

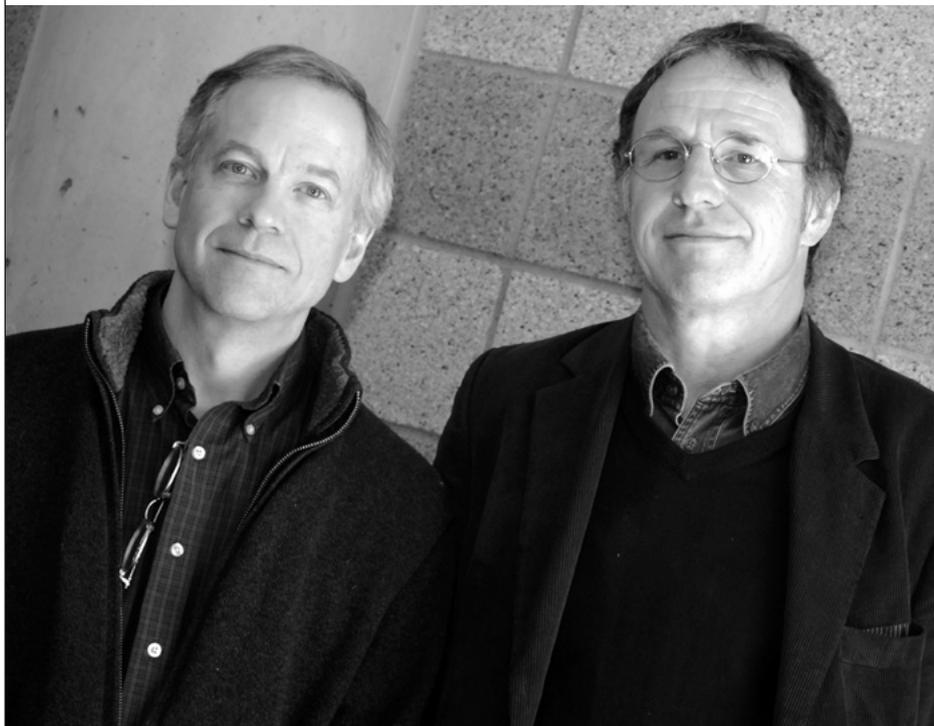
# Klaas van der Sanden named interim director

*plus:*

**Rechelbacher gives new gift to CAS  
Austrian Fulbright Commission turns 60**

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## SPRING PICTURES



Left to right, C. Kenneth Waters, director of the Center for the Philosophy of Science at the University of Minnesota, and Friedrich Stadler, professor of the history and philosophy of science, University of Vienna and the Vienna Circle. Stadler was on campus to participate in the graduate student workshop (see p. 6) and to give a public lecture, "From 'Methodenstreit' to the 'Science Wars': Lessons from Methodological and Foundational Debates in the History and Philosophy of Science." Photo by Daniel Pinkerton.

# ASN

## Austrian Studies Newsletter

Volume 22, No. 2 • Fall 2010

Designed & edited by Daniel Pinkerton

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ASN is published twice annually, in February and September, and is distributed free of charge to interested subscribers as a public service of the Center for Austrian Studies.

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Left to right, David Gompper, piano, Wolfgang Panhofer, cello, and Wolfgang David, violin. In February, the trio played a recital of chamber music by Bach, Wagner, Schönberg, and Gompper himself. The event was cosponsored by the ACF and the University of Minnesota School of Music. Photo by Daniel Pinkerton.

*ABOUT THE COVER: Klaas van der Sanden, the new interim director of CAS. Photo by Daniel Pinkerton.*

The attentive reader of these pages will notice that a new name has signed off on this letter. The Center for Austrian Studies is undergoing change. For the moment, it's an interim change.

After a very successful directorship of nine years, Gary Cohen stepped down in July 2010. Most of you will be familiar with Gary's accomplishments and successes. They were many. The Center, the College, and the University owe him a debt of gratitude. I will not enumerate any particular programs, activities, or events here, but recommend to you instead the article "Changing of the Guard at CAS" on page 4.

However, I do want to highlight the breadth of the intellectual interest that inspired them. There is hardly an academic discipline that was not represented, ranging from the natural sciences, economics, and the social sciences to history, the humanities, and indeed the arts. There were an impressive number of concerts, musical recitals, and Lieder Abende. I am emphasizing the range because it is indicative of the breadth of Gary's intellect that directly enriched the programs and activities of the Center in the fulfillment of its mission.

