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The Holocaust in Hungary: ACritical Analysis

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Abstract: Using a newly constructed panel dataset for agriculture in 17 OECD countries over the 1973–2011 period, we investigate the role of capital deepening in affecting agricultural TFP growth and the convergence of relative TFP levels across countries with different relative factor endowments. Our results show that capital deepening contributes positively to agricultural productivity growth among countries with similar levels of land relative to labor as reflected in relative prices. Depending on the relative endowments of land to labor, countries with relatively more abundant land are more likely to achieve technological gains through capital deepening than countries with relatively more labor. This finding is consistent with Hayami and Ruttan (1970a) and

provides supportive evidence for the induced innovation hypothesis.

Keywords: sexually abuse, State employment decisions.

Introduction

Overall, this festschrift gives readers an update of the current topics captivating German scholars and institutions. Almost all the authors are indeed German and/or based in Germany. The Indonesian authors all come from the same university, the UIN Sunan Kalijaga, where Schulze continues to collaborate. Naturally, the cover of this book—depicting this institute—also represents this commitment.

If you read EASTS but have never heard of Mr. Science, we, the authors of this special issue, have had you in mind from the start of our project. To regular readers of EASTS, we need not recount the exciting developments that have been taking place in both the history of STM (science, technology, and medicine) and STS (science, technology, and society) in East Asia over the past two decades. Against this backdrop, it is somewhat of a pity, though, that so little attention has been paidto China's "Mr. Science," even during his centennial in 2019. This is a pity because Mr. Science stands for a golden moment when science played a key role in a pivotal event in China's long twentieth century—the May Fourth Movement in 1919, which the current PRC government marks as the very beginningof "modern history" in China. Given that one of

the central objectives of STS is to understand how science features inhistory, we thought that we should not pass up this once-in-a- century opportunity to present his game-changing role in Chinese history to STS scholars around the globe.

Around 2019, the centennial of the May Fourth Movement, numerous official gatherings, academic conferences, public forums, and edited volumes celebrated and reflected on this historic event.1 While these occasions seemed to have presented a perfect opportunity to showcase Mr. Science, they ended up giving science little coverage. This

seems particularly regrettable when we consider the fact thatone of the most profound changes China has faced in the past century has been its transformation into a global superpower in science and technology. It is now commonplace to suggest that the competition between China and the United States in the high-tech industry will likely determine who is to be the dominant power in the twenty-first century. Ironically, in some ways because of this real-world achievement, which the PRC government has portrayed as the fulfillment of May Fourthdreams, Mr. Science seems to have lost much of the liberating power he exercised a century ago, such that he has been largely forgotten even by those who care deeply about the China of today and the world of which it is part.

Mr. Science might now appear to some to be an insignificant reminder of a bygone era, but we see great potential in helping him regain his critical edge. Our primary objective here is to make Mr. Science meaningful

once again and, in doing so, to offer insights into modern Chinese history, the global history of science, and contemporary China. In this effort to reinvigorate Mr. Science, we came to realize—a bit paradoxically—that we have to simultaneously launch a fundamental challenge to Mr. Science, especially his close association with "scientism," a scholarly characterization that arose in the 1960s and persists to this day. The present special issue is the result of our exploratory endeavors to challenge and reinvigorate Mr. Science in the wake of the centennial of the May Fourth Movement.

Literature Review

Moreover, there was merit to materiality, Hu contended, holding fast to the idea that the path of progress was paved by material things. If "the civilization of a race is simply the sum- total of its achievements in adjusting itself to the environment,"

then "success or failure in that adjustment depends on the ability of the race to use intelligence for the invention of necessary and effective tools," he reasoned (Hu 1928: 27). In this framing, the degree to which a society might be said to be advanced was determined by the extent to which it made and mobilized machines to master its surroundings. The inventions of the modern age, "constructed for the control of the resources and powers in nature," had enabled feats once thought impossible, allowing human beings "to fly in the air, tunnel the mountains and sail underneath the deep seas, to enslave lightning to pull our carriages and employ 'ether' to deliver our messages

throughout the world." In these endeavors, "science and machinery seem to meet no resistance from nature," Hu wrote. The result had been, in his assessment, overwhelmingly positive: "Life has become easier and happier, and man's confidence in his own powers has greatly increased. Man has become the master of himself and of his own destiny" (Hu1928: 31). To Hu, material advancement yielded considerable self-reliance and self-determination, which were fundamental tohis picture of progress.

Moral Authority Of Science And Technology

The idea of invention as an engine for progress received what was likely its fullest explication among Chinese intellectuals in the May Fourth era. This was in spite (or perhaps because) of how the moral authority of science and technology was being called into question then. World War I, which came right before, had upended cherished notions about the unequivocal virtue of the technoscientific. While there had been some detractors in the past, ideas of how science and technology would make the world a better place went for the most part unchallenged in the period leading up to the war. Amid continuous innovations in the tools of warfare, for instance, "military pundits in the prewar years chose to stress the ways in which the new weapons would shorten wars rather than make them more horrific" (Adas 1989: 345–380, quote on 366). The sheer devastation that the war wrought shook the confidence that many had in such assumptions. It was in this context that Hu Shih would pen his essay about invention and civilization.

