

ASN

AUSTRIAN STUDIES NEWSLETTER

# Migration research team on campus



*plus:*

**Austria honors Rechelbacher, Cohen  
Remembering Radomír Luža**

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# ASN

## Austrian Studies Newsletter

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Designed & edited by Daniel Pinkerton

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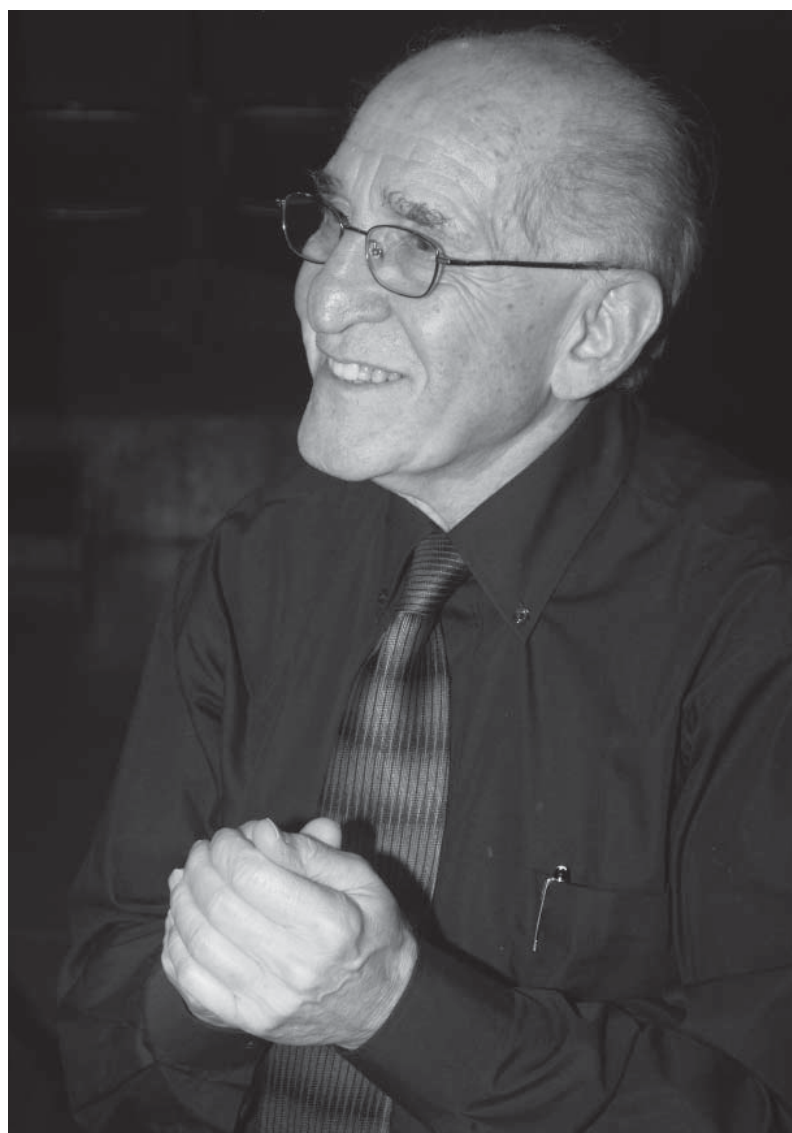
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**ABOUT THE COVER:** David S. Luft, Horning Endowed Professor of Humanities at Oregon State University, delivered the 25th Annual Kann Memorial Lecture in October, 2009. See interview on page 6. Photo by Daniel Pinkerton.

## HERBERT BLAU SPEAKS



Herbert Blau has been a renowned director, playwright, critical theorist, and arts administrator for over fifty years. He is currently the Byron W. and Alice Lockwood Professor of the Humanities at the University of Washington in Seattle. On November 6, he came to the University of Minnesota and delivered a lecture, "Cultural Performance in Modern Austria: From the Dreamwork of Secession to the Orgies Mystery Theater." The presentation was jointly sponsored by the Center for Austrian Studies and the Department of Theatre Arts and Dance. Photo: Daniel Pinkerton.

## CORRECTION

In the process of editing the fall 2009 issue of the *Austrian Studies Newsletter*, an inadvertent error was introduced. The second sentence of the second paragraph in Barbara Reiterer's review of *Vienna in the Age of Uncertainty* (p. 14) should have read as follows:

"Starting with Franz Exner, who drafted a reorganization of the Austrian educational system based on secular and liberal principles in the 1840s, the book introduces the reader to the fascinating personalities of this family who left lasting marks on their disciplines, including the physicist Franz Serafin, the meteorologist Felix, and Karl von Frisch who won the Nobel Prize in Physiology or Medicine together with Konrad Lorenz and Nikolaas Tinbergen."

The ASN regrets the error.

Daniel Pinkerton

Among the many activities and responsibilities of a research center like the Minnesota Center for Austrian Studies, surely one of the most important is to assist in developing future generations of scholars in our various fields of interest. While we do not operate a degree program, we work to enrich the training and research experiences of graduate students and young scholars at the beginning of their professional careers. Such assistance can take a number of different forms, including the sponsorship of fellowships, research grants, student exchange programs, visiting professorships, and workshops on research or teaching. Some of this activity may at first seem prosaic compared to some of the Center's more ambitious programs, but the benefits are tangible and often significant.

Research workshops offer doctoral students and young scholars opportunities at critical moments in their careers to share work in progress with select groups of colleagues in their own fields, away from the public glare of large professional meetings. A good workshop can also help scholars at the beginning of their careers begin the important process of building networks with colleagues who have similar interests and to whom they can later turn for critiques of manuscripts and grant proposals or when putting together conference panels or joint research projects.

In November 2009, one doctoral student in the history of science and a newly completed Ph.D. in theatre history from the University of

Minnesota had a priceless opportunity to participate in a two and one-half-day workshop on Austrian and Central European studies at the Hebrew University's Center for Austrian Studies. In Jerusalem they exchanged presentations on their dissertation research and future projects with a highly talented and richly varied group of young scholars from Israel, Austria, the Czech Republic, Hungary, Slovenia, and the United States, who came as representatives of the centers for Austrian and Central European studies at the University of Alberta, the Hebrew University, the University of New Orleans, and the University of Minnesota, as well as the Institute for East European History of the University of Vienna. For most of the participants, it was their first visit to Israel, and while there, they also had the chance to learn something about higher education and scholarly research in Israel and get a brief introduction to current political, social, and economic conditions there. Over the last three years, the Austrian Federal Ministry of Science and Research has sponsored these workshops in connection with the annual meeting of the directors of Austrian studies centers from Edmonton, Jerusalem, Minneapolis, and New Orleans and representatives of the Andrassy University in Budapest, the Vienna University, and the international department of the ministry. For the ministry, these workshops represent yet another initiative to help nurture the next generation of

*continued on page 13*



On November 12, 2009, the Austrian Government presented Gary Cohen, director of CAS, with the Medal of Honor for Science and Art, First Class (*Österreichische Ehrenkreuz für Wissenschaft und Kunst, Erste Klasse*). Left to right, Cohen and the Austrian Ambassador to the United States, Dr. Christian Prosl. Photo courtesy Austrian Embassy, Washington, DC.

**Tuesday, January 26. Lecture.** Tara Zahra, history, Univ. of Chicago. "Prisoners of the Postwar: Refugees, Expellees and Citizenship in Postwar Austria." 3:30 p.m., 614 Social Sciences.

**Friday, February 19. Concert.** Wolfgang David, violin, Wolfgang Panhofer, cello, and David Gompper, piano, playing Gompper, Bach, Wagner, and Schoenberg. 7:30 p.m., Ultan Recital Hall, U of M School of Music, West Bank. *Cosponsored with ACF New York and the School of Music.*

**Tuesday, February 23. Lecture.** Erhard Busek, Institute for the Danube Region and Central Europe, Vienna; Former Vice Chancellor of Austria. "Twenty Years after the Fall of Communism in Europe." 3:30 p.m., 710 Social Sciences.

**Wednesday, March 24. Lecture.** Friedrich Stadler, history and philosophy of science, Univ. of Vienna. "From 'Methodenstreit' to the 'Science Wars': Lessons from Methodological and Foundational Debates in the History and Philosophy of Science." 12:00 noon, 1-127 Carlson. *Cosponsored by the Minnesota Center for Philosophy of Science.*

**Thursday, March 25. Lecture.** Mitchell Ash, history, Univ. of Vienna. "The Emergence of a Modern Scientific Infrastructure during the late Habsburg Era (1848-1918)." 12:00 noon, 710 Social Sciences.

**Thursday, March 25. Roundtable talk.** Christian Fleck, sociology, University of Graz. "Language, Nation State, and Diversity: The Case of Sociology in Europe." 4:00 p.m., 1183 Social Sciences. *Cosponsored by the Department of Sociology.*

**Monday, April 19. Panel Presentation.** Annemarie Steidl, Wladimir Fischer, and James Oberly. "Understanding the Migration Experience: The Austrian-American Connection, 1870-1914—An Interim Progress Report." 12:15 p.m., MPC Seminar Room, 50 Willey Hall. *Cosponsored by the Minnesota Population Center.*

# Migration research is teamwork



Left to right: James Oberly, Annemarie Steidl, and Wladimir Fischer. Photo: Daniel Pinkerton.

by Daniel Pinkerton

Typically, historians hang around in dusty archives or libraries and go to their offices completely alone to sift through the data and try to make sense of it.

That is not, however, what James Oberly (University of Wisconsin-Eau Claire), Annemarie Steidl (University of Vienna), and Wladimir Fischer (University of Vienna) are doing. They are working as a team. The result of their labors will be a book they will have written together.

"It's unusual for historians to do this sort of thing," says Oberly. "It's more common for social scientists—say, economists or sociologists—to work together on big group projects. Historians tend to give their own papers and then an editor pulls the papers together and publishes them. But to ask people to work together at the beginning? That's not the norm in our discipline."

But everything about their research project, "Understanding the Migration Experience: The Austrian-American Connection, 1870-1914," is collaborative. How did this come about?

In 2008, the Dietrich W. Botstieber Foundation awarded a grant to the Center for Austrian Studies to organize this transatlantic research project, a collaboration between CAS, the Immigration History Research Center (IHRC), and

the Minnesota Population Center (MPC) at the University of Minnesota; the Department of Economic and Social History at the University of Vienna; and the Wirth Institute for Austrian and Central European Studies at the University of Alberta.

The project examines the social patterns of mass migration both within Austria and Central Europe and between Central Europe and North America in the period between 1870 and World War I, comparing and contrasting the two. Therefore, a team composed of several members, each of whom would bring a unique perspective to the project, seemed the ideal approach.

"I've done a lot of work with census data for the Monarchy from Austria and Hungary," says Steidl, a demographic historian, "so I'm familiar with the data from my side of the Atlantic and can't wait to compare it with the US data."

"On the other hand, I've worked a lot with statistical packages and US census data," says Oberly, "so I bring that perspective, and I can't wait to look at Annemarie's data."

Oberly and Steidl are the quantitative historians, but Fischer is the qualitative historian. "I'm a cultural historian. I'm more interested in archival material—newspapers, diaries, photographs. I'll be comparing Central European material with American material."

The project began at the end of 2008 with each member working alone in his/her area of expertise and keeping in touch via e-mail and Skype. They put together a panel for presentation at the Social Science History Association in November 2009. This gave them the opportunity not only to exchange papers, but also to meet in person for the first time. Now, during the spring semester, they will all be in residence at the University of Minnesota. What do they hope to accomplish during this 16-week period?

"First of all, we're all excited to be at the university," says Oberly. "It's a very unusual place—there's a world center for demographic historical research, the Minnesota Population Center, and there are few better—not just in North America but around the world. And Minnesota also has the Immigration History Research Center, a renowned center for world immigration history."

"Now, some of what we're doing, you could do sitting at your computer in any country. But you can't get the *people* together the way you can at Minnesota—that's the valuable part."

"I'll be spending a lot of time at the IHRC," adds Fischer. "I've just had an introduction to their archival system and it looks like I will find more material here than I have back in Vienna. But, of course, as Jim says, it's not just the material, it's the knowledgeable archivists and scholars that make a visit to Minnesota so valuable."

And, of course, this is an opportunity for the three of them to learn how to work together. "I think that's the most interesting part," offers Steidl. "How is it going to work out? We've never worked together, and it's something completely new for all of us. I'm really looking forward to seeing how this partnership turns out."

Toward the end of the semester, they will give a preliminary report on their findings—again, the three of them up in front of an audience, rather than just a lone scholar. By that time, they will have spent countless hours collecting quantitative and qualitative material and should have, at the very least, some very interesting questions and a proposed thesis.

After the spring semester, Fischer will return to Vienna to analyze, compare, and contrast Austrian and American documents. He'll visit Minnesota again in late 2010. Oberly and Steidl will continue as research fellows at Minnesota in fall 2010, and Steidl will be the Fulbright Visiting Professor at Minnesota in spring 2011. In 2011-12, after eighteen months of teamwork, they will enter the final and perhaps most difficult stage: jointly authoring a book on the migration experience, to be published by the end of 2012. But by then, collaboration and cooperation will be second nature for these three. ❖

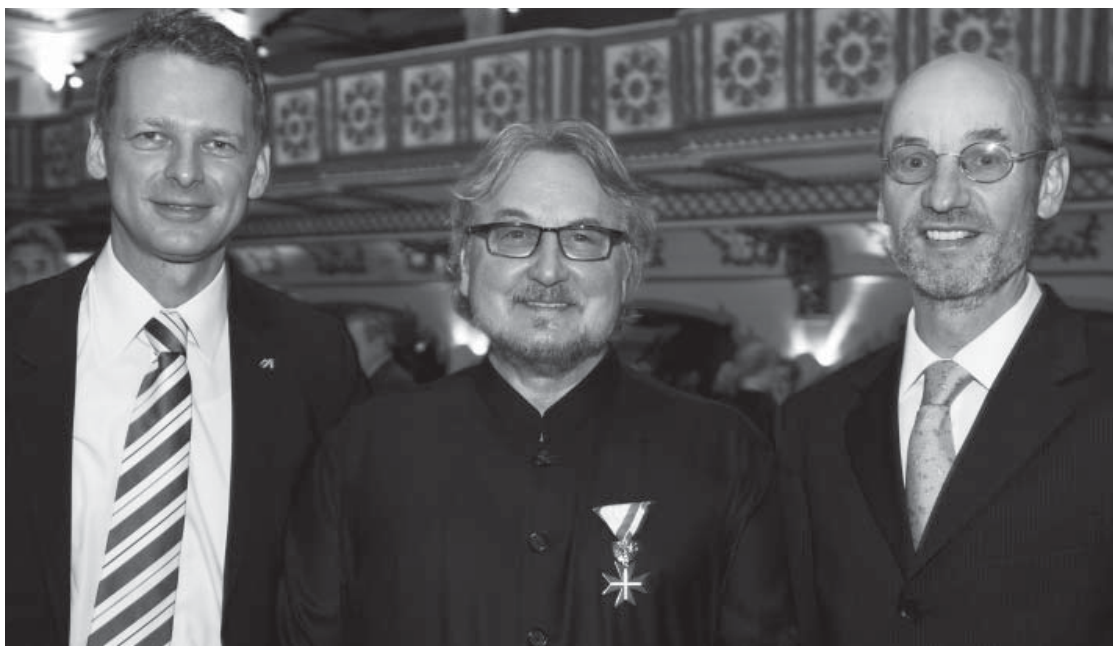
# Austria honors Horst Rechelbacher

Horst Rechelbacher, founder of Aveda and Intelligent Nutrients, was awarded the Gold Merit Decoration of the Republic of Austria in Chicago on October 26, 2009, by Consul General Dr. Robert Zischg and Trade Commissioner Franz Rössler.