Another area that deserves special attention is the high quality of the Center's publications, the flagships in CAS' portfolio under Gary's leadership: the *Austrian Studies Newsletter*, the *Austrian History Yearbook*, and the monographs in the series on Austrian and Habsburg Studies. They put the Center on the map nationally and internationally.

Thank you, Gary!

Of course, you all want to know: What will the future bring? First and foremost, we will continue in Gary's footsteps. In his first Letter from the Director, he wrote: "The Center will continue, of course, to fulfill its established mission of serving as a focal point in North America for the multidisciplinary study of Austria and the other Central European lands." The Center is committed to continue on this path in all our programs, activities, publications, and initiatives. The University is committed to furthering these goals, particularly the multidisciplinary and transregionality that Gary's tenure embodied.

It is in furtherance of these goals that



the dean of the College of Liberal Arts has charged the directors of European Studies Centers to recommend new "mechanisms that will facilitate, promote, and support inquiry into European issues that engage scholars across disciplines and regions." The expected outcomes are structured and sustained collaborations that enhance the quality and impact of European Studies programs and research activities. The directors will explore the intellectual and scholarly charge in a series of interdisciplinary and crossregional interventions during fall semester 2010. The Center for Austrian Studies is looking forward to these discussions. Several Austrian Studies faculty members and I will play a significant part in these conversations. As the impetus of the Center under Gary's direction shows, the other directors can learn from our example.

These are exciting times. Europe has moved towards integration in the last decades. It is fitting that we as area studies centers explore our scholarly work as reflective of these realities. The Center for Austrian Studies will be strengthened by it. We look forward to an exciting future with stronger programs and increased support for scholarship that showcases the best in Austrian Studies.

Klaas van der Sanden  
Interim Director

**Monday, September 13. *The 26th Annual Kann Lecture.*** Arnold Suppan, professor of history, University of Vienna; Secretary General, Austrian Academy of Sciences. "The Nazi Occupation Policies in Bohemia and Serbia: A Comparison." 3:30 p.m., 120 Andersen Library. *Cosponsored by the Institute for Global Studies, European Studies Consortium, Center for German & European Studies, Immigration History Research Center, and University Libraries.*

**Monday, October 4. *Documentary film.*** *Fulbright at Sixty: The Austrian-American Fulbright Program, 1950-2010* by Georg Steinböck. Comments by Lonnie Johnson, Chair, Austrian-American Educational Commission, and William E. Wright, Founding Director of the Center for Austrian Studies. 4:30 p.m., 102 Walter Library. *Copresenter: Austrian-American Educational Commission.*

**Wednesday, October 6. *Film.*** *Revanche*, written and directed by Austrian filmmaker Götz Spielmann. Discussion led by J. Eric Nelson, Modern & Postmodern Literature, St. Olaf College (emeritus). 6:00 p.m., 710 Social Sciences.

**October 22-30. *Play.*** *Undiscovered Country* by Arthur Schnitzler, adapted by Tom Stoppard, directed by John Miller-Stephany. Presented by the U of MN/Guthrie Theatre BFA Actor Training Program senior class. Rarig Center. For times and tickets contact theatre.umn.edu or call the box office, 612-624-2345.

**Monday, November 8. *Performance Poetry Workshop.*** Oxchil Schütz, award-winning German Performance Poet. 6:00 p.m., Nicholson 315.

**Tuesday, November 9. *Lecture.*** Oxchil Schütz. "Poetry Slam, Slam Poetry and the Life of a Poet in Germany." 9:45 a.m., Peik Hall 225. *Presented in partnership with the Department of German, Scandinavian, and Dutch.*

**Wednesday, November 17. *Lecture.*** Brigitte Spreitzer, Germanistik, Karl Franzens Universität, Graz, Austria, and Visiting Professor in German, Scandinavian and Dutch, U of MN. "Österreichische Autorinnen und die Psychoanalyse in der Wiener Moderne." 6:00 p.m., location TBA. *Presented in partnership with the Department of German, Scandinavian, and Dutch.*

# Changing of the guard at CAS

by Daniel Pinkerton

When Gary Cohen walked out of his CAS office on June 30, he walked out for the last time as director of the Center.

By August, Klaas van der Sanden, an experienced administrator and Germanistik scholar who is fluent in three languages, was appointed interim director until June 30, 2011.

Cohen's nine-year tenure as director—he began service on July 1, 2001—is second only to Center founder William Wright (1977-1989). His directorship was marked by a further expansion of the Center's interest in the Central European region (an interest initially fostered by David Good in the early 1990s) and, according to College of Liberal Arts dean James Parente, Jr., "a notable breadth of intellectual activity and disciplinary reach that reflected the wide range of Gary's own interests."