Despite his fascinating arguments, there are several factual errors in Ramstedt's narrative. One that struck me is the statement regarding the relation between Boedi Oetomo and the Java-Institute, "[a]t its first congress in Yogyakarta in the same year, the new organization decided to request the colonial Government to provide more opportunities for Javanese youth, including girls, to study at Dutch schools, not only medical schools but all kinds of technical training schools as well as institutions of higher education. One of the results of the Congress was the establishment of the Java-Institute in Surakarta in 1919" (p. 178). Notwithstanding the enormous contribution of Prince Prangwedana, the ruler of the Mangkunegaran court of Surakarta and the former chairman of Boedi Oetomo, this organization's congress had nothing to do with the establishment of the Java-Instituut. The latter emerged as the consequence of the Congress for the Javanese Cultural Development's resolution in 1918. "Sometime in 2010, to a group of student writers in Surakarta, Central Java, Afrizal Malna (b. 1957), one of Indonesia's major poets, said: '[A]llmy poems are [about] Jakarta.'1 Taken on its own, the disclosure means little, for many other Indonesian writers— such as Chairil Anwar (1922–1949), W.S. Rendra (1935–2009), Ajip Rosidi (1938–2020), and Yudhistira Massardi (b. 1954)— have published poems featuring Jakarta as a setting or a nonhuman character. What matters is this: Jakarta was the cultural mother that gave birth to Afrizal the artist and the bulk of his literary work. A force he can neither deny nor shake off, the city dogs him wherever he goes; Jakarta

has taken up abode in [him]', 'inhabiting [his] body' (Malna 2013; Nikmah 2018:43). From the mid 1980s to the late 1990s, Jakarta—a mercurial ecosystem bristling with expressive energy—moved Afrizal to craft a body of poetry and fiction that not merely has established his reputation, stature, and voice but also offersglimpses into the often-overlooked cultural ménage à trois between literature, the human body, and the material world(Malna 2009).

A forest of symbols in Afrizal's New Order poetry and short fiction is worth exploring for clues to a puzzle in Indonesia's urban history: what would life in Soeharto's Jakarta look like from the standpoint of city dwellers' thing-centred, bodily experiences? Such experiences ranged from the ways Jakartans moved and the multisensory worlds they roamed (ones born of the interfusions of light-, sound-, smell-, taste-, and touchscapes) to the powerful artefacts they used and were used by. People's bodily and material encounters with Jakarta show what it meant to live in a metropolis undergoing a pragmatic, authoritarian modernization, whose instrumentsincluded the massacres of 1965–1966, high-growth economic strategy, rapid industrialization, repressive de-politicization, and a paranoid war on ideologies (Moertopo 1973; B. Anderson 2001; Heryanto 2008).

Even as Edison was upheld as the ideal of an inventor whose work served national interests, his name was frequently evoked as a designation for those who had

shown themselves tobe inventors of whom China might perhaps be proud. In the 1930s and 1940s, a number of "Chinese Edisons" made the news. One of the earliest was Luo Guorui 羅國瑞 (1861–?), anengineer who was among the first Chinese students to study in the United States through the short-lived Chinese Educational Mission (1872–1881). Luo spent over a decade developing a producer gas generated from waste material that could be

burned as fuel. For this, one commentator claimed he was "worthy of being called China's Edison of today" (Jie 1933). This practice of designating local "Edisons" was not unique to China. Aside from the "Korean Edisons" studied by Jung Lee, as mentioned earlier, there was, for instance, the "Indian Edison" Shankar Abaji Bisey (1867–1935), who earned the moniker for his various inventions, most notably the Bhisotype,a typecaster that had been poised to revolutionize the printing industry but that failed to do so when funding to bring it to market fell through (Patel 2019).

"For the past century, historians of late medieval and early modern continental Europe and its colonies have made increasing and creative use of notarial deeds. However, we still lack rigorous and effective tools to employ records as ubiquitous as notarial deeds are for the purpose of drawing comparisons across time and space. Moreover, while an older generation of social historians was aware that types of notarial records differed considerably by location (e.g., Daumard Reference Daumard1962; Garden Reference Garden1967: 173;

Vovelle Reference Vovelle1973: 25–27), this common knowledge generated only sporadic systematic comparisons anddissipated as research became more local or biographical in focus.Footnote1 As a result, today even leading specialists take for granted that notarial collections contain roughly the same kind of information everywhere, principally real estate transactions, certain types of loans, marriage contracts, last wills, and appointments of legal proxies.

The vast number of notarial documents that survives and the frequent use that many people (including illiterate persons) made of them sustain a mistaken, if largely implicit, notion that anything that someone wanted to certify appears in notarial records and that, conversely, everything that was not notarized belonged to the realm of the "informal."Footnote2 Aidespread assumption regards the existence of a uniform European "notarial culture," thanks to which in all regions of ius commune (though not those of common law), "the legal and administrative structure involving notaries and their written acts
… shaped and facilitated the documentation of the transactions of daily life" (Wray Reference Wray2009: 752).Footnote3 Does this truism hold up to empirical scrutiny? Was notarial culture local, regional, or European?