Rechelbacher, originally from Carinthia, was honored at the Austrian National Day celebrations for his outstanding contribution to the Republic of Austria. By decree dated August 31, 2009, Austrian President Heinz Fischer awarded him with the “Gold Merit Decoration of the Republic of Austria” (Goldenes Ehrenzeichen für Verdienste um die Republik Österreich).

Rechelbacher was recognized for his years of service in presenting Austria as an innovative country that lives in harmony with its natural environment. He is one of the best known and best respected Austrians living in the U.S. He is an active environmentalist, innovative business leader, author, artist, and an organic farmer. He was born in Klagenfurt, Austria, where his mother was an herbalist. At age fourteen, he began a three-year education in the hairdressing industry. With an award-winning career as a hairstylist, he came to Minneapolis in 1964, where he started his own salons and product line called Horst (see interview in fall 2006 ASN).

In 1978, Rechelbacher founded the Aveda Corporation, a global plant-based cosmetics company. Nearly two decades later, he sold Aveda and focuses now on his new business ven-



Left to right: Franz Rössler, Horst Rechelbacher, and Robert Zischg.

ture, Intelligent Nutrients, a health and beauty product company, utilizing 100% food-based and organic certified ingredients. He is one of the three original founders of Business for Social Responsibility, which promotes the idea that businesses have the greatest responsibility to provide sustainability to all living species. He is also a founding member of the Organic Center for Education, Research and Promotion.

Horst Rechelbacher is also a renowned phi-

lanthropist. Among the many organizations to which he contributes time and funding is the Center for Austrian Studies. Most notably, he was principal sponsor of the Center’s 2008 public forum, “Climate Change, Sustainable Agriculture and Bioresources,” which brought together leading experts and companies from Austria and the U.S. and resulted in a documentary video that has been seen by tens of thousands of Minnesotans. ❖

## CAS TV documentary becomes available on the internet

As noted above, Twin Cities Public Television (tpt) and the Center teamed up to produce a half-hour documentary based on the September 2008 public forum, “Climate Change, Sustainable Agriculture and Bioresources.” The program, “Food, Fuel, and Climate Change,” was first broadcast in February 2009. By the end of January 2010, tpt had broadcast the documentary 36 times on its statewide network. It will continue to air the show throughout the coming years, and it has also placed the program in what it calls the “Minnesota Video Vault.”

The Minnesota Video Vault, <http://www.mnvideovault.org>, is a streaming video service that offers users free access to many years’ worth of documentaries, performances, interviews, and speeches. It is searchable by title and by interests such as “Minnesota issues” or “arts and entertainment.” Once a program is selected, viewers will be able to stream the entire program or select just a segment of a program to watch, as their interest dictates.

The program is an excellent example of collaboration between tpt and community nonprofits—tpt donates the broadcast time and some production costs, and the partner pays for the remaining costs. Our portion of the costs was provided by the Horst M. Rechelbacher Foundation. ❖



DVD label of the CAS/TPT documentary (original is in color).



# DAVID LUFT

## a new narrative for Austrian intellectual history

*David Luft*, one of the foremost scholars of Austrian intellectual history, was educated at Wesleyan University and Harvard. He joined the faculty of the University of California, San Diego in 1972; in 2008, he was appointed to the Horning Endowed Chair in Humanities at Oregon State University. He has also taught at the Hebrew University and the University of Vienna, and his publications include *Eros and Inwardness in Vienna: Weininger, Musil, Doderer* (2003) and *Robert Musil and the Crisis of European Culture, 1880-1842* (1980). In November, he gave the 25th Annual Kann Memorial Lecture, "Austrian Intellectual History before the Liberal Era: Grillparzer, Stifter, and Bolzano."

photo & interview by Daniel Pinkerton

**ASN:** *What first sparked your interest in history: family, mentor at school? When did you begin to focus on intellectual history?*

**DL:** My father loved to read history and tell stories, and I had some wonderful teachers at Wesleyan. I think my interest in intellectual history grew out of my English courses in high school, especially my encounter with Emerson. I was interested in the history of morality, and in college I discovered that this was what Nietzsche had written about. I entered the College of Letters at Wesleyan and spent most of my undergraduate years studying Western history, literature, and philosophy—and learning German. Louis Mink had a big influence on me and directed my senior thesis on Hegel, Kierkegaard, and Nietzsche.

**ASN:** *A trio of prominent Austrianists did their undergraduate work at Wesleyan.*

**DL:** Yes, David Good was a few years ahead of me at Wesleyan, and Charlie Ingraio was actually in my fraternity.

**ASN:** *Is that where your interest in Austria was awakened? If so, by whom?*

**DL:** Carl Schorske, who was beginning to write on Vienna at that time, must have left an imprint on Wesleyan, although he moved from Wesleyan to Berkeley just before I entered college. The main thing about Wesleyan was the stimulating atmosphere of liberal education. And a lot of our professors had been influenced by émigrés from Europe. My three years in the College of Letters began with a semester abroad to improve my foreign language skills. My language was German, and Wesleyan's language-program happened to be located in Vienna. That was a wonderful introduction to Austria. I became even more seriously interested in Austria while I was writing my first book on Robert Musil, and in a sense Musil became my mentor. Later I became friends with Kurt Rudolf Fischer, who shared my interest in Nietzsche and Musil and helped to introduce me to contemporary intellectual life in Vienna.

**ASN:** *What made you decide to apply for the chair that you now hold and, ultimately, make the move from southern California to Oregon?*

**DL:** My background in intellectual history has always placed me outside the mainstream of the historical profession, which in my generation emphasized social history. Oregon State offered the possibility of an endowed chair in humanities with special responsibility for building bridges between science and humanities and developing programs for the university and the community. The relationship between science and humanities has been important to me since Sputnik, and my wife and I were also attracted to living in Oregon.

**ASN:** *Let's talk about your Kann Lecture. What's the standard narrative of German-speaking intellectual and literary history that you're trying to correct?*

**DL:** German intellectual history has been powerfully influenced by the retrospective construction of a German canon in the context of Bismarck's German unification in 1871. This has distorted and oversimplified our picture of German literature and philosophy, especially before 1866 when modern Germany did not exist. There are three main issues about studying German intellectuals in Austria. First, there has been the tendency to leave Austria out of modern European intellectual history entirely—at least until the period around 1900. Second, there has been a tendency to write about the intellectual history of the entire Habsburg monarchy, while concentrating on sources in German, but I think this German emphasis only makes sense for the Austrian and Bohemian crownlands, especially between 1749 and 1866. Third, intellectual historians often assume that someone who writes in German will fit easily into conventional assumptions about German intellectual history—even though Austrian thought was quite different. The German Enlightenment and classicism were broadly influential in Central Europe, including Austria, but German idealism and romanticism were much less influential in Austria in the early nineteenth century.

**ASN:** *What is the new narrative you propose? Can you give us the outline of an intellectual history of Europe with Austria, Bohemia, and Moravia included?*

**DL:** The decisive emphasis in my book is in the title: *The Austrian Tradition in German Culture*. I want to bring out the distinctive qualities of this intellectual tradition and to argue that, for German-speaking intellectuals in the Habsburg monarchy, it makes sense to concentrate on the Austrian and Bohemian crownlands rather than the empire as a whole. I begin by explaining this approach and establishing the broad historical context of Austrian intellectual history. The second chapter emphasizes the Austrian Enlightenment and the close connection between the creation of a modern state and the development of modern German culture in Austria. Chapter three examines German-speaking writers and philosophers in Austria and Bohemia between 1792 and 1866 and addresses the complex interactions between German and Czech culture and politics in this period. Chapter four deals with the high liberal era (1867-1900), including both the fin de siècle and the assertion of modern Czech culture in Bohemia. Chapter five emphasizes what is new intellectually after 1900 rather than continuing the metaphor of the fin de siècle into the twentieth century. And the last chapter considers Austrian intellectual life since 1945—both the emigration and attempts to come to terms with a little Austria that has been increasingly absorbed into Germany and Europe, while still attempting to represent a connection to East-Central Europe. In writing the book I have tried to resist broad generalizations about Austria or the monarchy as a whole across historical periods, and I have emphasized that my book deals only with texts in German.

**ASN:** *Therefore, your Kann Lecture was drawn primarily from chapter three.*

**DL:** Correct. My lecture emphasized the close connection between Austria and Bohemia in the period between 1792 and 1866. I dealt mainly with three figures who grew out of the Austrian Enlightenment: Franz Grillparzer, Adalbert Stifter, and Bernard Bolzano. I argued that the broader significance of my approach is to make explicit the bases of intellectual life in the context of language, society, and politics. By leaving Hungary

and Galicia out of this account, I mean to encourage work on Hungarian and Polish intellectual history within the monarchy and to open the way toward a richer understanding of modern intellectual history in East Central Europe. There were, of course, German intellectuals in these regions of the monarchy as well, but the social and linguistic contexts were very different, so much so that we might even speak, for example, of the Hungarian intellectual tradition within the broader realm of German cosmopolitan culture.

**ASN:** *Grillparzer is frequently performed, particularly at the Burgtheater and the Salzburg Festival. Why do you consider him to be neglected?*

**DL:** Grillparzer is still performed in Vienna, and directors often stage modern interpretations. But even in Vienna Grillparzer is not known well by many people, and he is often presented as a national author in a way that narrows his appeal and his significance. He is performed much less often on the German stage, and it is hard to imagine that his plays would ever be popular in the US in translation, although the same might be said of Goethe and Schiller. Certainly Grillparzer has not been part of an educated American's picture of the world in the way that Dickens and Balzac have been. It's a shame; I think his sensitive portrayals of strong, multifaceted female protagonists still have appeal today, as well as his portrayals of wisdom and maturity.

**ASN:** *You claimed that Stifter is also underappreciated. But several Austrians (of differing ages) said in the post-lecture discussion that they read him in school and loved him.*

**DL:** Obviously, novels are always read by one person at a time, and a great writer can have great impact at any moment. But Stifter, like Grillparzer, is often associated narrowly with Austria or described as a *Heimatsdichter* in ways that understate his importance for German literature more broadly, his close connection to Bohemia, and his potential appeal for people who don't read German. ❖



*The annual Conference of the Austrian Centers, sponsored by the Austrian Federal Ministry for Science and Research (BMWF), was held in Jerusalem in fall 2009. Here the participants pose by the famous Western Wall. Photo courtesy Gary Cohen.*

# IT HAPPENED LAST FALL



Franz Kernic, Institute for Political Science, Innsbruck, and Institute for Strategy and Security Policy, Vienna, was Visiting Fulbright Professor for fall semester 2009. Kernic, left, is pictured with Raymond Duwall, right, chair of the University of Minnesota's Department of Political Science, where Kernic taught. Photo by Daniel Pinkerton.



Harald Rohracher, a sociologist with the Inter-University Research Centre for Technology, Work, and Culture in Graz, was the 2009-10 Schumpeter Fellow at Harvard. He gave a talk in November at the Center. Photo by Daniel Pinkerton.

## Alison Frank wins 2009 Rath Prize

Alison Frank, Harvard University, has been awarded the 2009 R. John Rath Prize for her article, "The Pleasant and the Useful: Pilgrimage and Tourism in Habsburg Mariazell" (*AHY*, v. 40).

The Rath Prize is awarded annually for the best article published in the *Austrian History Yearbook*. It includes a cash prize. It is funded by the estate of the longtime Habsburg scholar and founder of the *AHY*, R. John Rath (1910-2001), and by contributions in his memory.

In awarding this prize, the jury noted: "We are pleased to award the 2009 Rath Prize to Alison Frank. Working with the archival records of Mariazell, the most prominent pilgrimage shrine in the Habsburg lands, she offers a thoughtful reassessment of pilgrimage and its meaning for Austrian society in the 19th century.

"Through her examination of Mariazell's status as both pilgrimage site and tourist destination, Frank demonstrates how fluidly modern technology and leisure practices were marshalled to serve 'the ancient, if malleable, practice of pilgrimage.' This elegant and erudite essay illuminates the history of religious revival in a seemingly secular era, bringing together the history of popular religion, economic development, and tourism in nineteenth-century Austria."

The Rath Prize Committee also issued a special commendation to Chad Bryant, University of North Carolina, for his article "Into an Uncertain Future: Railroads and Vormärz Liberalism in Brno, Vienna, and Prague." According to the committee, "Bryant employs long ignored sources to illuminate the important cultural history of the train in the Austrian and Bohemian lands. Engagingly written, the article brings to his readership the sense of wonder and newness brought by the train, as well as the profound ambivalence with which the train's speed was greeted by liberal elites in the 1830s and 1840s."

This year's prize committee consisted of Tara Zahra, Howard Louthan, and Daniel Unowsky.

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## Judson reappointed as *AHY* editor

Pieter Judson, professor of history at Swarthmore College, was invited by executive editor Gary B. Cohen to continue as editor of the *Austrian History Yearbook* for another five years. Judson, whose tenure began in March 2005, accepted the request and will continue as editor through April 2015. This means that he will hold this position through vol. 46, and, due to long editorial lead times, the following volume or two will still bear his mark.



**New from Cambridge University Press and CAS!**

# **Austrian History Yearbook**

**vol. XLI • 2010**

*Executive Editor: Gary B. Cohen*  
*Editor: Pieter Judson*  
*Book Review Editor: Robert Nemes*  
*Associate Editor: Margarete Grandner*

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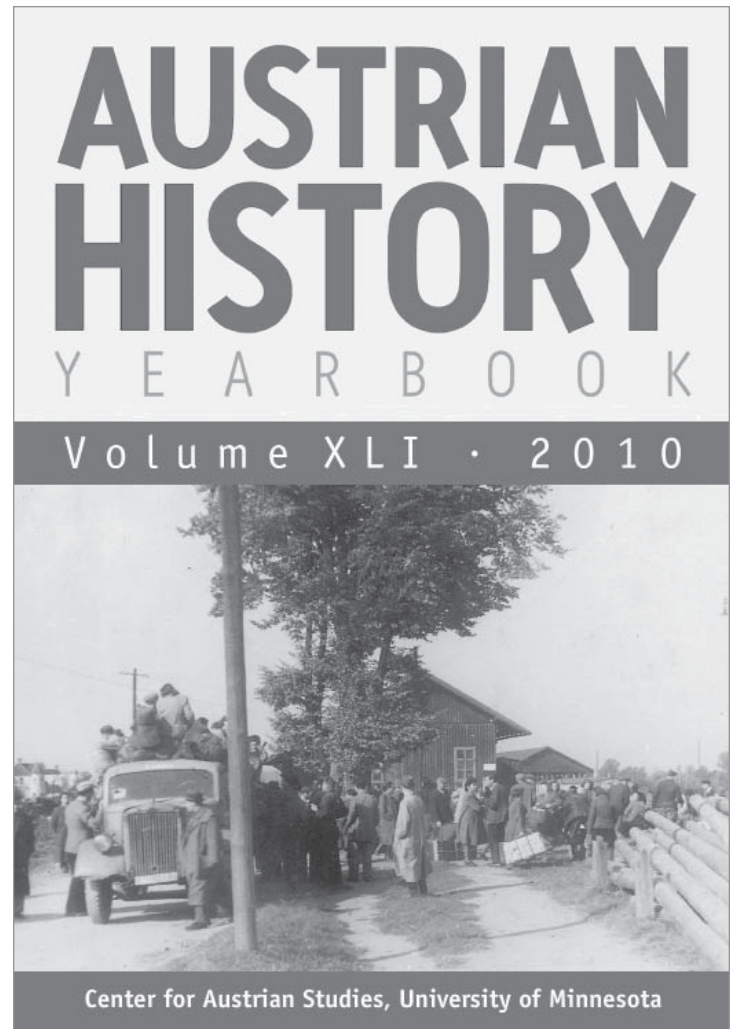
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# klaus hödl

## the performative nature of European Jewish life

**Klaus Hödl** was born in Styria, near the Slovenian border. He was educated in Graz and was the founding executive director of the Center for Jewish Studies at the University of Graz. He has been a visiting fellow or lecturer at the University of Basel, Hebrew University, Montclair State University (New Jersey), and the Institute for Advanced Study in Budapest, among others. In September 2009, he came to CAS, giving a lecture on “Jews in Viennese Popular Culture around 1900.” Later that day, *ASN* talked with him.