Indeed, the number and range of activities that CAS sponsored or cosponsored during Gary's tenure is staggering. As Evelyn Davidheiser, assistant dean for international programs, put it, "During Gary's nine years of service the Center tackled wide-ranging themes—from sustainable agriculture to Baroque cities; from migration to social policy. As chair of the Center's Advisory Board, I was fortunate to work with such an accomplished scholar and adept leader."

Under Cohen's leadership, the Center closely cooperated with departments all over campus, from the School of Music to the Institute of Advanced Study to the Carlson School of Management. CAS also worked more closely with outside institutions such as the Austrian Cultural Forum and the Wirth Institute for Austrian and Central European Studies. According to Franz Szabo, director of the Wirth Institute, "Gary Cohen has served the Center for Austrian Studies with enormous distinction, and it has been our honor and pleasure here at the Wirth Institute to work with him on joint projects over the past nine years."

As director, Cohen was an outstanding administrator—a rarity among scholars. "All of us owe Gary a debt of gratitude for the work he has done," says Pieter Judson, professor of history at Swarthmore College and editor of the *AHY*, "especially since much of that work involved tough behind-the-scenes bargaining, negotiating, and administration—all efforts from whose results the rest of us have profited enormously." Cohen pressed CLA for the highest possible funding levels and successfully sought outside support from foundations and individuals. The 2008 public forum on the environment would



Klaas van der Sanden and Gary Cohen. Photo by Daniel Pinkerton.

have been impossible without a generous donation from the Horst Rechelbacher Foundation, which Cohen procured.

Together with Barbara Krauss-Christensen and her successor Linda Andreat, he creatively managed resources during a time when the recessions of 2002 and 2008 severely affected the value of the Center's endowment.

Yet despite the demands of his directorship, Gary continued his work as a scholar and teacher. "Somehow in all of this activity," says Judson, "Gary also remained a leading figure in Central European history. He had to postpone his research interests, but he nevertheless wrote important articles and reviews, and he remains one of the most influential voices in our field."

Marsha Rozenblit, the Harvey M. Meyerhoff Professor of Jewish History at the University of Maryland, reminded ASN of the importance of the Center's publications while Cohen was director. "Under his auspices," she said, "the Center published significant books, many of them the results of conferences sponsored by the Center. All scholars of the region knew that the Center was in very able hands during Gary Cohen's tenure as director."

Judson went a step further. "Gary befriended me very early in my career as he has done with so many other young scholars. And since that time twenty-five years ago Gary has been an extraor-

dinarily loyal and supportive friend and colleague to me. This is not unusual; a large community of scholars has benefitted both from the inspiration of his work and from his unfailing mentorship."

The three greatest accomplishments of Cohen's career remain the 2008 public forum that resulted in a half-hour documentary, "Food, Fuel, and Climate Change," which continues to air on public television and has been seen by tens of thousands of Minnesotans; the successful contract with Cambridge University Press to publish the *AHY*, resulting in greater circulation and increased revenue for the Center; and the research project, "Understanding the Migration Experience: The Austrian-American Connection, 1870-1914," for which he secured a grant from the Botstieber Foundation.

Klaas van der Sanden, a native of the Netherlands, brings many strengths. He has been working for European Studies and the Institute for Global Studies since 2000, primarily in areas of grant-writing and coordinating scholarly events and research projects. He is an experienced administrator and an award-winning scholar who graduated *cum laude* with a *Doctoraal* in comparative literature from the University of Amsterdam. He also completed all coursework and exams for a Ph.D. in German literature at the University of Minnesota.

Besides his native Dutch, van der Sanden also

## Changing of the guard

*continued from previous page*

has near-native fluency in English and German, making him an ideal person to represent the Center at public events and in private meetings.

Klaas has recently been appointed Program Director in charge of all Title VI programs (National Resource Center and FLAS fellowships) for the entire College of Liberal Arts. He will serve less than the 50% time Cohen did; the situation will be very much like Gerhard Weiss's two-year stint as interim director (1999-2001).

As his "Letter from the Director" indicates, van der Sanden has a deep appreciation for the work the Center has done, and yet, with his background in European studies, he wants to see the regional and comparative studies that fuel much of the Center's work continue and expand. The Austrian government, enthusiastic backers of the EU, support efforts in this area wholeheartedly and have signaled their approval.

In addition, van der Sanden, who used to cohost a radio program that interviewed performing artists, is interested in not just having CAS host artistic events, but having artists come to speak as part of the Lecture series and other public events.

