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## English Summaries

Ismael Albertin

*«Werkzeug für die Vermittlung eines grossen Segens». «Philanthropie» in der Deutschschweiz im ausgehenden 19. Jahrhundert: historische Perspektiven.*

The article deals with the use and meaning of the term «philanthropy» in German-speaking Switzerland during the long 19<sup>th</sup> century. Intrinsically, the term «common good» was used in the context of charitable acts. Nevertheless, «philanthropy» as part of social commitment was frequently used as a synonym and can be related to influences from the French-speaking part of Switzerland and international movements, for example abolitionism. From 1880 to 1908, people used the term «philanthropy» to describe their own attitude, or to characterize charitable acts in publications. Not only their choice of terminology made these people exceptions in the field of social welfare. They demonstrated an alternative to non-profit organisations, and to the existing teams of experts or concepts for solutions of social problems.

Eva Keller

*Straffälligenhilfe im Dreiländereck. Die Basler Patronagekommission und ihre nationale und transnationale Vernetzung im 19. Jahrhundert.*

This article examines the national and transnational cooperation between philanthropists who dealt with the rehabilitation of criminal offenders in 19<sup>th</sup> century Basel. By analysing the practical cooperation between Basel and its French, German and Swiss neighboring regions, this example sheds new light on the cross-border dynamics of philanthropic practices. Considering Basel's specific situation as a border town with a strong cosmopolitan bourgeoisie, it became clear that the actors chose a very pragmatic approach to both national and transnational networking. They developed their own models of philanthropic cooperation, which in turn were adopted by foreign philanthropists by means of the international penitentiary congresses towards the end of the 19<sup>th</sup> century. Thus, the article also allows new insights about the structure of transnational discourses concerning prison reforms.

Anina Eigenmann

*Die Soziale Käuferliga der Schweiz – eine philanthropische Akteurin?*

Established in 1906, dissolved in 1945, the *Soziale Käuferliga der Schweiz* acted at the intersection between philanthropy, consumerism, women's movement and social capitalism. Its position in the field of philanthropy was rather a peripheral one.

For this very reason this organisation can be seen as an example to show that discourses about philanthropy can serve as starting point for various social movements. The analysis of the statements of three pioneer activists demonstrates their striving for social capitalism (altruism, breaking down class barriers), feminism (demand for education and influence) and social democracy (social justice and equality between donator and recipient).

Ernst Guggisberg

«*Da muss die Wohlthat sich ihr Recht erzwingen.*» *Die Fremdplatzierung des Basellandschaftlichen Armenerziehungsvereins als philanthropisches Gegenkonzept zur kommunalen Verdingung?*

The present paper focuses on a specific group of Swiss welfare societies, the so-called Societies for Educating the Poor (SEP, «Armenerziehungsvereine» in German), which fostered about 2,000 children each year in Northern Switzerland and became an active player in non-governmental foster care on a political, social and economical level.

Using the canton Baselland's SEP as a case study, the core concept of the rescue work was considered a «Christian education» within a foster family or an institution, and was generally regarded a philanthropic alternative to municipally practiced foster care. By not only choosing a full-time inspector but also creating the legal framework for them, the society managed to establish a scope for action in the cantonal welfare landscape in the first decade of its existence.

The developments in the SEP altogether throw light on the birth of the Swiss welfare state in the micro-perspective of Northern Switzerland. Legal controls on taking a child away from its biological family and putting it into foster care, were rudimentary and brought private philanthropic protagonists on the scene: the SEP invested great effort in filling this legal loophole and in creating a para-state organization in which the societies performed even official tasks.

Joëlle Droux

*Les politiques de l'enfance en Suisse romande: le lent reflux d'un élan philanthropique (1800–1960).*

The article studies how the values and practices on which the philanthropic approach was founded, evolved from the 19<sup>th</sup> to the following century, considered from the specific standpoint of child welfare policies in French-speaking Switzerland. The growing state intervention from the late 19<sup>th</sup> century aimed to incorporate the private sector in the state-controlled perimeter, but did not try to annihilate it.

The medicalization process that followed during the interwar period gave a basic common knowledge to the whole field of child welfare, without questioning the basic values of charitable action. The key role of associative networks linking scientific expertise and representatives of private initiative in this adaptive process is underlined. It will provide after WW2 a dual reform program in helping adapt the philanthropic network without calling into question its governance: professionalizing the educators working in residential homes; promoting a family model institution. Over the period considered, child-centred philanthropy demonstrated a remarkable ability to adjust to contemporary changes in the forms and purposes of social policies, well beyond the Belle Epoque, which is generally considered its heyday.

Matthias Ruoss

*«Altersprobleme» aus Sicht der Stiftung Pro Senectute. Philanthropische Politik der Bedürfnisinterpretation in der Zwischenkriegszeit.*

What needs did older people have, living in a society without pensions? And which of them were given priority by voluntary organizations and the general public? This paper deals with these questions by focusing on selected members of the Swiss voluntary organization Pro Senectute in the interwar period. Due to missing welfare state programs, poverty reduction was first on Pro Senectute's agenda. Moreover, it launched several job-creating programs. Leisure time activities, however, were not given much attention. With the help of the analytic framework of pragmatic sociology of criticism, introduced by Luc Boltanski and Laurent Thévenot, this paper explains this specific politics of need interpretation. It argues that programs and services for enabling older people to live a happy life did not reach consensus before the implementation of the Old Age and Survivors' Insurance system in 1948.

Bernhard C. Schär

*Philanthropie postkolonial. Macht und Mitleid zwischen der Schweiz und Indien, 1850–1900.*

Although Switzerland was never formally a colonial power, it was involved in many quasi-colonies such as settlements of Swiss missionary societies, which were financed and managed with money, personnel, and ideas from Switzerland. Including these settlements into Swiss social history narratives holds a lot of innovative analytical potential, as this article seeks to illuminate. It highlights the connections between 19<sup>th</sup> century philanthropic struggles against poverty in Switzerland and efforts to proselytise 'Hindu heathens' in India. These historical connections, however,

did not result in shared historical experiences and forms of consciousness among Swiss 'proletarians' and 'Christian Hindus' in India. Although people on both sides of the 'imperial divide' were subjected to similar forms of bourgeois 'civilizing missions', they were also divided according to social, gender, and racial hierarchies.

Fabio Rossinelli

*La philanthropie coloniale des sociétés suisses de géographie au Congo (1876–1908).*

Leopold II, King of the Belgians, founded the *Congo Free State* in 1885 after almost ten years of political preparations in Europe and explorations in Central Africa. Swiss bourgeoisie took part in the creation of the then-to-be Belgian colony by the participation of national geographical societies in the *International African Association* (founded in 1876). Although Swiss partnership to Leopold II's project pretended to help the fight against slavery, quite different were actually the reasons for the Swiss bourgeoisie to support the Belgian King financially, legally and intellectually. This article analyses the origins and the challenges of colonial philanthropy applied by Swiss geographical societies during Congo's Leopoldian colonization.

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