*interview & photo by Daniel Pinkerton*

**ASN:** *I often like to ask people how they first got interested in history, but in this instance, I think it is interesting to ask how you got interested not just in history, but specifically in Jewish studies?*

**KH:** This is a good question. I think it was very much the politics. When I was at the university, it was actually the first time anyone started thinking about Jews. In the beginning, I wanted to compare the United States and Austria to a certain extent. Why was anti-Semitism so much stronger in Austria than in the United States? This was shortly before I started with my Ph.D. I thought for my dissertation I could compare the Galician Jews who went to Vienna and the Galician Jews who moved to the United States. This is why I started out with my dissertation on Galician Jews on the Lower East Side [of New York City]. After that I wrote a book on Galician Jews in the Leopoldstadt in Vienna.

**ASN:** *But originally, the idea in your dissertation was to compare the Leopoldstadt and the Lower East Side.*

**KH:** Yes, but I ended up doing very little com-

parative work in this book.

**ASN:** *Helmut Konrad must have been a very interesting advisor, because he is an old sixty-eight.*

**KH:** Yes, he was very helpful and supportive.

**ASN:** *Was there also somebody in the U.S. with whom you were working?*

**KH:** My reference point here was Anson Rabinbach, who taught at Cooper Union at the time and now teaches at Princeton. I contacted him before I came to New York and we met sometimes and talked about my research. He was kind of a supervisor here in the United States, especially during the six months when I was doing research in New York.

**ASN:** *When you got your Ph.D., there was no Center for Jewish Studies in Graz.*

**KH:** Correct, although there was a Judaic Studies Institute in Vienna. It was in the late 1990s that I started out—not completely on my own, but with help from others, such as Helmut Konrad and Peter Ernst, who works at the Center for

Jewish Studies now. We tried to organize something in Graz. In the beginning, we encountered a lot of difficulties because this was so unusual—not only the subject matter of Jewish studies in Graz, but also the idea that you would want to institutionalize it. Somebody had to come from the outside, so to speak. I could do this because I was an independent scholar and wasn't employed at the University of Graz. I was going from project to project—as I still am.

**ASN:** *You're not the director of the Center for Jewish Studies?*

**KH:** Not anymore, although I was the director for over seven years. The current director is Gerhard Lambrecht. He and Peter Ernst are employed there—both in half-time positions. Although I'm no longer an employee, I'm still affiliated with the Center for Jewish Studies.

**ASN:** *What kinds of scholarly projects are you working on now to pay the rent?*

**KH:** Various projects; I'm paid by the federal government, not by the university. That means I

always have to apply for new projects. Not only apply, but to write drafts, which are reviewed internationally. So I'm always on the brink of being unemployed, as a matter of fact.

**ASN:** *Can you give us an example of one of your current projects?*

**KH:** Right now, I am more or less trying to find a new approach to writing Jewish history. I try to apply performance as a methodological approach to history. This was actually the subject of my noontime talk.

**ASN:** *Could you tell the readers a little something more about approaching the history of Austrian Judaism as a performance?*

**KH:** Well, this is just an approach. I focus on practices, more or less—the ways in which Jews and non-Jews interact. By this, I mean not only how Jews interact among themselves, but also how they interact with non-Jews, and how cultural meaning is generated by such practices. What I want to show is that Jews and non-Jews created culture and cultural meaning together, and that Jews were a part of Austrian society. They were there, and they didn't "adapt" to the given culture—they co-constituted this culture. Therefore, Austrian culture would be inconceivable without Jews. They helped to determine and constitute it.

**ASN:** *So that assimilation always means a blending of minority into the larger.*

**KH:** I'm strongly opposed to this term assimilation, as well as acculturation. This was what I said at noon. There was no assimilation or acculturation because cultures are so much in flux that you can't really talk about one group adapting to a specific culture. Jews are simply there and help to create, produce, and shape culture.

**ASN:** *Can you give us a specific example?*

**KH:** In my noon lecture, I mentioned carnival celebration, but it could be anything—not only outstanding cultural achievements, but also everyday life, when Jews and non-Jews interact and they are together.

**ASN:** *When they're riding the bus or buying a newspaper.*

**KH:** Exactly. These interactions, practices, performances, create meaning or constitute meaning that is only of transient validity, not something that can be written down. It's flexible and always in flux. It's very difficult to grasp it. Inferring from what I just said, Jewish identity as a matter of fact is also something very difficult to define or circumscribe. This also means that with a performative approach, you question not only essentialized differences between Jews and non-Jews, but you also question such things as "the Jewish identity." Therefore, I want to show that Jews articulated themselves in various ways. You

can't really define the Jewish identity. At best, you can identify one kind of Jewish articulation or identification with Judaism that changes next time it is articulated or expressed and so on and so forth. There are multiple ways of expressing Jewishness. It is always co-constituted by non-Jews as well, because Jews never live segregated, separated, or only among themselves.

**ASN:** *In Budapest, Vienna, and Berlin, Jews performed comedy acts in cabarets, making what might seem like cruel jokes about, say, the Ostjuden. Yet this kind of humor can have multiple meanings for the people involved and for third parties looking at it a century later.*

**KH:** This is true. I was also working on the Yiddish theatre, which has always been considered an expression of purely Jewish culture. But I discovered that the performances of Yiddish theatre were frequently attended by non-Jews. The majority of the audience was often non-Jewish. It was performative theatre. That means that people, to a certain extent, took active part in the

**With a performative approach [to Jewish history], you question not only essentialized differences between Jews and non-Jews, but you also question such things as "the Jewish identity."**

play. They whistled at the actors and shouted at them. The actors, in turn, responded to the audience. All this together constituted the performance of the play. Therefore, Yiddish theatre is not only an expression of Jewish culture, but also something created by Jews and non-Jews as well.

**ASN:** *I'm surprised. There must have been an audience of non-Jews in Vienna who could understand Yiddish.*

**KH:** Not necessarily. The actors employed both verbal and nonverbal techniques in their performances, so it was very easy to follow. Many times, the audience would shout in German at the actors who would shout back at them in Yiddish. It was a cross-cultural event.

**ASN:** *Have you ever compared and contrasted Jews in American popular culture with Jews in Viennese popular culture?*

**KH:** No, not to any real extent. I just mentioned that Michael Rogin was mistaken, because there

were Jews in popular culture in Austria—not just in America.

**ASN:** *I thought you might actually talk about Jewish involvement in cabaret and the avant garde. Instead, you talked about Jews in the "Alt Wien" (Old Vienna) movement. Alt Wien was what one might call kitsch—an obsession with a quaint, idealized past. Could you tell our readers about how the performative experience worked between Jews and non-Jews in Alt Wien.*

**KH:** Well, basically I just mentioned a few examples that were connected with Alt Wien. A few years ago there was an exhibition and a book on Alt Wien in Vienna. They only mentioned Jews very briefly, and only because Jews cannot be totally ignored. I tried to show, first of all, that Jews really helped to shape Alt Wien, because they were here, they were a part of society, and they participated in it. I also tried to demonstrate a second thing. As you know, my current research is focused on popular culture. I tried to show in my talk that it is not only something like a product or achievement that you can point to in order to see that Jews contributed something to society or culture. The very codes circulating in Vienna, symbols and so on, were also shaped by Jews—on the semiotic level as well. We all know the books that were written by Jews and other cultural achievements of high culture that were produced by Jews. But it is equally fascinating and important to examine what was going on in everyday life and popular culture. In many ways, this will tell you about how the co-constituted culture was experienced by the majority of Viennese. This is what I want to do.

**ASN:** *Alt Wien was primarily nostalgia for an imagined Biedermaier and older Vienna, which was not a good time for Jews. Was this problematic?*

**KH:** Sometimes. But what I show is there was another side as well, a difference. Somehow our narrative of Jewish history has been so strongly shaped by the Shoah and the period immediately after it that we focused exclusively on anti-Semitism. We shouldn't ignore it or forget about it, but there is much more to the interactions between Jews and non-Jews than that. By focusing on interactions and using a performative approach I think you can see the other side as well. For example, if a Jew dresses up in an outfit from an era when they persecuted Jews, is there something "wrong" with that person? Do we have to talk about such a person in terms of Jewish self-loathing? Not necessarily. If you look at the performative aspect of a culture that is shaped by both Jews and non-Jews acting together, then there is always the possibility that the actors can be doing things for many different reasons. It opens up the study of Jewish culture. We can still talk about racism, but we can ask so many other questions. ❖

# FALL & WINTER PARTIES



And let's not forget the parties! The Center held two major social events last semester. Above left, students from Central Europe and those who study Central Europe were introduced to each other at our annual Fall Student Pizza Party.

The second major event was our annual Nikolaus Day party in December. Students and faculty alike mingle and partake of Austrian delicacies. Above right, graduate student Ed Snyder dons the Nikolaus costume and distributes bags of goodies to young and old alike. Left, longtime friends of CAS, Herbert and Erica Kahler, once again provided the feast. Below, CAS director Gary Cohen (right) welcomes all of our guests. The tall fellow on the left is Ed, prior to tackling the role of Nikolaus.

*All photos by Daniel Pinkerton.*



# Opportunities for Giving

**WARM GREETINGS** from the University of Minnesota! As I write this, we are days away from the start of spring semester. Students are trickling back to campus after an extended holiday break with family. Faculty members are putting the finishing touches on course syllabi. And we are all enjoying a relative heat wave with temperatures this week in the 30s! The start of a new semester is always an exciting time on campus and a great reminder of the reason for our work: our students.

It certainly won't come as news to you that our students and their families are facing some of the hardest times in decades. For many students, these economic challenges are pushing a college education out of reach at a time when that education is more necessary than ever.

Did you know that in 1969, a full time undergraduate student paid just \$385 to study at the University of Minnesota? Earning minimum wage, a student could easily cover his school bill working just 6 hours a week. Today, that same student would have to work 34 hours a week to pay their \$10,000+ tuition bill—and that doesn't even begin to address housing costs. The real challenge for current students is not higher education costs; it's that increases in wages and household income have not kept pace. It's no longer realistic for a full time student to pay for school without help.

At the graduate student level, the story is similar. Our ability to recruit the most promising students is directly tied to the fellowship resources

we can offer. Competition is tight for top students, who often entertain offers from multiple universities. The continued strength of our Center—our teaching, research, and outreach—depends on talented masters and doctoral students.

As you've read in issues of ASN, we are fortunate to work with outstanding students, and to be able to offer them financial support for research, study abroad, and tuition. Your financial gifts also allow us to host distinguished experts on campus to give public lectures and collaborate with our students and faculty. Your support is needed to continue offering these opportunities.

I can certainly understand if you say that now is not the time for us to be asking you for support. After all, the economy's downturn has hurt everyone. And although there have been positive economic signs in recent months, we've all learned to be a bit more cautious with our money. But there's also never been a better time to give. The need is critical, and the cumulative impact of your giving could be truly transformative for our students and our center.

Will you consider a gift to our Austrian Studies Scholarship, R. John Rath Award, Kann Memorial Lecture, or William E. Wright Fellowship?

If you would like to explore giving options and ways to help our students, please contact me at (612) 626-5146 or ewidder@umn.edu.

*Eva Widder*

*Development Officer, College of Liberal Arts*



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## Letter from the Director *from page 3*

Austrian scholars, as well as young scholars from other countries who study Austria and Central Europe.

In late March 2010, the Minnesota Center for Austrian Studies will sponsor its own international workshop for doctoral students working on the history of science and scholarship in Central Europe, 1870-1960. We have invited ten talented young scholars drawn from the University of Minnesota, the University of Wisconsin-Madison, UCLA, Columbia University, Washington University in St. Louis, Oregon State University, and the University of Vienna to submit short papers discussing the principal questions, conceptualizations, research methodologies, and sources for their projects, which will then be discussed during sessions over two days on the Minnesota campus. In addition to University of Minnesota faculty, noted Austrian experts in the history, sociology, and philosophy of science, Mitchell Ash, Johannes Feichtinger, Christian Fleck, and Friedrich Stadler, will serve as commentators. The research projects that will be discussed range widely from psychiatry in

Yugoslavia during World War II to the contribution of Central European immigrant scholars to the development of the social sciences in the United States, from studies in the development of theoretical physics in Polish universities at the beginning of the twentieth century to the history of German language studies, Oriental studies, and ethnology museums in Germany. All of these projects, however, share a common set of conceptual and methodological challenges in the history of science and scholarship more generally. This has been a particularly exciting field of inquiry over the last three decades as scholars have developed ever more sophisticated ways to understand the processes by which the practice of scientific and scholarly research develops over time and the relationships between the "internal" dynamic of changing scientific ideas and often powerful "externalities" such as the institutional, financial, political, and ideological circumstances experienced by scientists. I am looking forward to some fascinating conversations.

*Gary B. Cohen*  
*Director, CAS*

## VOV SCHOLARSHIP DEADLINE IS NEAR

The VOICES OF VIENNA SCHOLARSHIP honors William E. Wright, founding director of the Center for Austrian Studies. The \$3,000 scholarship alternates between the School of Music and CAS. For 2010, it will be awarded by CAS to an *undergraduate senior or graduate student of the University of Minnesota* in the social sciences or humanities who proposes to do research in Austria or any area of former Habsburg Central Europe.

For submission guidelines and further information, go to [www.cas.umn.edu/awards/students.html](http://www.cas.umn.edu/awards/students.html) or e-mail [l-debo@umn.edu](mailto:l-debo@umn.edu).  
**Application Deadline: MARCH 22.**

# Franz Joseph: kurz und scharf



LOTHAR HÖBELT  
**FRANZ JOSEPH I.**  
 DER KAISER UND SEIN REICH  
 EINE POLITISCHE GESCHICHTE

**Höbelt, Lothar.** *Franz Joseph I. Der Kaiser und sein Reich. Eine politische Geschichte.* Vienna: Böhlau Verlag, 2009. 171 pp. Cloth, ISBN 978-3-205-78316-9, €19.90.