He also wants to continue the interdisciplinary work that is the hallmark of CAS—to make sure that CAS programs are for any scholar in the humanities, social sciences, natural sciences, arts, and international business. ❖

## 2010 Rath Prizes announced

The Prize Committee has awarded the 2010 Rath Prize to Tara Zahra for her article "Prisoners of the Postwar: Expellees, Displaced Persons, and Jews in Austria after World War II." According to the committee, "In eloquent and persuasive fashion, Zahra demonstrates how the postwar refugee policies of the Austrian state continued prewar racial and national hierarchies by translating them into more acceptable economic and cultural terms. Zahra examines the problem of displaced persons from a variety of perspectives within the Austrian context while simultaneously considering the implications of this issue in a broad European setting."

The committee also gave a runner-up prize to James Mixson for his article "Contesting Authority and Community: Models and Practices of Monastic Reform in Late Medieval Central Europe," calling it "a thoughtful reassessment of religious life in the fifteenth century [that] sheds new light on broader questions concerning the complex nature of religious reform in the generation before Luther."

Both awards carry a cash prize. The jury consisted of Howard Louthan, Daniel Unowsky, and Waltraud Heindl. ❖

## New gift from Horst Rechelbacher Foundation

Austrian-American health and beauty entrepreneur Horst Rechelbacher, through his Horst Rechelbacher Foundation, has once again given a generous gift to the Center for Austrian Studies.

The \$10,000 donation, given in April 2010, was an unencumbered gift that may be used on any Center project.

Gary Cohen, CAS director at the time the gift was given, expressed his gratitude, saying, "My colleagues and I are deeply grateful for your continued support of our work and for sharing our commitment to the interdisciplinary study of Austria and Central Europe."

Cohen also noted that, during a time when the stock market (and thus, our endowment) can fluctuate and state support for universities is eroding, donations from private sources are vital to "maintaining our status as a preeminent center of our kind."

Despite the fact that the funds came with no strings attached, both Cohen and CAS interim director Klaas van der Sanden pledged to use the money for specific projects rather than to simply balance the budget.

According to Eva Widder, College of Liberal Arts associate development officer, the university has created The Horst Rechelbacher Austrian Studies Fund for this gift. This will make it easier to devote funds to specific projects, and to credit the foundation in programs and publications.

Rechelbacher, who has been awarded the Gold Merit Decoration of the Republic of Austria for



*Horst Rechelbacher. Photo by Everett Ayoubzadah.*

his business success and his renowned philanthropy, has previously donated to the Center. His foundation was the principal sponsor of the 2008 public forum, "Climate Change, Sustainable Agriculture, & Bioresources," one of the most successful events in CAS history. ❖

## BRUCE PAULEY AWARDED AUSTRIAN CROSS

The Federal President of the Republic of Austria has awarded Bruce Pauley, professor emeritus of history at the University of Central Florida, the Austrian Cross of Honor for Scholarship and Art, First Class. It was presented by Austrian Ambassador to the U.S., Dr. Christian Prosl, during a ceremony on April 6, 2010, at the Residence of the Austrian Honorary Consul in Orlando, Florida.

The Austrian Cross of Honor for Scholarship and Art honors Austrians and leading foreign figures who have "distinguished themselves and earned general acclaim through especially superior creative and commendable services in the areas of the sciences or the arts."

Bruce Pauley is one of the most highly respected scholars on Austria in the United States. During the course of his many years of teaching and research, he has made significant contributions toward promoting the history of Austria, completing five scholarly books on the subject. He has also served on the Editorial Board of the Austrian History Yearbook and presented several lectures at CAS.



*Bruce Pauley*



# multiple personalities

**Thomas König** (left), **Barbara Reiterer** (center), and **Jan Surman** (right) participated in last spring's international workshop for graduate and postgraduate scholars, "Science and Scientists, Scholarship and Scholars in Central Europe, 1870-1960." Later, they explained to *ASN* what a workshop like this is and why it's such a valuable experience. *Interview and photo by Daniel Pinkerton.*

**ASN:** *You're all in different stages of your careers. Start by describing where you are. Barbara?*

**BR:** I came to Minnesota as a BMWF Fellow. At the start of my year at the Center, I still thought I would do a dissertation in sociology back in Vienna. Then I found out about the University of Minnesota's Program in the History of Science, Technology, and Medicine. I sat in on a few classes. I really liked the program and its courses because they corresponded to a latent interest of mine. I decided to give it a shot and apply. I figured if they'd take me I would go to grad school in the United States. If not, I would go back and finish my degree in Vienna.