Part of the reason why these questions have not been broached before in any systematic way is because of the

habits and goals with which various subfields have utilized notarial deeds. Social historians tend to follow the traces left by one or a few individuals in local notarial archives (Levi Reference Levi1988). Most scholars interested in the emergence of the notarial profession as part of the study of state building pay little attention to the content of the records and focus on one city, region, or state (Descimon Reference Descimon and Cassan2004; Salvi Reference Salvi2012). And economic historians who resort to notarial collections to study credit markets only consider a small range of these deeds, irrespectiveof what else notaries drafted and of other certifying institutions (Corazzol Reference Corazzol1986; Hoffman et al. Reference Hoffman, Postel-Vinay and Rosenthal2000, Reference Hoffman, Postel-Vinay and Rosenthal2019).

In this article, we follow an altogether different logic. Rather than selecting certain names or types of contracts, weask which documents were prepared and preserved by notaries in different cities, and which ones were not. To this end, we analyze the distribution of all notarial deeds in six European cities of different sizes (Paris, Toulouse, and Mende in France, and Turin, Florence, and Livorno in the Italian peninsula) in theyear 1751. We supplement this evidence with smaller datasets

from other localities and other dates to explore further spatialand temporal differences in notarial activities.

This descriptive approach, we show, generates valuable results. First, it alerts historians to the fact that the

deeds which notaries recorded varied, sometimes considerably, from place to place. We call these local variations, for want of a better word, "styles."Footnote4 Even when we are unable to identify definitive explanations for what accounts for each local pattern, we discuss specific hypotheses. Second, our efforts nourish the renewal of comparative history, showing that quantitative methods can advance a perspective in which the heterogeneity of primary sources is incorporated into the analysis rather than expunged from it (Cerutti and Grangaud Reference Cerutti and Grangaud2017).

Our findings are striking. While formulas and terminologies used by notaries were fairly congruous and thus facilitate comparisons, both the propensity of urban dwellers to resort to notaries and the deeds they obtained from them varied greatly. Rather than a pan-European notarial culture, we identify a plurality of local notarial styles—some that traversed state borders, others that coexisted within the same sovereign polity.

By interrogating the reasons accounting for these local notarial styles, this article also contributes to the growing interest in the material history of legal formalization (Briggs Reference Briggs2014; Lydon Reference Lydon2009) and the "cultures of record-keeping" (Walsham Reference Walsham2016). We argue that quantitative methods can provide important tools for investigating the profiles of such "cultures" (or "styles," in our terminology) and drawing comparisons.

Since the advent of satellite altimetry, researchers have exploited the concept of geostrophy to characterize the movement of the near-surface ocean1,2,3. By balancing theCoriolis force with the pressure gradient, geostrophic currents can be calculated until the Coriolis parameter becomes negligible near the equator4. These currents are accurate enough to identify both consistent, large-scale circulation features such as gyres and boundary currents and smaller short- lived phenomena such as eddies5. The major drivers of ocean eddies are barotropic and baroclinic instability that convert mean kinetic energy and available potential energy from the mean flow of ocean currents into eddy kinetic energy (EKE)6,7,8. These mechanisms connect eddy-rich regions to the paths of major ocean surface flows including gyres and boundary currents, although other factors, such as bathymetry3,9 and wind stress10, also influence eddy activity. Eddies subsequently impact physical and biological ocean systems through ventilation11,12, volume transport13, carbon sequestration14 and heat and nutrient transport15,16,17, fuelling the interest in ocean eddy research.

Early altimetry studies were able to identify western boundary currents as eddy-rich regions and estimate their energy content, spatial scale and movement during the firstbrief periods for which data were available1,2. More recent altimetry studies have taken advantage of growing datasets to evaluate variability and change in ocean surface velocities and eddy fields and generally detect modest linear changes10,18,19,20, although some caution that

much longer datasets will be necessary for robust results21. Just as satellite altimetry overcame the spatial and temporal limitations of insitu velocity observations, modern numerical climate models can overcome the temporal limitations of the observational record by simulating datasets longer than the altimetry recordill grow for generations to come. However, the length, resolution and ensemble size of model simulations are constrained by computational efficiency and resources.

For Hu, it was not enough, though, to just establish that inventions had an impact on the direction of human history. TheEuropean writers he was addressing had, after all, thought as much. In the recent war, advances in modern military machinery had put into the hands of belligerents tools with which they managed to better kill one another. As they saw it, the material civilization of the West, built on the foundation of science and technology, had shown itself to be morally impoverished. They hence called for a pivot toward the spiritualcivilization of the East, which was purportedly rich in humanity. Hu dismissed this as the "pathological mentality of war-stricken Europe." The position the European writers were taking was, he averred, based on a division between the material and the spiritual that did not cleave to reality. He would, instead, stress that all material things had spiritual origins in the form of ideas.

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