In the brief forward to his book, *Franz Joseph I. Der Kaiser und sein Reich. Eine politische Geschichte*, Lothar Höbelt calls it “an interesting challenge” to provide a political history that can be no more than a “sketch” for a reign that has already generated a three-volume biography and, to date, a nine-volume history from the Austrian Academy of Sciences (vii). He goes on to indicate how he intends to meet that challenge when he states, “Whoever wants to formulate something concisely must also sometimes formulate it provocatively” (vii). How provocative he intends to be is connected with his desire to avoid dealing with the central problem of the monarchy as a “multinational state” from the standpoint of how the problem of nationalism could have been avoided or solved. Instead of such an “anachronistic” approach Höbelt wants to look at how that problem was circumvented and at how, time and again, the technique of using one problem to relativize another was employed (vii). In short, he wants to see how the monarchy actually functioned, especially how it functioned from the viewpoint of a ruler who, precisely because he was conscious of being an anachronism, may have been better able to protect his position as a monarch than his royal colleagues. Though briefly stated, this

is an ambitious agenda and the question it poses for the text that follows is how well has the author succeed in its realization.

The answer is that, on the whole, Höbelt is more often successful than not. Even with his evident desire to transcend the preoccupations of his longer and more conventional predecessors, he must still recapitulate a great deal of well-known material. It could not be otherwise, but in meeting this obligation he manages to concentrate on the essentials in a style that is at once both brisk and informative. Although the period between 1848 and 1916 is hardly *terra incognita*, Höbelt manages to sidestep the soporific power of the known quantity by salting his narrative with comments and observations that are meant to fulfill his intention to provoke. Thus, he rejects the standard characterization of the first phase of Franz Joseph’s reign as one of “neo-absolutism” on the grounds that it was really the first and only time that a true “absolutism” was possible because of the essential absence of any intermediate provincial or feudal bodies to hinder the power of the ruler. He similarly departs interpretive norms when later on he sees those much-condemned institutions of Dualism, the Delegations, and the decennial financial negotiations as actually having been fairly positive and effective political mechanisms. Of course, these moments of iconoclasm would have little impact if the rest of the text did not demonstrate the author’s mastery of the material underlying his conclusions. Indeed, alongside standard renditions of foreign policy and the economy are straightforward and cogent presentations on topics such as the monarchy’s road to constitutionalism and the nature of its party system. Taken all together, the reader can expect a rough parity between stimulation and information.

It must also be acknowledged, however, that despite the real accomplishments of this book it disappoints in two respects: Franz Joseph is not dealt with as advertised, and the volume has a weak conclusion. From Höbelt’s remarks about the emperor in the forward, not to mention his prominence in the title, one would expect to find some probing discussion of Franz Joseph’s mindset and how it worked itself out in his decisionmaking, but the search is in vain. The man who ruled for sixty-eight years is, in this version of his reign, reduced to cameo appearances. On the key subject of Franz Joseph’s significance the author fails utterly in his quest at provocation. As for the conclusion, it comes across as a rather disjointed attempt at striking a balance of the various themes discussed in the previous chapters. One comes away with the impression that the Habsburg monarchy was basically a pragmatic mix of authoritarianism, liberalism, parliamentary rule, rule of law, and multinational politics that was by no means fated to meet its ultimate demise. As far as it goes, this is a legitimate interpretation, yet by its very diversity of points it lacks finality and has a provisional character. In fairness to the author, however, perhaps this, too, is meant to provoke his readers into a deeper consideration of the subject at hand.

Still, even if Höbelt’s “sketch” cannot deliver quite all that it promises, its effort at providing a useful and stimulating political history of the Habsburg monarchy comes close enough to the mark that one could wish it were available to a larger audience than those who can read German.

James Shedel  
 History  
 Georgetown University

# The moral philosophy of Michael Haneke

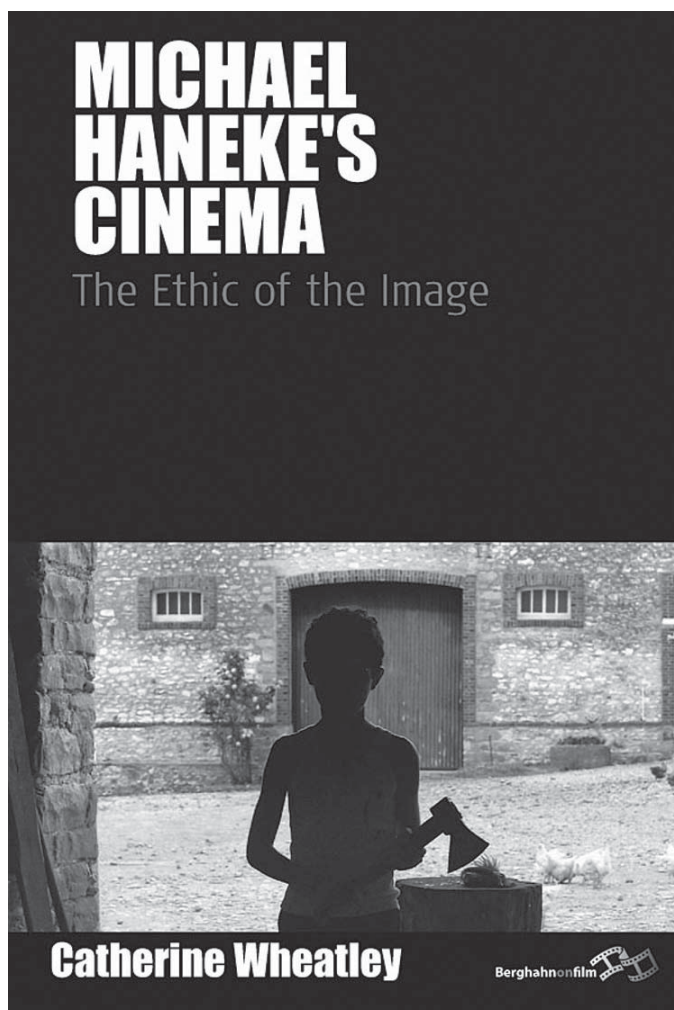
Catherine Wheatley. *Michael Haneke's Cinema: The Ethic of the Image*. New York: Berghahn Books, 2009. 232 pp., illus. Cloth, ISBN 978-1-84545-557-6. £44/\$75. Paper, ISBN 978-1-84545-722-8 Pb, £16.50/\$27.95.

Interviewed about his new film, *Das weiße Band* (The White Ribbon, 2009), Michael Haneke avoided any interpretation of the plot: "I try to construct stories so that several explanations are possible, to give the viewers the freedom to interpret. I do it by everything I don't show, and through all the questions I raise and don't answer. That way, the audience doesn't finish with the film as quickly as if I'd answered everything." In most interviews, the filmmaker emphasizes his investment in the viewer's critical enlightenment. In Catherine Wheatley's *Michael Haneke's Cinema: The Ethic of the Image*, such enlightenment comes from an induced "ethical spectatorship," a process of moral reflection "forced" upon the spectator by the interplay of formal strategies.

Wheatley situates Haneke's work within an Austrian tradition preoccupied with the Fascist past and with fragmentary, alienating stylistics. She further indicates that Haneke, who claims to be the critic of the moral failings of the entire industrialized Western world, is a modernist filmmaker working within but against the expectations and enticements of the postmodern era. Using Peter Wollen's notion of a modernist "counter-cinema," the author sketches out a number of theoretical oppositions essential to her analysis. Mainstream "classical realist" cinema lures its spectator into a mesh of illusions; by contrast, counter-cinema seeks to expose the cinematic apparatus and thus engender a critical apprehension of the means through which spectators can be manipulated by the medium. Two types of techniques contribute to this awareness: the "extension of Bazinian principles" in what Wheatley terms "first generation modernism" (54), and the metatextual, more aggressive techniques of "second generation modernism" that go beyond Eisenstein's theory of montage by laying bare the device and drawing the viewers' attention to themselves and the act of watching (55). First generation modernism relies on a "benign reflexivity," which resorts to long takes, long shots, and ambiguities within the frame in order to allow the viewer more time to ponder the image (54). Second generation modernism, on the other hand, relies on an "aggressive reflexivity" characterized by fragmentation, ellipsis, and direct address that wrest spectators from their complacent engagement with the image (55).

Wheatley maps these strategies onto Haneke's oeuvre: two chapters analyze his earlier and later films, respectively, and special chapters focus on *Funny Games* (1997) and *Caché* (Hidden, 2005), the films that represent a turning point in his career. The benign reflexivity of the early films, from *Der Siebente Kontinent* (The Seventh Continent, 1989) to *71 Fragmente einer Chronologie des Zufalls* (71 Fragments of a Chronology of Chance, 1994), is supplemented by more aggressively reflexive techniques in the later films, from *Funny Games* to *Caché*. Starting with *Funny Games*, Haneke adds a third strategy: the reliance on genres, with their stock characters, audience expectations, and star-related intertextuality. The use of this third strategy distances him from the exclusively intellectual appeal of the counter-cinema films and draws him closer to the emotional appeal of mainstream cinema, without, however, endangering his effort to engage the viewer critically. Quite the contrary, as Wheatley underscores, Haneke uses genre to lure viewers into an affective involvement in the narrative only to subvert it through the use of modernist strategies. These expose the spectators' complicity in the cinematic spectacle bent on violence in genres such as the suspense thriller, melodrama, or disaster film.

Wheatley further resorts to Kantian ethics to argue that Haneke creates a tension between the spectators' impulses toward pleasure, galvanized by generic strategies, and their inclinations toward rationality and responsibility, forced upon them by modernist strategies. She suggests that a few key moments turn the viewers' critical awareness towards themselves: they initially recognize their discomfort and its source only to understand that their impulses are to blame. Wheatley notes, "In this second moment, unpleasure arises again, this time from the spectator's sense of shame at their [sic] realization of themselves [sic] as voyeur" (108). If Kant sees the ultimate purpose of ethics to be moral action, Haneke considers his aim to be



what Stanley Cavell terms "moral perfectionism," that is, the ongoing engagement "in the process of moral deliberation in the knowledge that there are no absolutes..." (179).

Derived from Wheatley's doctoral research, this book inventively analyzes the ethical impulse in Haneke's films and covers a partially unexplored area. (The situation is rapidly changing; at least six more books on Haneke's cinema have been or will be published in 2009 and 2010). However, it is not without flaws. Wheatley suggests that ethical spectatorship arises primarily from the formal characteristics of the films, which is a just observation. Nevertheless, one may need to acknowledge the moral concerns of the narrative as well. Detailed discussion of several important scenes would have been revelatory in this sense: the scene in which the parents break the little girl's aquarium in spite of her pleadings in *The Seventh Continent*; or Benny's murder of his impromptu friend in *Benny's Video*; or the possibly hopeful ending of *Code inconnu: Récit incomplet de divers voyages* (Code Unknown, 2000). Narrative and form cannot be easily divorced in the process of moral questioning.

Terminology is, at times, confusing. "First generation" and "second generation" modernism relate respectively to filmmakers such as Chantal Akerman and Jean-Luc Godard. However, although Akerman belongs to a generation that is chronologically younger than Godard's, her film—*Jeanne Dielman, 23 Quai du Commerce, 1080 Bruxelles* (1975)—was made after Godard's *Le Vent d'est* (1970).

Finally, more careful proofreading by the publisher would have  
*continued on page 23*

# WOMEN, SCIENCE, AND A NEW MEDIUM



Maria Rentetzi. *Trafficking Materials and Gendered Experimental Practices: Radium Research in Early 20th Century Vienna*. New York: Columbia University Press, 2009. 316 pp. Cloth, ISBN: 978-0-231-13558-0, \$60. Electronic version free at [www.gutenberg-e.org](http://www.gutenberg-e.org).

In recent years, “digital humanities” has become a catch phrase. Authors and agencies, including the National Endowment for the Humanities, the American Historical Association, and various academic presses, have become increasingly concerned with the small number of sales and the cost of scholarly publications. With the advent of electronic books (e-books) and the affordability and flexibility of digital media, there has been increased emphasis on exploring what technology has to offer historians. I should stress, however, that the goal of digital humanities is not just to make scholarly work more easily available and cost effective. For example, some projects examine the heuristic and pedagogical possibilities afforded by electronic media, while others facilitate individual research and access to archival collections.

The e-book I was asked to review is part of this broader movement, a collaborative initiative between Columbia University Press, the American Historical Association, and the Andrew W. Mellon Foundation to publish award-winning monographs by junior scholars electronically. (For more information visit: [www.gutenberg-e.org](http://www.gutenberg-e.org)). Although I also received a traditional hard copy of Maria Rentetzi’s *Trafficking Materials and Gendered Experimental Practices*, there were significant differences between the print and electronic versions. While the print copy included the complete text, endnotes, bibliography, and an appendix with the tables referred to in the text, the e-book contained interactive content, meaning that the table of contents and chapter references were embedded and linked to the document so that one could toggle back and forth between chapters, individual pages, and endnotes. The e-book also contained embedded illustrations and figures, tables, and links to additional on-line information not available in the print copy.

In this work, Rentetzi analyzes the participation of female scientists in the multidisciplinary study of radium, a radioactive material used in physics, chemistry, medicine, and industry in the early twentieth century. In this thoughtful, occasionally disconnected narrative, Rentetzi ambitiously argues that the “biography of radium,” examined from the point of view of the men and women working at the Institute for Radium Research in Vienna, demonstrates that there existed

different experimental cultures shaped by gender, infrastructure, and the changing social and political landscape of Austria. She compellingly argues that women were taken seriously as physicists at the Radium Institute. Many historical studies have shown that women participated in science as computational assistants or observers in the early twentieth century, especially in mathematics and astronomy. Rather than pushing women to the periphery or making them ancillary characters in the history of nuclear physics, Rentetzi shows that highly educated women guided their own scientific research. In stark contrast to other European research centers, such as the Cavendish Laboratory in Cambridge, England, women were active leaders, innovators, and participants in the study of radioactivity in Vienna during this period.

More specifically, taking a sociological approach, Rentetzi begins by providing an overview of the history of radium. She argues by following radium, from its discovery and extraction to the study of its properties and its medical and industrial applications, that a unique narrative about women in science emerges. The first half of this book paints a broad picture of the study of radioactivity and the history of women in graduate education in Austria. With each chapter the sphere of Rentetzi’s study becomes smaller, more nuanced, and increasingly technical. It quickly descends into a specialized study and assumes that the reader has knowledge of the relevant historical literature and the physics of the period.

Considering the architecture and organization of the University of Vienna and the Institute for Radium Research, Rentetzi analyzes radium laboratory culture and the effects of funding and political changes on the institute’s research in the early twentieth century. Given that one of the goals of this work is to show that there existed gendered experimental practices, there is little discussion of the actual methods used by physicists. Instead, emphasis is placed on the documented interactions between the men and women of the institute as compared to other research laboratories and contexts. Her narrative culminates in an analysis of the controversy between experimentalists in Cambridge and Vienna in the 1920s over the development and reliability of a new instrument called a scintillation counter, which produced visible light in response to the passage of a particle emitted during radioactive decay. Rentetzi especially considers the gender differences between the Cambridge and Viennese laboratories. She examines the scientific approaches of James Chadwick, the British experimental physicist who discovered the neutron and visited the Radium Institute in 1927, and Hans Petterson, the Swedish physical chemist in charge of radium experiments at the Radium Institute. In particular, she focuses on the different attitudes they expressed towards women in science, Petterson treating them as colleagues, while Chadwick viewed them as “counters” of radioactive particles rather than autonomous scientists.

