarded as "fallen" women as in the previous century. However, at the same time, there was a conflicting tendency of further stigmatizing illegitimacy and unwed motherhood. The leaders of German Jewry, for example, did not accept the notion that all women regardless of their marital status had the right for motherhood. Finally, the family was not exempt from change. Whereas in the 19th century the extended lower class family took care of illegitimate children, in the 20th century the Jewish middle class family refused to help their daughters in need. The existence of illegitimate children disturbed the image of the ideal bourgeois Jewish family and was therefore ignored. Whereas the leaders of Jewish society undertook efforts to integrate illegitimate children and unwed mothers, the families excluded them. The essay tells the story of Neu-Isenburg, a home for unwed Jewish mothers and their children, under the management of Bertha Pappenheim.

Karin Stammier, From the "co-earner" to the worker's housewife. The development of the welfare state separated by gender, Germany around 1848.

In the 1850s the first concepts of a workmen's insurance were outlined in Germany, which wished to connect the social security of wives and children with the family wages of men. Supposing that this social security failed, the support of women and children was to be assigned to poor relief. In this essay the disputes about the fight against mass destitution and social reform are analysed regarding the following question: Which social developments and which gender oriented political aims could have led to the development of a gender specific bisection of social security?

Pat Thane, The history of social welfare and gender: research, theory, method. A partial overview.

This essay describes how a feminist perspective on the history of social welfare has developed since the 1960s, its benefits and some weaknesses. There have been two main strands in this work, the first dominant in the earlier days, the second influential more recently. The first stressed that women were victims of a patriarchal state. The second recognizes that the motives of state action are complex and mixed and that women can have positive influences upon state action. The argument that more nuanced analysis is more helpful than simpler forms of the "patriarchal state" approach imply is supported by an analysis of British social security policy since the beginning of the 20th century followed by some discussions of maternity and child welfare policies. It is argued that gender is a necessary but not sufficient category of analysis for understanding social welfare policies. The essay is critical of Carol Pateman's view of the "Patriarchal State", as being too generalized with weak empirical foundations and of Skocpol's division between a "matriarchal welfare state" in the United States and a "patriarchal one in much of Europe, for similar reasons. It concludes that the present

state of rapidly growing research and welcome international collaboration in the field any attempt at generalization and theorization must be provisional.

Susan Zimmermann, The gender of welfare. Municipal poor relief and welfare policies in Budapest and Vienna, 1870–1914.

The two-channel welfare system, in which women are concentrated in the second, or discriminatory channel is one of the common approaches of analyzing the relationship of women and the welfare state. These approaches, however, are not sufficient in understanding the particular role of poor relief and municipal welfare policies which respond to and shape the living conditions and social reality and poor relief was determined not only by political options and male-biased, or "emancipatory", perspectives concerning the social reproduction of women, but was also formed by changing socioeconomic dynamics. These restricted the possibilities welfare policies had in influencing the oscillation of social reproduction between naturalisation and marginalisation at one time, and state and administration led commonification and integration at another. The comparison of the structures and reforms of municipal welfare policies in Budapest and Vienna (1867-1914) underlines the usefulness of this analytical framework. Independent of the different range of municipal welfare policies of the two capitals of the Habsburg Monarchy, the authorities of both cities followed diverse gender policies. At the same time while the reform perspectives of the Viennese "christian-social" municipality and the liberal municipality of Budapest, were implemented in a different way in Vienna compared to Budapest, where the economic dynamics forming social life in the city were far from leading towards a "successful", integrative capitalism.