**ASN:** *And they accepted you.*

**BR:** Yes. I'm now in the third year of my pro-

gram. I finished up my coursework last December. Right now I'm preparing for my preliminary exams, which I'll take in August. I'm also thinking seriously now about my dissertation. In the previous semesters, I didn't have a lot of time to work on my project because coursework consumed all my time. I also worked as a teaching assistant for five semesters.

**ASN:** *That'll keep you busy.*

**BR:** It did! But starting next semester I can embark on my larger dissertation project, so I am at the very beginning, and that's why this workshop came at a really great time for me.

**ASN:** *Jan, you go next.*

**JS:** I'm the current BMWF Fellow at CAS, but

I'm actually a PhD student at the University of Vienna. I've studied at *Initiativkolleg* for the last three years, which is an interdisciplinary college that includes philosophers of science, historians of science and people working on the cultural history of sciences. After I finished the program, I got my fellowship to come to Minneapolis. I'm currently at the very last stage of my dissertation. I'll finish writing it (hopefully) within the next month. For me, this workshop was an opportunity to think once more about everything I've read and everything I've done for my dissertation before the final step of putting it onto paper.

**ASN:** *Thomas?*

**TK:** I was the BMWF Fellow at the Center last year. I've already finished my dissertation; it was about the Fulbright program in Austria. I actually finished it before I came here in October 2008, and I defended it in January 2009 at the University of Vienna. For me, the workshop was, on the one hand, a great opportunity to reflect on my dissertation from a certain distance—eighteen months after finishing, after finding a lot of errors, and a lot of conceptual things that I would change. On the other hand, I had a big idea for a post-doctoral project based on my dissertation topic, so it was also important for me to discuss this idea with the participants of the workshop. In a certain way, the circle closed here. I have finished my dissertation; yet, like Barbara, I'm now at the beginning of a project.

**ASN:** *Now, Barbara, your dissertation is going to be a history of sociology, is it not?*

**BR:** I would frame it at this stage in broader terms. It is a project at the intersection of the history of migration, of the social sciences, and gender and social sciences. I'm looking at a group of female social scientists who, due to World War II, left Central Europe—as of now I focus specifically on Austria—and came to the United States. I'm particularly interested in the relationship between sociology and social work. This relationship in the United States at the time was a very gendered one. Sociology was the male, scientific, serious discipline; social work was the applied profession where the women worked. The same situation was not in place in Europe, and that's why looking at this specific group of women provides a very interesting lens for observing the relationship between these two disciplines. It will also, of course, contribute to the field of gender and migration within the social sciences.

**ASN:** *What framework was established for the workshop? How did it operate?*

**TK:** The idea was to bring together the best scholars and graduate students from the United States and Europe. Every student wrote a ten-

page paper that was critiqued by fellow students and by the scholars. The faculty commentators were all from Austria and the University of Minnesota, and the students, though they were all in American or Austrian universities, were actually from all over Europe and the US.

**BR:** The papers were circulated ahead of time. We got them about ten days in advance so we had time to read and think about them.

**TK:** It was interesting for me to see the different approaches to writing a proposal or a paper according to different academic cultures, as well as the different ways that scholars and students interacted.

**ASN:** *Thomas, you are a political scientist who wrote about the history of the Fulbright Program. How did the critiques from a room full of people who were not political scientists affect your material, and your outlook on your material?*

**TK:** In the past, when I gave a presentation on my topic there was always the danger that listeners would get nostalgic, because many audience members had been Fulbright scholars. Sometimes they'd say, "Well, that's not how I remember it." We'd get bogged down in personal anecdotes. That is, of course, interesting, but it's not feedback that is useful for my own proposal. The workshop was good for me because talking about the Fulbright program did not deteriorate into storytelling. The workshop participants gave me some very important hints and tips about how to proceed with this project, what kinds of things I should look at. I had already written my dissertation, and I knew what kind of archives to use. I didn't need this kind of basic information. And in fact, that's not what people gave me. Instead, people suggested different ways of looking at the Fulbright program. It's not only complex in and of itself, it's a part of the history of science, diplomatic history, foreign policy, the Cold War and on and on. That was very useful for me.

**ASN:** *Jan, let's talk about the kind of feedback you needed vs. the kind of feedback you got.*

**JS:** The paper I presented at the workshop was a very small part of my dissertation. It dealt with the problems of intercultural communication. This was actually a paper I thought was pertinent to many topics that were presented in the workshop. Therefore, the workshop was, for me, an opportunity to present the paper for people from a number of disciplines. I wanted to get feedback from different disciplinary viewpoints. At the same time, this paper was a "teaser." I wanted people not only to talk about the paper, but also to interact with each other. I wanted to see what happens. Would this discussion lead to some intellectual movement, or would each person's critique always come from one unchanging

disciplinary viewpoint?