Her study concludes with a discussion of how events in the 1930s affected the study of radioactivity and women’s ability to practice science in Vienna. In particular, following the career of Marietta Blau, who was nominated by Erwin Schrödinger for a Nobel prize in physics in 1950 along with her colleague Hertha Wambacher for their novel contributions to the experimental study of radioactivity, Rentetzi examines the difficulties Viennese female physicists faced during and after World War II. Although this book starts out strong, providing a thought-provoking framework, it ends abruptly, leaving the reader with unanswered questions about the fate of radium and the Radium Institute.

This e-book demonstrates that female scientists held respected positions in the physical sciences in Vienna. I found it easy to read on a computer screen and appreciated having access to figures and tables not included in the print copy. I also welcomed the ability to access other references and on-line sources for further information while I was reading. It is not clear, however, whether e-books will withstand the test of time given the transitory nature and upkeep of websites. Although the scope of this work occasionally disrupts the narrative, this monograph is a welcome addition to gender studies and the history of early twentieth-century physical sciences.

A. A. Fisher  
*History of Science and Technology*  
*University of Minnesota, Twin Cities*



# HOT OFF THE PRESSES

- Holly Case. *Between States: The Transylvanian Question and the European Idea during World War II*. Stanford: Stanford U. Press, 2009. 349 pp., tables, illus., maps. Cloth, ISBN: 9780804759861, \$60.
- Maria Bucur. *Heroes and Victims: Remembering War in Twentieth-Century Romania*. Bloomington IN: Indiana U. Press, 2009. 352 pp., illus., maps. Cloth, ISBN: 978-0-253-35378-8, \$75; paper, ISBN: 978-0-253-22134-6, \$27.95.
- Bertrand Michael Buchmann. *Österreicher in der Deutschen Wehrmacht: Soldatenalltag im Zweiten Weltkrieg*. Vienna: Böhlau, 2009. 319 pp., illus. Cloth, ISBN: 978-3-205-78444-9, € 24,90.
- James Ramon Felak. *After Hitler, Before Stalin: Catholics, Communists, and Democrats in Slovakia, 1945-48*. Pittsburgh: U. Pittsburgh Press, 2009. 280 pp. Cloth, ISBN: 9780822943747, \$50.
- Jaroslav Pánek and Oldrich Tuma, eds. *A History of the Czech Lands*. Prague: Karolinum Press, 2009. 750 pp., illus., maps. Paper, ISBN: 9788024616452, \$48. Dist. U. Chicago Press.
- Cynthia Paces. *Prague Panoramas: National Memory and Sacred Space in the Twentieth Century*. Pittsburgh: U. Pittsburgh Press, 2009. 309 pp., illus., maps. Cloth, ISBN: 9780822943754, \$65; paper, ISBN: 9780822960355 \$27.95.
- Marianne Hirsch and Leo Spitzer. *Ghosts of Home: The Afterlife of Czernowitz in Jewish Memory*. Berkeley, CA: U. California Press, 2010. 362 pp., illus., maps. Cloth, ISBN: 978-0-520-25772-6, \$39.95.
- Maria Benediktine Pagel. *Die kk (kuk) Hofsängerknaben zu Wien 1498-1918*. Vienna: Böhlau, 2009. 335 pp., illus. Cloth, ISBN: 978-3-205-78343-5, € 39.
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# Fulbright Awards to Austria, 2011-12: *Advance Planning is the Key*



2009-10 Fulbright scholars at Melk Abbey. On the right, wearing sunglasses, Lonnie Johnson. Photo courtesy Austrian Fulbright Commission.

The purpose of the flagship academic exchange program of the United States is to promote “mutual understanding between the people of the United States and the peoples of other countries.” This year the Fulbright Program in Austria will be celebrating the sixtieth anniversary of its inception. The program was established in 1946 under legislation introduced by Senator J. William Fulbright from Arkansas, and on June 6, 1950 representatives of the governments of Austria and the United States signed a bilateral agreement that established a binational commission to manage the exchange of students and scholars. To date over 5,000 Austrians and Americans have participated in the program that has almost 300,000 alumni from 155 countries.

Under the auspices of the U.S. Student Program, the Austrian Fulbright Commission annually offers up to eight research grants (including jointly sponsored awards at the Diplomatic Academy Vienna and the IFK) and up to twelve study grants combined with English language teaching assistantships. Applicants whose projects require full time research, usually graduate students and PhD candidates, are encouraged to apply for full time study grants. Recent college and university graduates may apply for research grants, contingent upon their project proposals; however, they are generally advised to apply for study grants combined with teaching assistantships at secondary schools in university cities.

Due to the lead times involved, advance planning is one of the keys to a successful Fulbright application. There are Fulbright advisors on most campuses. Applications for Fulbright grants are handled by the Institute of International Education (IIE), [www.iie.org](http://www.iie.org), in New York City and

accepted between May 1 and early October each year for the following academic year.

The Council for International Exchange of Scholars (CIES), [www.cies.org](http://www.cies.org), is responsible for handling the applications for the U.S. Scholar Program for faculty and professionals. These are due on August 1 each year. There are a wide variety of opportunities for American scholars and scientists to teach and pursue research in Austria. The Austrian Fulbright Commission co-sponsors Fulbright Visiting Professors in Vienna (University of Vienna, University of Economics and Business (Wirtschaftsuniversität), and the University of Natural Resources and Applied Life Sciences), Graz, Linz, Klagenfurt, Salzburg, and Innsbruck, along with a recently established Fulbright visiting professorship in the natural sciences affiliated with NAWI-Graz: a center jointly organized by the Karl Franzens University Graz and the Technical University Graz. The Fulbright-Kathryn and Craig Hall Distinguished Chair for Entrepreneurship in Central Europe is an award sponsored by the former U.S. ambassador to Austria and her husband and hosted by the University of Economics and Business in Vienna.

Additional jointly sponsored awards are the Fulbright-Diplomatic Academy Visiting Professor of International Relations; Fulbright-IFK Visiting Fellow in Cultural Studies; the Fulbright-Freud Visiting Scholar in Psychoanalysis, the Fulbright-quartier21/MQ Artist in Residence, and an Austrian-Hungarian Joint Research Award (2 months Austria, 2 months Hungary) that is nicknamed the “Habsburg Award.”

The Austrian Fulbright Commission also has

an annual special American Studies award that rotates from university to university in Austria (Vienna in 2011-12; Salzburg in 2012-13) and offers two “open to all disciplines” awards, which allow American scholars and scientists to custom design awards based on invitations by and collaboration with Austria host institutions. (Short-term grants ranging from two to six weeks also can be negotiated under the auspices of the Fulbright Specialists Program on the same collaborative basis. Consult the CIES website for details.)

The Austrian Fulbright Commission is also responsible for managing applications from U.S. citizens for the Austrian Ministry of Education, the Arts and Culture’s English Language Teaching Assistantship Program. This program annually provides over 100 U.S. college and university graduates with opportunities to work at secondary schools throughout Austria. U.S. teaching assistants are assigned to one or two Austrian schools and assist teachers of English in classroom instruction thirteen hours per week. In addition to a monthly salary that is sufficient to cover living costs, teaching assistants are enrolled in a comprehensive health insurance program. Applicants are required to have at least a B.A. degree and be conversant in German. Prospective teachers of German or TESOL and/or graduates with a documented interest in Austrian studies are particularly encouraged to apply. The annual deadline for applying is January 15 for the following school year (October-May). Visit [www.fulbright.at](http://www.fulbright.at) for more information.

*Lonnie Johnson, Executive Director  
Austrian-American Educational Commission*

# Fall at Wirth Institute brings new programs, activities

The fall of 2009 marked the expansion of the Wirth Institute's regular lecture series. Joining the endowed Holocaust Lecture series established in 2004, Brandeis University's Antony Polonski formally launched the Institute's new "Tova Yedlin Lecture Series" on the history of Central and East European Jewry prior to the Holocaust with a lecture entitled "The Failure of Jewish Assimilation in the Polish Lands in the Nineteenth Century and Its Consequences" on September 11. The Institute has also committed to support an annual art history lecture series on Central European themes in the University of Alberta's Department of Art and Design from its own Wirth Endowment. This year's lecturer on November 2 was Tag Gronberg of the University of London, speaking on "The Viennese Café and fin-de-siècle Culture."

The Institute mounted two major international conferences at the University of Alberta this past fall. On September 11-12 scholars from Canada, the U.S., Britain, Germany, Ukraine, Hungary, Romania, and Serbia gathered to take an interdisciplinary look at "Eastern Christians in the Habsburg monarchy." The conference included papers on all aspects of sacral culture, including architecture, music, painting, embroidery, carving, and metalworking, as well as on confessional politics and the politics of confession. While scholarly work on the Habsburg Empire has tended to focus either on individual crownlands, such as Bohemia or Galicia, or on politics as viewed from the centers, Vienna and Budapest, this conference sought to address the large middle ground between the center and the local. Papers dealt with both Orthodox and Greek Catholics within the monarchy during the entire Habsburg period, and brought together scholars working on a large swath of territory from Galicia to Bukovina, Transylvania to Voivodina, and Slavonia to Bosnia. The conference included a special concert of Ukrainian ecclesiastical music, mounted by the Institute at St. George's Ukrainian Catholic Church in Edmonton, featuring the parish choir of that church.

Three weeks later, on October 2-3, the Institute, in cooperation with the University of Innsbruck, mounted a conference entitled "Emperor Maximilian I (1459-1519): Perceptions, Transfers, Comparisons," which marked the 550th anniversary of the birth and 490th anniversary of the death of this famous Habsburg emperor. Participants from Canada, the U.S., Austria, Germany, and Russia attempted to shed new light on various aspects of the emperor's reign. The conference was part of a larger Maximilian project, which will be published shortly in cooperation with the Wirth Institute.



*Signing of the agreement with the Franz Schubert Institute. From left to right: Erika Adensammer, Mayor of the City of Baden; Deen Larsen, Director, Franz Schubert Institute; Carl Amrhein, Provost and Vice-President Academic, University of Alberta; Franz Szabo, Director, Wirth Institute.*

2009 was also the "Year of Haydn" at the Wirth Institute, commemorating the 200th anniversary of the death of the great Austrian composer. On the scholarly side the Institute cosponsored a major international conference, "Celebrating Haydn: His Times and His Legacy," with York University in Toronto on 6-9 August, which included recitals by Malcolm Bilson and by the Penderecki String Quartet. The conference brought together 38 musicologists from around the world, analyzing various aspects of the composer's works. On the musical side the Institute hosted the Lafayette String Quartet in an all-Haydn concert at the University of Alberta on November 15 and cooperated with some of its usual partners: the Alberta Baroque Ensemble for an all-Haydn concert on October 25, and the University of Alberta Symphony Orchestra and Chorus for a performance of Haydn's oratorio *The Creation* on November 5.

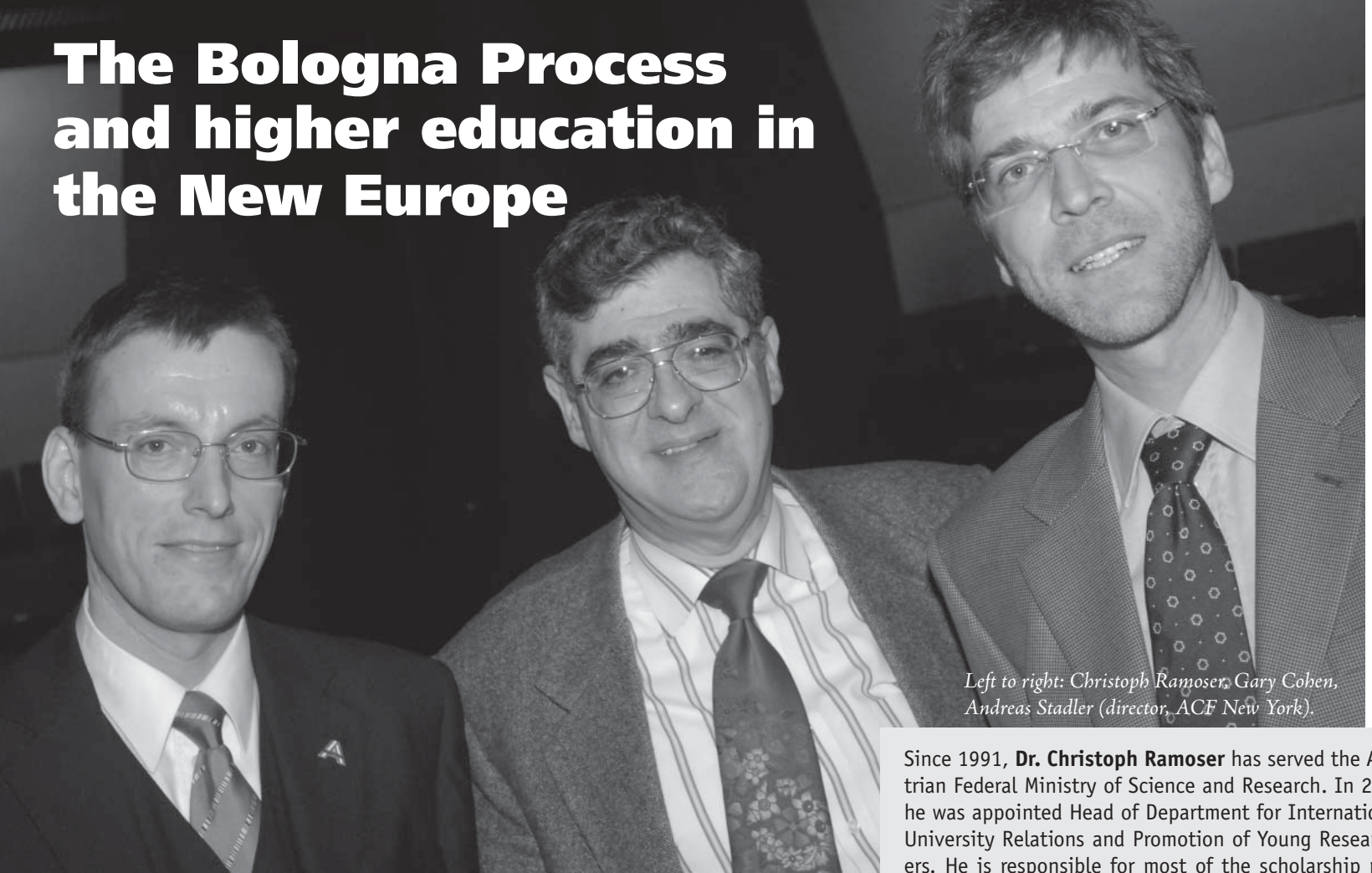
The Institute was particularly gratified to be the beneficiary of another major donation in 2009. One of the local Austrian societies in Edmonton, the Johann Strauss Foundation, decided to transfer all its assets in the amount of \$225,000 to the Institute, which will now use this new endowment to subsidize music scholarships for Alberta students wishing to study in Austria. In line with this new responsibility the Institute has taken the lead to establish a new institutional relationship with the Franz Schubert Institute in Baden bei Wien, the world's leading training center for the German *Lied*. The Director of the Schubert Institute will hold annual master classes at the

University of Alberta, while the summer course offered at that school will now have official University of Alberta credit, which will be transferable to all other North American universities. The formal signing of this agreement took place in Baden on July 19. A particular highlight of the ceremonies surrounding the signing was the singing of Mozart's famous "Ave Verum Corpus" motet by the students of the Schubert Institute at St. Stefan's parish church in Baden, which was composed by Mozart at this church, accompanied by the historical organ on which the composer had played. Deen Larsen, the Director of the Schubert Institute, held master classes at the University of Alberta on October 28 and 29.

