

## ABSTRACTS

### **Cases of Women's Solidarity in the Hungarian Feminist Movement: Correspondence between the Rural Women's Group of Balmazújváros and the Feminist Association in Budapest (1908–1929)**

*Acsády, Judit*

Institute for Sociology at the Centre for Social Sciences of the Hungarian Academy of Sciences

*Mészáros, Zsolt*

Petőfi Literary Museum

The case study examines the role of solidarity and the ways of encouraging communication and mutual support in the first wave feminist movement in Hungary. The Association of Feminists (Feministák Egyesülete; FE) was established by Rosika Schwimmer and Vilma Glücklich in Budapest in 1904 as the Hungarian affiliate member organization of the IWSA. The FE and the feminist movement have become a new focus of scholarly interest recently. Yet, the studies have described this movement and the FE as an urban, mostly (upper) middle class initiative. Our study points out that the membership of the FE came from different classes, including upper and lower middle class working women and women from rural areas, including peasants, which created a strong and wide network of solidarity. They had supporters among aristocrats and men as well. The Budapest office of the FE coordinated and connected the work of their local branch organisations in 42 towns and villages all over Hungary. The recent study by the authors is based on the research of primary archive sources of the FE. The correspondence of the FE with the Balmazújváros peasant women's organization highlights the narrative and the actions of solidarity. The activists' solidarity was an essential and key element in the functioning of the organization. Mutual support and encouragement served as the basis of the common identity of the members of the movement and served as the basis for formulating the common value system and orientation and their collective action.

## A Call to Resist the Silencing of Complexity by Far-Right Politicians Invoking Christian Values

*Lynsay Downs*

Scottish Episcopal Church, Diocese of Aberdeen and Orkney

As a European with an academic background in political history, philosophy, and economics, it is easy to recognize that I am living through one of those destabilizing eras wherein the form of government to which we have become accustomed no longer meets the needs of the societies it serves. We are living at a time where the nation state is under strain. Due to the globalization of capital and the stateless opportunities for trading and influence offered by the internet, the extent to which national governments can exert political and economic control over those they govern is changing. Political engagement in the West is increasingly issue based and local, whilst economic, environmental, security, and employment decisions need to be negotiated at a supra-national level. The advantage in this complexity is that a wider variety of people than ever before are able to participate in our societies. There is greater freedom to express and define ourselves in relation to others, and it is more noticeable when we exclude others from our societies. As an ordained theologian, but primarily as a follower of Christ, I am excited to see the emergence of such complexity. It is consonant with the glimpses of the kingdom of God offered by Jesus in parables and described by St. Paul as a way of being in which “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Galatians 3.28). Human beings do not, however, have a strong track record of handling complexity well. In Europe at present, opinions are polarizing as those who offer clear, simple ways to identify oneself against another and to define a solvable cause for an apparently self-evident problem attract the support of many who are struggling to negotiate their place in the new, more complex society that is developing. It is particularly disturbing that so many of these polarizing leaders are claiming the defense of Christian values as the basis for their reactions against complexity. We need, therefore, to examine where this appeal to Christian values and (indirect) claim to be acting in the name of God derives from. To understand this, we need to go back to the beginning.

## **Expectations and Identifications: A Case Study of Masculinities**

*Koçma, Luca & Kocsor, Ferenc*

University of Pécs

In this study, we investigate how behaviors that are considered masculine and self-reported identifications with masculine gender roles are related to each other. We used several questionnaires for measuring participants' self-rated dominance, identification with ideologies of masculinity, aggression, socio-sexual orientation, and attitudes towards women, and discovered that these are all related. Our analysis showed that the two gender role questionnaires that we used (Bem's Sex Role Inventory and Multicultural Masculine Ideology Scale) focus on different aspects of masculinity. We analyze the main concepts related to gender roles and discuss our findings within the frames of Social Role Theory and Sexual Selection Theory.

---

## **National Consultation 2018: Protection of Families (Part 1)**

*Kövér-Van Til, Ágnes*

Eötvös Lorand University

Women have been targeted in demographic discourses and policies for more than 200 years due to the unquestioned premise that the “natural fact” of procreation is women's primary concern and, consequently, they are the primary causative agents of demographic imbalances. As an important element of this process, women's “fertility behavior” and “childbearing willingness” have become indicators of demographic research. This limited perspective contributes to the maintenance of a particular gender regime and implicitly implies that women's emancipation is the cause of the Western phenomenon of low reproductive rates. The gender regime (Walby 2001, 2004, 2011; Connell 1987) is a pattern of social relations that is linked to reproduction and gender-based division of work, though in different forms, in every society. The “National Consultation 2018: Protecting Families” text is one of the typical examples of today's Hungarian gender regime. The current study is the first part of that analysis which uses the methods of discourse analysis to examine the text of the national consultation launched in the autumn of this year, in particular its questions.

## **Fashion and Solidarity: Altruism and Subvention of Fényűzés Elleni Liga [Anti-Luxury League]**

*Székely, Gabriella Zsófia*

Corvinus University, Budapest

The outbreak of the First World War changed the status of fashion in Budapest. This new situation was defined by scarcity in raw materials and the Entente's fashion metropolises (Paris and London). These issues led to the foundation of Fényűzés Elleni Liga [Anti-Luxury League] that aimed to stop the excessive use of textiles and to vitalize the Hungarian fashion industry. The League, running only for one and a half years, was both supported and opposed by the public. At the same time, the organization ran an aid program that tried to help orphans and people in need.

---

## **Women during the 1956 Revolution**

*Tóth, Eszter Zsófia*

Veritas, Research Institute for History

This paper sets out to explore the role of women during the 1956 Revolution in Hungary. There were only a few women freedom fighters during the revolution. Yet, on December 4<sup>th</sup> 1956, it was women who organized a major collective action, a silent demonstration against the Soviet occupation that started a month before, on November 4<sup>th</sup>. I analyze those women's diaries and the interviews that I conducted with participants in the event.

---

## **The Various Aspects of Women's Humor**

*Tóth, Anna Zsófia*

University of Szeged

This paper examines the reception of women's use and capability of humor with a specific focus on the Hungarian culture scene. In spite of the understanding that men and women do not differ concerning the production, recognition, or appreciation of humor; there are still relatively few female

artists (especially in Hungary) in literature, comics, theater, or stand-up comedy. This marginalization is mostly due to patriarchal cultural preconceptions and expectations in the art-culture system. It is the gendering of humor that entails assumptions to the effect that women should have mediocre capability of humor and that men should be funnier than women. Due to their inferior positioning, women are provided with less scope, opportunity, and recognition in humorous interactions. Although the Hungarian cultural scene is beginning to change in a positive direction for women, as demonstrated, for instance, by an increasing number of female stand-up comedians; Hungarian studies of humor consider the discussion of women and humor insignificant and banal. Taking issue with this approach, I discuss why it would be beneficial and productive to invest in the examination of gendering and ways of ungendering humor in Hungary.