**ASN:** *And what happened?*

**JS:** The result was somewhat predictable, and yet the critique did transverse the disciplinary boundaries at some points. This is the kind of feedback I like and actually need for my interdisciplinary dissertation.

**ASN:** *Barbara?*

**BR:** For me, it was just fantastic. I am in the process of mapping out my project, so for me the feedback was not a criticism of my dissertation or a specific paper I wrote. I really could take advantage of several of the eminent scholars in the field of international migration who were there. I put out my ideas and asked them what they thought, if I had overlooked a source—an archive or whatever—because there is a vast amount of scholarship on this topic out there. It was just great to have all these people there to help me along in this early stage. Also, the paper I submitted was part of a fellowship application, and the feedback in this room also mirrored some of the feedback I will get from the fellowship committee, so it may have helped me get a fellowship. [*Editor's note: Barbara did indeed get a two-year doctoral fellowship from the German Historical Institute in Washington, DC.*] But beyond that, I got great advice from many different perspectives. Some of it I will definitely take up, and some of it probably was not useful, but I really appreciate the wealth of advice I got. I have so many more things to think about in the upcoming weeks. I will adapt my proposal a little bit, and then as I go along in the fall and write my prospectus I'm sure I'll make more changes. These scholars know this field so well, and they have a good sense of what's realistic and what isn't.

**ASN:** *How do the critiques you get from the scholars and the critiques you get from your peers differ?*

**BR:** They contribute in different ways. Most of the grad students were further along than I am, but they are in a similar position in terms of exploring their field. We are at similar stages in our career, and we've had the same obstacles and encountered the same opportunities. They are closer to the reality I perceive at the moment, whereas the senior scholars see the field differently. They have a very different perspective, and the combination of both makes a workshop like this work on so many levels. It has a wonderful depth to it. I talked mostly about the senior scholars' advice earlier, but the questions that my colleagues asked and the advice they had, especially those of them who had just come back from research, was at least as valuable. We students started to build a network too, and that was very important. In a way, we work in a very discon-

nected area. There is not a school that specializes in the history of social sciences, and it's great that all these people came together and I learned what other grad students are working on. I made some really good connections with the other students. Ana [Antic], for example, invited me to stay with her if I have to do research at Columbia again, which will certainly be the case!

**JS:** My impression was that senior scholars were questioning the methodology, looking from a broader perspective on what we presented. But of course, this comes from the fact that they know the field and they know the literature very well and all of them have been working scholars for years. Questions from the graduate students were more concentrated on the papers. They were also very good questions, but instead of general questions, students usually had questions concerning the details in the paper. As Barbara said, this combination of general and detailed questions made this workshop very valuable. And I would also say that senior scholars have a kind of conservatism when looking at the papers—in the best sense of the word. The question of what is possible or advisable to do at this stage of your career is something the senior scholars have a perspective on and graduate students don't yet. At times, this actually made for a little tension and conflict, but that was valuable, too.

**TK:** While I certainly agree with all of that, I'm not sure if I would say that the senior scholars were concerned with methodological questions; I would say that they were concerned with *conceptual* questions. They know what it means to write a dissertation and to write a book. This, of course, gives them—and I can say this probably because I just did that—a very good sense of pragmatism. They understand that there is a limit to what you can do in a book or dissertation. Sometimes students get carried away and start something they may never be able to finish. We discussed that in this workshop. The dissertations were all very multilayered. The first question for each presenter was almost always directed toward focusing on not asking so many questions, but to focus on one of the concepts or topics and to work it out more precisely. This undoubtedly comes from their own writing experience.

**BR:** Look, no matter which stage you are at, you can get lost or fail to see the forest because of all the trees you've decided to examine. They really forced you to break it down very simply to: What is your question? What are you working on? Why is it important? These are the things we have to remind ourselves all the time and it was good to be reminded of it again in this context.

**ASN:** *Would you recommend a workshop like this to a graduate student who could get in one?*

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# erhard busek

## in the communist & postcommunist world

Dr. Erhard Busek was born in Vienna, Austria, and received his law degree from the University of Vienna in 1963. In a long career of public service, he has chaired the Austrian People's Party (ÖVP) and has served as Minister for Science and Research, Minister for Education, and Vice-Chancellor of Austria, among other positions. In February 2010, he came to the CAS and delivered a lecture, "Twenty Years after the Fall of Communism in Europe." He then talked with CAS about his experiences and the current state of Europe.

interview & photo by Daniel Pinkerton

**DP:** *Where and when did you start working with the government?*

**EB:** I started working in a Catholic youth organization in the 1960s, but within a few years I was asked to join the Parliament as an advisor. Here I did some legal work and also advised them on how politics should be presented, and from there I jumped into politics.