Also this past summer, the Wirth Institute renewed its agreement with the Hungarian Ministry of Education, which provides for an annual Hungarian doctoral student intern at the Institute, and laid the groundwork for a future visiting professorship program from Hungary at the University of Alberta. The cultural program of the Institute in the fall semester included a recital by the famous Czech saxophonist, Felix Slovaček, accompanied by Boris Krajný on the piano, in cooperation with the local chapter of the Czech and Slovak Society for the Arts and Sciences (SVU), and was rounded out by the Institute's annual Christmas concert, "Silent Night," which features soloists and Central European community choirs from Edmonton and Calgary.

*Franz A.J. Szabo  
Director, Wirth Institute  
University of Alberta, Canada*

# The Bologna Process and higher education in the New Europe



Left to right: Christoph Ramoser, Gary Cohen, Andreas Stadler (director, ACF New York).

## a conversation with **Christoph Ramoser**

story &  
photo by  
Daniel  
Pinkerton

Since 1991, **Dr. Christoph Ramoser** has served the Austrian Federal Ministry of Science and Research. In 2001 he was appointed Head of Department for International University Relations and Promotion of Young Researchers. He is responsible for most of the scholarship programs funded by the ministry and for the various Austrian Centers all over the world. Last fall, he paid a visit to CAS. While he was here, *ASN* talked with him about scholarship and educational reforms.

governments made this difficult. Since 1989, the former Soviet-controlled countries have had to learn new methodologies of research and teaching. It differs from field to field; the sciences were not so strongly influenced by communist policies. But if you're changing the humanities or social sciences, it's a tremendous challenge because you have to change people's habits. In our neighboring countries, such as the Czech Republic or Hungary, the new generation of scholars—PhDs, postdocs, younger professors—is more divorced from the approaches of fifty years ago, as taught by their grandparents. These scholars try to remain distanced from a political interpretation of all historic things, and that is a very impressive development. But it takes time—generations of faculty and students.

**ASN:** *That's an interesting segue into talking about the Bologna Process, in which both the former East Bloc countries and the Western countries worked together to find a common structure for higher education. Is it too easy to say it's following an American model?*

**CR:** At first glance, the Bologna structure, with its PhD, master's, and bachelor's degrees is similar to the Anglo-American system. But although the names are identical, the structure will be different because the system on which these academic circles are based is different. In Europe you have a traditional secondary school, the *Gymnasium*, and this is very different from the American system of high school and college. In the end, we decided to go to a three-year (and, in some cases, four-year) bachelor's degree and a two-year master's. It's different from the American system, which has a four-year bachelor's and one- or two-year master's degree. Also, during the Bologna Process the European system decided to go to credit systems based on the workload of the student, and not on the contact hours with the professors or the university staff.

**ASN:** *You were educated at the University of Vienna.*

**CR:** Yes. I did a doctorate in history, and my specialization was Central and East European history. So my teachers were Professor Haselsteiner, Professor Suppan, Professor Plaschka, Professor Leitsch. My training as a historian led me to the Ministry of Science and Research, because in the early 90s, when the Iron Curtain was broken down, there was a need for people with knowledge of Central and Eastern Europe. This was the Busek era. He wanted people with my background, so this was my path to the ministry. In fact, I was hired before I finished my doctorate.

**ASN:** *Were you working strictly with the former East Bloc countries?*

**CR:** Yes, in my first four to six years I was responsible only for Central and East European operations. If you were at the universities, it was an impressive time because Busek was a minister who had a clear vision, there was funding, and it was a big challenge because everything was in the process of changing. It was a wonderful time.

**ASN:** *And now many of the countries you worked with are EU members, which brings a different set of challenges than you had in the early 90s.*

**CR:** Of course. The educational and research systems of these countries have changed tremendously during the last twenty years. Now, some of these countries had lagged behind Western Europe for many decades, and although they attempted to modernize after World War II, the communist

**ASN:** *That's a big change.*

**CR:** And an important one, because a number of representatives of universities on both sides of the Atlantic were worrying about how to translate the European ECTS credits to the American credit systems. Many different solutions were proposed. This seemed the best. Of course, in the end it really comes down to cooperation and networking. The question you always have to answer is, "Is this bachelor's degree equal to my school's, or not?" You can only know if the institutions have some kind of cooperation and contact. If you have never heard of the University of Klagenfurt, then you have no idea what the quality of an education is there. But if you have close contacts, you can say, "I know professors there, and I know how rigorous this university is." Then you know the value of the credits the student is getting. So I want to stress that the Bologna Process makes the situation easier, but it cannot solve all the problems raised by the increasing mobility of students.

**ASN:** *Structural reform can only carry you so far.*

**CR:** Yes. But remember, it's only been ten years since we began the Bologna Process. That might sound like a long time, but in the history and development of the universities it's no time at all. In Austria, we made some mistakes in implementing Bologna. It's a process of trial and error to discover the right way to handle this.

**ASN:** *The most recent report on the Bologna Process said that Austria is now something like 90 per cent compliant. What does that mean?*

**CR:** This says, on one hand, a lot and, on the other hand, nothing. If you have particular legal structures in place, you are 100 per cent compliant. Yet if you look at the list of countries with 100 per cent compliance, you find countries like Kosovo and Albania. Yes, the structures have been put in place; but in reality, at some of these universities nothing has changed during the past decade.

**ASN:** *How can this be?*

**CR:** As I said earlier, the quality of students and faculty are what really counts; a good structure simply allows them to reach their potential. We know in Austria that implementing the Bologna system is fine in theory, but we also know that our institutions of higher education made mistakes in the first phase. For example, in some study fields—for example, law—the faculty said, "We're not sure a three-year bachelor's degree will work." After discussions and further structural changes, this field was allowed to have a four-year bachelor's program. Frankly, the Bologna Process wanted every country to reform their higher education system by 2010, and this was an impossible goal. Still, it was good to create this kind of pressure to change the system. Otherwise it would take fifty years. (*laughs*)

**ASN:** *Just like the United States, Europe has budgetary woes. Does that affect the speed at which the Bologna reforms can take place? Does it compromise the kinds of reforms you can make?*

**CR:** Changing the system involved additional costs at the beginning, but only because we had to have both systems running parallel as the old one was ending and the new one was starting. On the other hand, the universities began trying to make students finish their studies much faster than in the past.

**ASN:** *A student used to be able to take a long time if s/he wanted to.*

**CR:** Tuition used to be free, so you could take as long as you wanted to get a degree. This cost the state a lot of money. It didn't matter so much when the economy was better, but now it does. In Austria, students are now protesting against the Bologna process, or so they think. In fact, they are protesting against the 2003 university act in Austria, which made universities more autonomous and responsible for their budgets. The universities have to change over to the Bologna system, and they have to budget—they can't run a deficit. In addition, we have a large number of students coming from Germany to study in Austria. That means the number of beginners in

some fields increased more than 100 per cent. So the students' unhappiness is really caused by many things, not just the Bologna Process.

**ASN:** *If I remember correctly, part of the Bologna Process also has to do with research, postdocs, and young scholars. Am I right?*

**CR:** The Bologna reforms connected with research say that a PhD program is the last part of a student's education, but it's also the first step of his or her research career, so you can call PhD students junior scholars. In Austria, for example, now that the Bologna PhD system is in place there is more structure, education, and research. Student researchers also work more in teams, rather than stand-alone doctoral research like we did twenty years ago. They learn collaborative and social skills, they learn about grant writing and grant management, and they learn how to present themselves at a conference or a seminar. This is a huge change. We in Austria have also changed the law to allow a PhD dissertation to be written in a foreign language. In former times that was forbidden—it had to be in German. In addition, since the beginning of July, Austrian universities have been allowed to have a qualitative entrance system at the master's and PhD level. They no longer have to take every student, as in the past. This opens the way to say, "Every year, we'll admit twenty students in this field, or ten or five in another field—but we, the university, can now take a limited number of high-quality students." This makes a big difference in the quality of the programs.

**ASN:** *What's the next step? What happens when these reforms are fully implemented?*

**CR:** Next, we have a big European-wide discussion. How do we keep these talented, well-educated PhDs in the academic system? Industry and the university system both need researchers, and there is a big discussion about how to hold the upcoming generation of scholars and teachers in the system. How can we get more scholarship or fellowship programs, more research funding, and open existing programs for young researchers? The European Research Council was established not long ago. It offers, for example, seed money for young scholars for five years. They get a research budget of 1.2 or 1.4 million euros so that they can establish their own research group, have an opportunity to take the first step in their research career, and pursue their own research agendas. It's not a part of the Bologna reforms, but it fits very well with them. I see this as another tremendous change in the system, and to come back to the beginning, it's a very big—perhaps a little too big—challenge for the new member states of the EU in Central and Southeastern Europe, because if you want to increase the number of PhDs and PhD students on a higher level, you have to fund them. This will be difficult in countries like Bulgaria, Romania, and even Hungary at the moment. It is difficult for them to keep their young scholars in the university system.

**ASN:** *Here in the US, humanities research is frequently not well-funded. Is your ministry taking steps to make sure that we have a future generation of humanities researchers as well as natural science and medical researchers?*

**CR:** All the funding programs financed by our ministry are open for all various fields, from humanities to medicine and technical sciences. The rate of acceptances for applications from the humanities is a little bit higher than medicine or the technical sciences, but the absolute number of applications is much lower. On the way to Minneapolis, I read that the number of grant applications from the humanities is more or less equal to the number of applications in the medical field. But the humanities have many more teachers, students, and faculty than medicine. Only about 30 per cent of our humanities scholars apply for funds. But we are training the new young scholars to be more assertive and skillful at applying, and our new university system focuses more on scientific innovation. The new generation of faculty in the fields of history, languages, or sociology, whatever, is much more interested in getting those funds; and they will get them. Of course, the dollar amounts might not be the same. After all, "paper and pencil scientists," as humanities scholars are sometimes called in Europe, can often do their research with less money because most of them do not need expensive

*continued on page 25*

## Habsburg Medieval, Habsburg Modern

On Saturday, January 9, 2010, the Executive Committee of the Society for Austrian and Habsburg History met for its annual meeting at the American Historical Association conference in San Diego. In attendance were committee members Joseph Patrouch, David Mengel, Maureen Healy, and ex officio members Gary Cohen and Franz Szabo. This year Marsha Rozenblit finishes her five-year service on the committee, and we will be announcing a new member in the coming months. As an affiliate group of the American Historical Association, the SAHH serves a number of functions. It offers advice to the editors of the *Austrian History Yearbook* and facilitates and sponsors Austrian and Habsburg-related panels at three conferences: the AHA, the German Studies Association (GSA) and the American Association for the Advancement of Slavic Studies (AAASS).

Europe seemed to be very much on the periphery at this year's AHA convention. At times during the four-day event, Europeanists were seen wandering the hallways in search of panels that might be of "continental" interest. Habsburg scholars were pleased to find, among others, one panel on "The Identity of the Tyrol: A Borderland of Mountains, Valleys, and Passes" and another on "Mediterranean Modern: Global Currents, Local Encounters" that included work on the Adriatic.

In addition to sponsoring panels at these national conventions, the SAHH is interested in fostering conversation among scholars

working on different time periods. David Mengel, a historian of medieval Europe at Xavier University, is the newest member of the SAHH executive committee. He is presently working on a book manuscript about religion, space, and power in Prague during the reign of Emperor Charles IV (r. 1346-78). Perceiving a gap in familiarity among scholars working on the medieval and modern periods, I asked him for his thoughts.

He replied that there are a number of reasons why this gap might exist. Medievalists "tend to go to different conferences, read different journals, and identify ourselves differently." He suspects that this reflects the structures and traditions of the study of the Middle Ages in North America. "There are not so many of us, and we tend to need similar training—to work, for example, with medieval Latin manuscripts. Partly for those reasons, medievalists are a bit like classicists, I suppose, in that many of us tend to identify ourselves first of all by a common time period, then by disciplinary perspective (such as history), and only then by geographical area of interest." Mengel, who earned his doctorate in a medieval studies program, adds that academic structures (graduate programs, job advertisements) also reinforce the organization of the field.

Of course, medieval and modern political divisions and categories of analysis do not match up neatly, and this raises questions about what to call the things we ostensibly study in common. Here, Mengel explains, "None of the modern categories, themselves often messy, work well for

the Middle Ages. Medieval Bohemia belonged to Latin Christendom and the Holy Roman Empire, but of course also had both Czech and German-speaking inhabitants. Unlike modern Bohemia, it was not yet either Austrian or Habsburg."

One way to rethink some of the connections among medieval and modern historiographies would be to focus less on the divide, and to pursue rather the "continuities within European culture between 1000 and 1800, a period some have referred to as 'old Europe.'" Mengel concludes, that "of course medieval historians interested in historiography have long recognized that the narratives that established and still influence our field are nearly all products of the 19th and 20th centuries. So there is certainly plenty for us to talk about together!" Mengel's own current research on medieval Prague, organized around the concept of space, will likely be of genuine interest to historians working on modern urban space and culture. His article in the next issue of the *Austrian History Yearbook* offers a glimpse of what his project attempts.

Proposal deadlines have passed for the next round of conventions (GSA and AAASS 2010, and AHA 2011). We encourage those who have ideas for future panels or papers to contact the SAHH for assistance and potential sponsorship. Please contact me at healy@lclark.edu.

Maureen Healy  
Executive Secretary, SAHH

## AAASS announces 2010 book prize deadlines

The American Association for the Advancement of Slavic Studies 2010 book prizes share the following eligibility rules (additional rules for each prize follow below): The book must have been published in the calendar year 2009; the book must be a monograph, preferably by a single author, or by no more than two authors; policy analyses, however scholarly, cannot be considered; textbooks, collections, translations, bibliographies, and reference works are ineligible. All include cash prizes. Authors must send one copy of the monograph to each member of the prize committee and one to the central AAASS office *clearly marked with the name of the prize competition*. Names and addresses of AAASS and the committee members may be found at [www.fas.harvard.edu/~aaass/prizes](http://www.fas.harvard.edu/~aaass/prizes), along with other information. Except where noted, *books must be received by May 7*.

**The Wayne S. Vucinich Book Prize** is awarded

annually for the most important contribution to Russian, Eurasian, and East European studies in any discipline of the humanities or social sciences published in English in the United States.

**The University of Southern California Book Prize in Literary and Cultural Studies**, sponsored by the Department of Slavic Languages and Literatures at USC, is awarded annually for an outstanding monograph published on Russia, Eastern Europe, or Eurasia in the fields of literary and cultural studies in the previous calendar year. Authors may be of any nationality as long as the work is originally published in English.

**The Reginald Zelnik Book Prize in History**, sponsored by the Institute of Slavic, East European, and Eurasian Studies at the University of California, Berkeley, is awarded annually for an outstanding monograph published on Russia, Eastern Europe, or Eurasia in the field of history.

Authors may be of any nationality as long as the work is originally published in English.

**The AAASS Davis Center Book Prize** in Political and Social Studies, established in 2008, and sponsored by the Kathryn W. and Shelby Cullom Davis Center for Russian and Eurasian Studies at Harvard University, is awarded annually for an outstanding monograph published on Russia, Eurasia, or Eastern Europe in anthropology, political science, sociology, or geography. Authors may be of any nationality as long as the work is originally published in English. *Deadline: May 8*.

**The AAASS Marshall Shulman Prize**, sponsored by the Harriman Institute of Columbia University, is awarded annually for an outstanding monograph dealing with the international relations, foreign policy, or foreign-policy deci-

*continued on next page*

The theme of this year's Salzburg Festival, the final one featuring Jürgen Flinn as artistic director, is "Where God and Man Collide, Tragedy Ensues." The concept centers around the idea of tragedy as the Greeks conceived it.

As Michael Köhlmeier writes, "Where god and man collide, tragedy ensues. And moreover: a human being's tragedy—thus the myth will have it—is only rarely the consequence of his own actions . . . the cruelty of tragedy is that it does not punish the one who caused it, not even the one who prolonged it, but mostly an innocent person who breaks down under the weight of his ancestors."

Thus, the festival is offering a slate of works



# SALZFEST 2010

"WHERE GOD & MAN COLLIDE, TRAGEDY ENSUES"

based on classical (mostly Greek) mythology. The operas will include the world premiere of contemporary composer Wolfgang Rihm's *Dionysius*, based on text by Nietzsche, as well as new productions of Gluck's *Orfeo ed Euridice* and Strauss' *Elektra*. Klaus Maria Brandauer will play the title role in Sophocles' *Oedipus at Colonus*, and Sunnyi Melles will star in Racine's *Phaedra*.

Some plays and operas with what Flinn calls more contemporary mythology will also be included: director Bartlett Sher's brilliant production of Gounod's *Roméo et Juliette* (listed as a new production, but the only new feature seems to be that Anna Netrebko will sing Juliette), Mozart's *Don Giovanni*, and Claude Schmitz's new play *Mary, Mother of Frankenstein*.

The concert program seems to be a bit more adventurous than 2009 in its repertoire. Yes, there will be plenty of Beethoven, Brahms, and Mozart, but musicians have chosen to play more contemporary pieces, including lots by Rihm, this summer's composer-in-residence. Individual musicians who will perform include pianists Evgeny Kissin, Martha Argerich, Maurizio Pollini, Andreas Schiff, and Kristian Zimerman;

violinists Hilary Hahn, Anne-Sophie Mutter, and Gidon Kremer; and vocalists Karita Mattila, Matthias Goerne, Rolando Villazón, and Angelika Kirschlager. Ensembles will include the Berlin Philharmonic, Vienna Philharmonic, Klangforum Wien, Hilliard Ensemble, and many others. Look for our review in the fall. ❖



Top to bottom: Dr. Helga Rabl-Stadler, president of the Salzburg Festival (photo: Luigi Caputo); Actor Klaus Maria Brandauer, who will play the title role in *Oedipus at Colonus*; and pianist Evgeny Kissin, who will give two recitals.

## AAASS book prizes from page 22

sion-making of any of the states of the former Soviet Union or Eastern Europe. Authors must be American scholars or residents of the U.S. *Deadline: May 8.*

**The AAASS Ed A. Hewett Book Prize**, sponsored by the National Council for Eurasian and East European Research (NCEEER), is awarded annually for an outstanding publication on the political economy of the centrally planned economies of the former Soviet Union and East Central Europe and their transitional successors.

**The Barbara Jelavich Book Prize**, sponsored by

Charles Jelavich, is awarded annually for a distinguished monograph published on any aspect of Southeast European or Habsburg studies since 1600, or nineteenth- and twentieth-century Ottoman or Russian diplomatic history. Authors must be scholars who are citizens or permanent residents of North America.

**The AAASS/Orbis Books Prize for Polish Studies**, sponsored by Mr. and Mrs. Kulczycki, owners of the Orbis Books Ltd. of London, England, is awarded annually for the best book in any discipline, on any aspect of Polish affairs. Only works originally published in English, outside of Poland, are eligible. ❖

## Michael Haneke from page 15

eliminated some of the awkward grammatical choices that are difficult to avoid completely in such projects.

*Michael Haneke's Cinema* supplies thought-provoking answers to the questions Haneke refuses to answer. The key is to keep asking questions. In spite of its omissions, the book remains necessary for anyone interested in the contribution of moral philosophy to the spectator's ethical positioning.

Monica Filimon  
Comparative Literature  
Rutgers University

# Radomír Luža, 1922-2009

On November 24, 2009, the world lost a great historian and a living embodiment of Czech history when Radomír Luža died at the age of 87 in Blue Bell, Pennsylvania, where he retired in 1993 after a long career as a gifted teacher and researcher at Tulane University in New Orleans.

He finally had the leisure to write his memoirs—a project that must have been at the back of his mind during his entire adult life. *The Hitler Kiss* (2002), the book he coauthored with his student and colleague Christina Vella, became “a memoir of the Czech resistance.” It was not your conventional memoir, summarizing a rich life, but rather a lively history of the Czech resistance against the Nazi occupation of his homeland. Did he mean to suggest to his many admirers like myself that nothing in his subsequent life was as dangerous, exciting and important—and yes *heroic*—as his almost four years underground escaping the Nazis and then, towards the end of the war, killing them? Luža was constantly on the run, one step ahead of the *Gestapo*, trying to find kind Czechs who would give him shelter and feed him for a few weeks at a time. He hung on to dear life in stables, in cellars, and sharing holes dug by Soviet POW escapees. The Nazis were quick to torture and kill the resistance fighters they managed to snatch (administer “the Hitler kiss,” hence the title of the book).

Of course, one reason Luža’s scholarly *History of the Austrian Resistance* (1984, German 1985) is written with such authority is that he personally experienced the tortuous life underground—the dangers, exhilaration, and letdowns after the war characteristic of the resistance throughout Europe. In *The Austrian Resistance* he makes no bones about considering only those who actively fought the Nazis in the underground over a long period of time as the “real resistance.” For him the passive forms of *Resistenz* did not qualify. When a student in Karl Roider’s class at LSU asked him at what point a person should join the resistance, Luža answered: “When a foreigner enters your country uninvited and carrying a weapon, you have to kill him.”

For my personal education as a scholar of contemporary Austrian history this book was a revelation. From my studies at the University of Innsbruck I was steeped in the postwar mythology of Austria as “Hitler’s first victim” and the brave contributions of the Austrian resistance to Austria’s liberation proffered in the official *Rot-Weiss-Rot Buch* of 1946. Luža’s *Austrian Resistance* quickly cured me of such notions. He was not beholden to the official “victim’s doctrine” and gave ample credit to the Communist resistance in Austria, basing his conclusions on a massive quantitative analysis of 3,000 Austrian resistance fighters.

Luža’s earlier book *Austro-German Relations in the Anschluss Era* (1975) is equally devoid of pieties. It is an early study of the polycratic Nazi state. He documented the *Ostmärkers’* difficult assimilation to German domination, regaining their national identity “in and through defeat, not victory.” He recognized the paradox of the Austrian state, “achieving international recognition almost despite itself, with no meaningful political representation and with no nucleus of an exile government.” Both the *Anschluss Era* and *Resistance* are major contributions to Austrian contemporary history. Predictably, Luža’s scholarly contributions written in English have often been ignored by Austrian scholarship and did not win him any honorary doctorates from Austrian universities, even though he had many friends in postwar Austrian academia.

*The Hitler Kiss* is also a warm tribute to his father General Vojtěch Luža, an acknowledged leader of the Czech resistance who was betrayed by Czech collaborators and killed by the Nazis. The moral core of the book revolves around returning “the Hitler kiss” to his father’s Nazi killers and their



Czech collaborators by his group. Luža must have been haunted by these assassinations and the question of whether such cold-blooded retribution was morally justified in wartime for the rest of his life.

After the war, Luža emerged as one of the leaders of the Czech Social Democratic Party. He was therefore forced to flee Czechoslovakia after the coup in March 1948 with his girlfriend (later wife of 50 years), Libuše. The Austrian Social Democratic leadership welcomed them in Vienna and issued them identity papers to get through the Soviet zone into Salzburg. Radomír and Libuše went to Paris and were married there before they emigrated to New York in 1953. In 1959 he received his PhD in history at NYU with a dissertation which eventually became his first book,

*The Transfer of the Sudeten Germans: A Study of Czech-German Relations, 1933-1962* (1964). He and his wife also became proud American citizens. Radomír received his first appointment at the University of New Orleans and then moved across town to Tulane University, where he taught Central European History for the next 30 years.

Luža’s life was shaped by twentieth century totalitarianism. He fought the Nazis for six years and studied their regime for the rest of his life. He personally experienced the creeping communist takeover of the government and the institutions of Czechoslovakia after war. He saw it as his moral obligation to fight the Communists like he had fought the Nazis by working for what would become the anti-communist “Council to Free Czechoslovakia.” From 1960 to 1966 he was politically active in Vienna for the “International Union of Socialist Youth” (in 1970 he published a history of it). During those years, the Czechoslovak Foreign Intelligence (CFI) established a permanent surveillance regime around Luža by bugging his flat. After the opening of the Czech archives in the 1990s, he received access to his personal security file produced by the CFI. Many of Luža’s Austrian and Czech “friends” turned out to be working with the CFI, which produced an astounding 538 reports on his activities and views, considering him “one of the centerpieces of anti-communist political warfare.” (“Research Note: My files at the Czech Ministry of the Interior Archives, Prague, May 1995” in: *Contemporary Austrian Studies* V (1997): 289-92). Had his health been better, I suspect he would have written another memoir about his fight against communism based on the rich files of Czechoslovak intelligence.

I had become friends with him when I started teaching at UNO in 1989. We regularly met for lunches at Clancy’s, one of New Orleans’ famous Uptown eateries. Radomír was the *spiritus rector* of an organized annual Christmas luncheon for New Orleans/Baton Rouge area historians of Central Europe at Clancy’s. No one picked up the baton after he retired to Pennsylvania. After that I only saw him irregularly. My last telephone conversation with Radomír in the spring of 2009 was about Austrian CFI “spies” like Helmut Zilk, the former mayor of Vienna.

Radomír Luža ends *The Hitler Kiss* with a fitting conclusion of a life full of ironies spent in exile: “Since we did not get to live long enough in our native land, we ought at least to be dead there. Our ashes will rest in our homeland, and the urns will be marked in Czech, though our kids and grandkids will mourn in English.” He added his own fitting epitaph of dual loyalties: “To assuage my niggling sense of disloyalty to both countries, I plan to apply to heaven as a dually patriotic Czech-American.” *Lieber Radomír, ruhe in Frieden in Deiner geliebten tschechischen Heimat!*

Günter Bischof, Director, Center Austria  
Marshall Plan Professor of History  
University of New Orleans



## report from New Orleans

Our fall schedule mercifully was not affected by any hurricane threats, so we stayed busy. There were three highlights.

First, we helped the Embassy's Office of Science with the local arrangements for a very successful "Austrian Science Talks" (October 1-3) in New Orleans. Some 150 Austrian scientists and scholars attended the lectures and enjoyed the music and cuisine of the city. Second, we brought the travelling exhibit "1989 Year of Miracles: Austria and the End of the Cold War" to the National World War II Museum in New Orleans. The exhibit can now be viewed virtually at [www.austria1989.org](http://www.austria1989.org). Financed by a generous grant from the Botstiber Foundation, I had the privilege of curating this traveling exhibit with Lorenz Mikoletzky (Austrian State Archives) for the Austrian Cultural Forum.

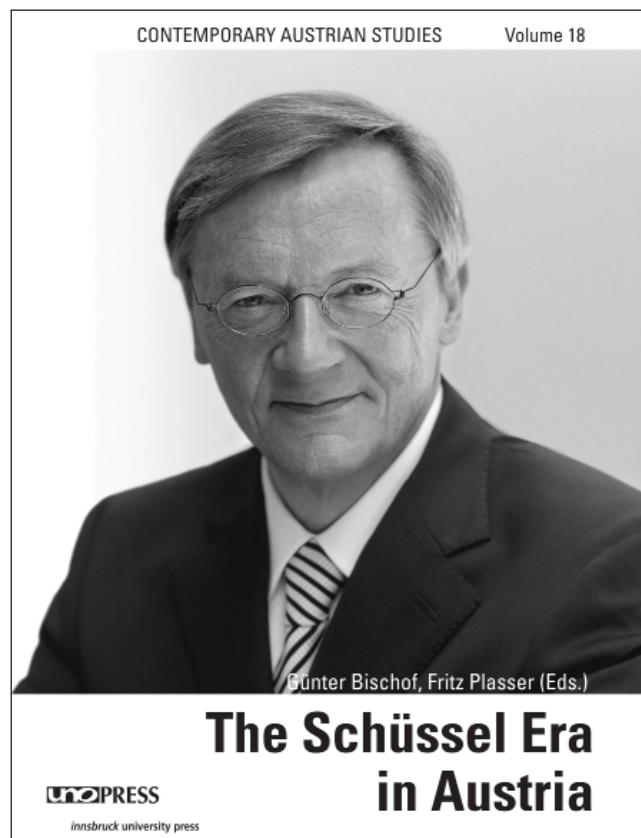
Third, we published *The Schlüssel Era in Austria*, volume XVIII of *Contemporary Austrian Studies*, now with new publishers. Due to the financial hardships Louisiana higher education is suffering from, we were asked to publish CAS henceforth with UNO Press. After 17 years with Transaction Publishers, this was a painful transition, but we made it. There is always saving grace in change and our arrangement for the future of the CAS series, we think, is ingenious: we will publish these volumes jointly with Innsbruck University Press. Starting with vol. XVIII, UNO Press ([unopress@uno.edu](mailto:unopress@uno.edu)) will market and sell the volumes in North America and the world, and IUP ([iup@iubk.ac.at](mailto:iup@iubk.ac.at)) in Europe.

In *The Schlüssel Era*, a talented group of authors present a "first draft of history" of the contentious years of Chancellor Schüssel (2000-2006) and his controversial coalition with the late Jörg Haider's FPÖ.

Peter Gerlich (Vienna) analyzes Schüssel's political personality; Fritz Plasser/Peter A. Ulram (Innsbruck/Vienna), his public approval and electoral (mis)fortunes; Günther Lengauer (Vienna), his ambivalent relationship with the media; and David Wineroither (Innsbruck), his political leadership.

Kurt Richard Luther (Keele/UK) writes about Schüssel and the FPÖ; Ferdinand Karlhofer (Innsbruck), about Schüssel's corporatist policy-making; Reinhard Heinisch (Salzburg) and Otmar Höll (Vienna), about his foreign policy; and Heinrich Neisser (Vienna), about his EU policy.

Günter Bischof and Michael S. Maier (New Orleans/Vienna) look at Schüssel's



politics of history; Johannes Ditz (Vienna), at his economic policies; Max Preglau (Innsbruck), at his approach to the welfare state; and Josef Leidenfrost (Vienna), at his education policies. Finally, Anton Pelinka (Vienna/Budapest) assesses the legacies of the Schüssel era.

Günter Bischof, director, CenterAustria

**Ramoser** from page 21  
equipment.

**ASN:** I've always admired the Germanic world's idea of all scholarship as *Wissenschaft—science*. Here in the US, we don't have a concept that unites the natural sciences, the social sciences, and the humanities.

**CR:** That's a good point, and yet, in the past, European scholars have not, in fact, cooperated across disciplinary borders. We have to overcome a lot of those borderlines. We want anthropologists to work with the medical faculties, philosophers with physicists, and so forth. The future of research is interdisciplinary cooperation. We need all those different fields in humanities to work together to enrich our lives—including fine arts, art history, and literature. A human being is not only based on economic figures. We have to know where we are coming from and who we are. ❖

## TARA ZAHRA WINS ROSENBERG PRIZE

Tara Zahra, assistant professor of history at the University of Chicago, was awarded the 2010 Hans Rosenberg Prize by the Conference Group for Central European History for her book, *Kidnapped Souls: National Indifference and the Battle for Children in the Habsburg Lands, 1900-1948* (Cornell Univ. Press, 2008). In the photo to the right, Ann Goldberg, professor of history at the University of California-Riverside (left), presents the award to Zahra (right)



at the January 2010 meeting of the American Historical Association.