**DP:** *As early as the late 1960s you were talking with dissidents in Czechoslovakia (as it was called then). How did this come about?*

**EB:** We were, at this time, deeply impressed by the Prague Spring. It started about 1967. During this time, I left my job with the youth organization. Some friends and I were looking for an interesting place where we could do something. We began following what was happening there, we got some addresses, and I just jumped in. It was not planned or organized. I met a lot of people who were key figures later on in Charter 77. At this time, they were somewhat naïve. I was too. But it was an interesting challenge. What can I do to contribute to overcoming the Communist system?

**DP:** *I was moved by the fact that they wanted to be remembered and that they wanted you to keep in touch with them. Could you do that in the years between 1968 and 1989?*

**EB:** It was possible. I did it by traveling a lot and convincing a lot of journalists to go with me and report on events in Czechoslovakia. It was much more dangerous for them than it was for me. For me it was like playing at being a spy, trying to go through borders without being detected. It was exciting. For them, it was dangerous, but they were desperate, I think, to maintain these contacts, and getting information from the outside that things were changing. That kept them going. Because there was no public in Czechoslovakia for such people, so they were depending on having some-

thing great written about them outside of their country. And it was connected with real risks for them.

**DP:** *Were you in contact with dissidents in countries other than Czechoslovakia?*

**EB:** In 1980, I was approached by some friends. "You are involved in Czechoslovakia," they said to me, "and something is going on in Poland." I will never forget it. They told me, "come with us," and that is how I happened to be present at the founding of *Solidarność* [Solidarity]. I was not aware of it at first. We went to Gdańsk and I met Lech Wałęsa, Mazowiecki, Geremek, Michnik, and others. I thought it was fascinating that intellectuals and shipyard workers would come together to discuss what they are thinking. We promised to keep in touch. Only later did I discover that I was in close contact with the key figures of *Solidarność*. It was not really planned, and I'm extremely grateful to fate that I had this opportunity. A few years later, I became involved in Hungary. This time, I was actually looking and asking, "What's happening? Who's working for change?" It was *Magyar Demokrata Forum*. But even here, I had no real plan. I just got the feeling that I had to do something to help the Hungarians and I was able to.

**DP:** *Thanks to you, the government of Austria was prepared—and yet, at the same time, taken by surprise in 1989.*

**EB:** That's true. In the late 1980s, I was vice-mayor of Vienna. In this job, it was possible to do some things, and we were not standing around. For example, I transported printing machines to Hungary for the dissidents by car and I think they were slipping through. Then I was appointed Minister for Science and Research in the federal government. It was April 1989, and I was extremely sad. I thought that my days of helping these dissidents were finished, and I hoped I had been able to do enough. And yet, within

a year, many of them became state presidents, prime ministers, rectors of universities, professors, and so on. It was a miracle for me, and I was able to continue helping them.

**DP:** *In your talk, you said that the dissidents themselves were responsible for their own freedom and the downfall of the system. Yet here in America there's the myth that Reagan, Gorbachev and John Paul II were responsible. How did the outside world help or hinder the dissidents of Central and Eastern Europe?*

**EB:** The dissidents were convinced that they had to spread their message of the failings of communism and why they were challenging their governments. We all, of course, remember Dubček's call for "Socialism with a human face." In a similar vein, *Solidarność* wanted to give human beings back their dignity. Vaclav Havel wanted the government to be open and truthful. The contribution of Gorbachev was that he didn't intervene with military power. He knew old-style communism was finished, and he was looking for a new kind of communism—*glasnost*, *perestroika*. On the other side, I think it was John Paul II who wanted to change the world through ideals, and his impact was to create mass movements in Poland, where he was most influential. The Reagan administration understood what was happening. They actually did not push Gorbachev too far, but kept him in a certain kind of balance. But without the dissidents Reagan and Gorbachev could have done whatever they wanted to without any results.

**DP:** *Yes, I got the impression when I was in Poland that Solidarność and the Catholic Church were the two institutions pushing for change. Was there any country besides Poland where religion was so active in the dissident movement?*

**EB:** Not really. In the Czech Republic, I think the cardinal there was a symbol, but not more. In Slovakia, I think it was different because the Church there played an important role. Also, in the GDR the Protestants had their *Leipziger Nachtgebet* (prayer in the night). This had an impact, yet it wasn't a political role in a real sense of the word. Though they did, along with the dissidents, keep the pressure on the communist politicians, who had no alternatives to this situation, they weren't organizing and materially supplying underground dissident organizations as the Polish Catholic Church was.