Zahra's book is an expansion and revision of her dissertation, "Your Child Belongs to the Nation: Nationalism, Germanization, and Democracy in the Bohemian Lands, 1900-1945" (University of Michigan, 2005), which won the 2006 Austrian Cultural Forum Prize for Best Dissertation.

# Announcements

## INTERNATIONAL CONFERENCES & SYMPOSIA

**Austria. International Symposium.** Annual Symposium of the Modern Austrian Literature and Culture Association, Vienna, May 22-25, 2010. "Intersections: Negotiations of Cultural, Ethnic, Religious, and Gender Identities in Modern Austrian Literature and Culture." For the first time in its history, MALCA will take place in Vienna, Austria. This year's theme interconnects with previous MALCA topics thematically and methodologically and reflects the shift in paradigm in the humanities from philological and text-based models of culture to a "performative view" of literary texts and cultural artifacts. This performative view has been developed methodologically within interdisciplinary cultural studies approaches and deals with the constitutive force of (literary) language, the nature of discursive events, and literature as an act. This enables cultural, ethnic, religious, and gender-specific differentiation of human coexistence, behavior, and activity in a productive manner. Religious affiliations, connected to ethnicity and gender, play an important role in Austrian history and society. Given these debates and their reflections within Austrian literature and culture, one of the aims of the conference could be to acquire new intercultural insights. Conference languages are English and German. Contact: [anna.babka@univie.ac.at](mailto:anna.babka@univie.ac.at) or [susanne.hochreiter@univie.ac.at](mailto:susanne.hochreiter@univie.ac.at). Website: <http://malca.org/>.

**United States. International Convention.** "Nations and States: On the Map and In the Mind," 15th Annual World Convention of the Association for the Study of Nationalities (ASN) International Affairs Building, Columbia University, NY, April 15-17, 2010. Sponsored by the Harriman Institute. Themes: "History, Politics and Memory," "Interpretive and Cognitive Approaches in Ethnography," and "The Resurgence of Russia: Domestic and Foreign Policy Implications." For info, see the website [www.nationalities.org](http://www.nationalities.org).

**United States. National Convention.** American Association for the Advancement of Slavic Studies (AAASS) 42nd National Convention, November 18-21, 2010, Westin Bonaventure Hotel and Suites, Los Angeles, CA. The theme of the 2010 convention is "War and Peace." For info, see the AAASS website, [www.aaass.org](http://www.aaass.org).

**United States. Call for Papers.** Bethlehem Conference on Moravian History and Music, October 14-17, 2010, Bethlehem, Pennsylvania. This conference, sponsored by Moravian College, the Moravian Archives in Bethlehem, and the Moravian Music Foundation, explores Moravian history and music from the 15th to 20th centuries in Europe, the Americas, Asia, Africa, and Australia within their contexts. We are now accepting proposals for panels, individual papers, lecture/demonstrations, and performances relating to current research in Moravian history and music, but special consideration will be given to the following topics: The history of the *Unitas Fratrum* during the 15th-17th centuries; Count Nikolaus von Zinzendorf (1700-60) and Moravian history, theology, and music; Musical anniversaries: John Gam-

bold (1760-95), Johann Daniel Grimm (1719-60), Christian Gottfried Geisler (1730-1810), and John Christian Malthaner (1810-73); Moravians in the transatlantic world; Instruments, instrumental music, the role of the collegium musicum; Iconography: the role of art in the Moravian communities; Moravians and the body. Please send a proposal of no more than 300 words to Dr. Heikki Lempa, Department of History, and Dr. Hilde Binford, Department of Music, Moravian College, 1200 Main Street, Bethlehem, PA 18018, USA. Tel: 610-861-1315; fax: 610-625-7919; e-mail: [hlempa@moravian.edu](mailto:hlempa@moravian.edu); [hbinford@moravian.edu](mailto:hbinford@moravian.edu). **Deadline: April 1.**

**Austria. Call for Papers.** "(No) Free Lunch – zur Frage sozialer Grundrechte," November 18-20, University of Vienna. Speaking of a "lunch" that is never really "free" has become a common practice in our times. What does it really mean? Beneath this modern, supposedly capitalistic credo lies an ancient principle: only those who work(ed) shall be allowed to eat. But does this concept still fit modern-day societies? Is a certain labor imperative necessary in order to maintain the welfare state, or is the welfare state itself outdated anyway? Does society need welfare, and if so, what do we consider collective welfare? Can we rely on ourselves in fundamental areas like education, old-age provision, health care, or property protection? Are there certain social rights that nurture themselves from within the fabric of society? Whose duty is it to protect those rights? Which responsibilities does the economy carry? What is right, what is just, and what is possible? Is there a consensus? The Società welcomes contributions to this year's conference from all scientific disciplines (20-30 minute speeches). Send 500 word abstracts plus short curriculum vitae to Paul Ferstl at [conference@societa.at](mailto:conference@societa.at). While the majority of the conference will be held in German, English contributions are highly welcomed. An anthology will be published in 2011. The conference fee is 50 euros (including conference dinner). **Deadline: May 31.**

**New Zealand. Call for papers.** "National Bodies in Eastern Europe," 28-29 August 28-29, Wellington, New Zealand. Conference hosted by the Antipodean East European Study Group at Victoria University and the Russian Programme at the University of Canterbury. Several scholars have explained the rise of nationalism as the consequence of "modernization," variously understood as some combination of secularization, industrialization, rising literacy, increasing technological sophistication, and similar factors. National ideologies transformed political life, as they seized European imaginations, but also affected how people viewed each other in everyday circumstances. The experience of life in Eastern Europe, a region where the impact of nationalism proved particularly explosive, has included the experience of being stereotyped and classified in terms of nationalist fantasy. We wish to explore the spread of nationalized thinking as it relates to the body. How did people in Central Europe, Eastern Europe, and the Balkans classify each other in terms of national concepts? What characteristics supposedly distinguished the Czech from the German, the Jew from the Ukrainian, the Romanian from the Hungarian, the Turk from the Greek, and so

forth? How did these fantasies of the national body emerge, and how did they affect human interactions? Other topics might include: national bodily practices, literary concepts of national bodies, national sexuality or sexualities, national clothing or accoutrements. We welcome scholars working in history, anthropology, sociology, literary studies, film studies, and other related disciplines. The conference organizers then intend to publish selected papers either as an edited volume, or a special edition of a relevant journal. Final word lengths are flexible at this stage, but we suggest contributors aim for 6,000 words. Interested parties contact Alexander Maxwell at [alexander.maxwell@vuw.ac.nz](mailto:alexander.maxwell@vuw.ac.nz). **Deadline: June 1.**

## JOURNALS & BOOKS

**Call for papers. Journal.** "Whatever Happened to Hajnal's Line? 'East-European' Family Patterns, Historical Context and New Developments," a special issue of *The Journal of Comparative Family Studies*. Guest editor: Cristina Bradatan, Texas Tech University. More than forty years ago, John Hajnal introduced the notion of a "European" pattern of marriage/household, characterized by high age at marriage, women and men working as servants before marriage and establishing their own households upon marriage. He called this pattern "European" for brevity, although it applies only to Northwestern Europe, west of an imaginary line connecting Leningrad (Saint Petersburg) to Trieste. Interestingly enough, Hajnal's line followed quite closely the Iron Curtain, then dividing Europe into capitalist and socialist societies. The concept of a European pattern of family formation remained popular over the years, to such an extent that even today a Google search returns more than 11,000 hits for this concept. In the meantime, however, the whole notion of a Western versus Eastern type of household/family seems to have taken a different path. Studies on Eastern European countries initially excluded from the European marriage group yielded unexpected results. Multi-generation households are a rarity in these countries (Botev, 1990) and age at marriage presents high variation between different regions of Eastern Europe (Sklar, 1974), making it difficult to simply divide Europe into an European and Non-European type of household. Ruggles (2009), using data from 97 historical and contemporary censuses, argues that, when variables such as demographic structure and level of agricultural employment are taken into account, the Western family pattern does not seem to be an exceptional case anymore. This special issue will discuss the validity of an Eastern versus Western type of family as a distinct analytic category in family studies in Europe. We seek to address, among others, the following questions: Is there (has there ever been) an Eastern European pattern of family? Do countries from Eastern Europe have a common family pattern? How are they different from the Western European ones? How does history shape family systems in Eastern Europe? How have the post-1990s changes affected the family ties in these countries? How relevant is Hajnal's line today? Rather than separate case studies, a comparative (in terms of time span, between countries of the region or in comparison with other regions) and interdisciplin-

ary perspective is preferred. For the purposes of this special issue, Eastern Europe is considered to include Albania, Bulgaria, Czech Republic, East Germany, Hungary, Poland, Romania, Slovakia, and former Yugoslavian countries. Submit contributions to: cristina.bradata@ttu.edu (with "For JCFS issue" in the subject line). For submission guidelines, go to <http://soci.ucalgary.ca/jcfs/welcome/submission-guidelines>. Receipt of materials will be confirmed by email in a matter of days. Please allow at least 4-6 months for the review process. **Deadline: November 1.**

## POSTDOC FELLOWSHIP

The Wirth Institute for Austrian and Central European Studies of the University of Alberta in Edmonton, Canada, invites applications for a one-year postdoctoral fellowship with the possibility of renewal for an additional year, effective 1 September 2010. The annual stipend is CAN \$45,000. Applicants must have an academic specialization in any aspect of Austrian or Habsburg history. Applicants may be no more than 5 years past their doctoral degree and should be fluent in German. An ability to work in an additional Central European language would be an asset. The successful candidate will be expected to be actively engaged in research, to teach a course in the area of his/her specialization and to participate actively in the operation and activities of the Institute. The University of Alberta is committed to the principle of equity in employment. It welcomes diversity and encourages applications from all qualified women and men, including persons with disabilities. Applicants should submit a full curriculum vitae and the names of two references to the Wirth Institute for Austrian and Central European Studies, 300 Arts Building, University of Alberta, Edmonton AB, Canada T6G 2E6. E-mail: . **Deadline: 15 April.**

## Minneapolis/St. Paul International Film Festival

For two weeks, from April 15-30 (plus an encore week running into May), the 28th installment of the Minneapolis/St. Paul International Film Festival takes over the five screens of St. Anthony Main Theater on the bank of the Mississippi River.

The festival will screen 150 feature films and documentaries from more than 60 countries, including more than a dozen from the former lands of the Double Eagle—call it European Union territory now, but Emperor Franz Josef would be quite at home in the linguistic goulash.

Center habitués will appreciate festival choices from the many corners of the old empire. New productions and Oscar submissions from the Czech Republic, Hungary, Romania, Slovenia, Croatia, Serbia, and Bulgaria are on tap.

Highlights include *Osadne*, the story of a Slovak village on the farthest eastern border of the EU, whose authentic "non-globalized" community, its bigwig mayor, and its Ruthenian activist decide to go to Brussels to plead for EU recognition in order to save its tourist industry.

From Austria comes the impressive hit comedy, *Echte Wiener* (about a "typical" grumpy, and funny, Viennese resident) and *Kill Daddy Goodnight* (*Das Vaterspiel*) by Michael Glowagger ("Megacities," "Workingman's Death," seen at previous MSP festivals).

For full listings, check the website, [www.MSPfilmfest.org](http://www.MSPfilmfest.org) for showtimes and locales. Beginning Apr.1, advance tickets are available at [stanthonymaintheatre.com](http://stanthonymaintheatre.com).

*Al Milgrom, festival director*

## SUMMER STUDY PROGRAM

**Summer Study.** *The International Summer Program 2010 of the Sommerhochschule of the University of Vienna* will take place from July 17-August 14, 2010. The four week program offers high level European Studies courses in the morning and German language courses in the afternoon. The European Studies courses are held in English and focus on the emerging New Europe. They cover political, economic, and legal, but also historical and cultural aspects of the multiple transformations Europe is undergoing. Given the international and interdisciplinary aspect of the Inter-

national Summer Program, our course offerings are of special interest for students who concentrate on Europe or study in many fields, including history, law, sociology, economics, cultural studies, and German. Students from all over the world have been drawn to the program, not only because of its outstanding academic reputation but also because of its location directly on the shores of one of Austria's most scenic lakes, Lake Wolfgang, in Austria's picturesque Salzkammergut region. For a PDF brochure and application form, see our website: [www.univie.ac.at/sommerhochschule](http://www.univie.ac.at/sommerhochschule). Further info: Ms. Nina Gruber at [sommerhochschule@univie.ac.at](mailto:sommerhochschule@univie.ac.at). **Deadline: April 30.**

## Working Papers in Austrian Studies

The Working Papers in Austrian Studies series serves scholars who study the history, politics, society, economy, and culture of modern Austria and Habsburg Central Europe. It encourages comparative studies involving the Habsburg lands and successor states and other European states, stimulates discussion in the field, and provides a venue for work in progress. It is open to all papers prior to final publication but gives priority to papers by affiliates of the Center and scholars who have given lectures or attended conferences at the Center. Current working papers are published online *only*. If you would like to submit a paper, contact Gary Cohen, director, CAS.

**97-1. Siegfried Beer, *Target Central Europe: American Intelligence Efforts Regarding Nazi and Early Postwar Austria, 1941-1947***

**98-1. Dina Iordanova, *Balkan Wedding Revisited: Multiple Messages of Filmed Nuptials***

**98-2. Christopher Long, *The Other Modern Dwelling: Josef Frank and Haus & Garten***

**99-1. Peter Thaler, "Germans" and "Austrians" in World War II: Military History and National Identity**

**99-2. Adi Wimmer, *The "Lesser Traumatized": Exile Narratives of Austrian Jews***

**00-1. Lonnie Johnson, *On the Inside Looking Out: The ÖVP-FPÖ Government, Jörg Haider, and Europe***

**00-2. Alan Levy, *An American Jew in Vienna***

**01-1. Erika Weinzierl, *The Jewish Middle Class in Vienna in the 19th Century***

**02-1. Stanley and Zdenka Winters, "My Life Was Determined by History": An Interview with Jaroslav Pánek**

**02-2. Hansjörg Klausinger, *The Austrian School of Economics and the Gold Standard Mentality in Austrian Economic Policy in the 1930s***

**03-1. Beth Bjorklund, *Working-Class Literature: Petzold's Rauhes Leben***

**03-2. Fred Stambrook, *The Golden Age of the Jews of Bukovina, 1880-1914* (online only)**

**04-1. Janet Wasserman, *Karoline Eberstaller:***

*Is She the Real Link between Franz Schubert and Anton Bruckner?* (online only)

**06-1. Arnold Suppan, *Austrians, Czechs, and Sudeten Germans as a Community of Conflict in the Twentieth Century***

**06-2. John Murray and Lars Nilsson, *Risk Compensation for Workers in Late Imperial Austria*. (online only)**

**07-1. David Luft, *Das intellektuelle Leben Österreichs in seiner Beziehung zur deutschen Sprache und der modernen Kultur*. (online only)**

**07-2. David Gallagher, *Ovid's Metamorphoses and the transformation of metamorphosis in Christoph Ransmayr's novel Die letzte Welt*. (online only)**

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