**DP:** *They helped everyone see that the legitimacy of the communist governments—*

**EB:** —was finished, ideologically finished and economically finished.

**DP:** *And yet, the dissidents who turned out to be so good at winning their own freedom did not necessarily have the skills to govern.*

**EB:** They were not trained politicians. They had the ideals, they wanted to change, they did their best, but to do political business from one day to the other was not their strength. Some of them, like Vaclav Havel, were able to play a role. Others were in government briefly before returning to writing, teaching at universities, and so on.

**DP:** *Let's talk about what's happened in the 20 years since 1989. I take it the newly democratized central European countries have progressed toward stabilization at different rates.*

**EB:** Here you are right. It depends on several different factors. First of all, those countries that were close to member states of the European Union sometimes took part in an osmotic process. Good government went through the borders and helped these countries improve. The second important factor was history. Some countries that had a democratic past did better, because they had democracy in their national memory. Others have had a lot of difficulties, particularly those countries that had been part of the former USSR or Russian Empire: Ukraine, Belarus, even Russia itself. They've never experienced a democracy, and that plays a very important role. Finally, in some places, you have countries that were recreated, like all the countries coming out of former Yugoslavia. They have to learn to be self-responsible as a nation, to be a state, though they're comparatively

new on the map. I think that's a difficult process in establishing democracy. **DP:** *Although you mentioned Slovenia as a country that transitioned quickly to a stable democracy.*

**EB:** I did. Slovenia has strong neighbors in Italy and Austria. Many Slovenes speak German or Italian (and now English). Some have been able to travel freely in Europe since long before 1989. Western media, in the form of publications and television signals, were available in Slovenia. Therefore, between their contacts and the media, they could see a democracy at work. Countries like Ukraine or Bulgaria could not, and this hurt them. The Slovenes also have a tradition of good government; even when they were a communist state, they had a strong economy. It also has to be said that they are one of the most ethnically homogenous states in Central or Eastern Europe—certainly the most homogenous state in the former Yugoslavia—so there were no battles concerning minorities. Therefore, it's not surprising to see them doing well.

**DP:** *In 2010, what are the biggest challenges facing the new EU countries and the countries that democratized twenty years ago?*

**EB:** As far as the EU is concerned, it's a big challenge for the so-called old democracies because there is a lack of knowledge about the new democracies, so it's difficult to create a really fair partnership in which both sides are seen on an equal level. The "Western" countries have a certain arrogance. We need to get rid of that. Having said this, most of the new democracies desperately need to create a better educational system. Here the EU is not very helpful because no EU agency with responsibility for education exists. But the new democracies must improve education: to create future leaders, to compete in the global market, and to become more "European." All of us in Europe need to develop and nurture common values.

**DP:** *You have to be careful here. The idea of somebody from the Italian political system criticizing say, the Slovakian system, is slightly hypocritical.*

**EB:** Corruption is a common problem throughout Europe. It's not just limited to the Balkans or Eastern Europe. We are not justified in condemning the others. It's an ongoing battle everywhere.

**DP:** *Yes, and much of the corruption in the financial markets here in the United States has had a devastating effect on the world's economy.*

**EB:** The real difficulty we have is that our problems—ecological, financial, and so on—are now really globalized problems, and we have not developed instruments to cope with them on the global level. We have not even developed the instruments on a European level. If we are discussing tax laws, why should it be forbidden to create a common European taxation system? Then we will have no tax shelters and no evasion. I think so far we are blaming each other, especially Liechtenstein and Switzerland, but then you have the Jersey Islands and Delaware so you can see what the problem is. Of course, some of the EU countries, particularly the smaller ones, were lucky. They didn't have the money to engage in speculation, to invest in all these financial products that have destroyed us.

**DP:** *You are a proponent of an actual European government. How could one be helpful to Western and Eastern Europe?*

**EB:** Europe needs to unify to meet its internal responsibilities and its global responsibilities. This is not happening, which I very much regret. I think it's moving in the other direction. Much of Europe is developing of kind of neo-nationalism—I'm always saying it's egoism—that is not helping our problems. We need to discuss this straightforwardly, because the nation state that was created in the 19th century cannot survive. The climate catastrophe, the energy problem, and the financial crisis are all broad problems. We need broad answers. No existing organization—G8, G20, or whatever—is even half an instrument to solve these problems. But the nation-state mentality will not go away for a long time. It's a pity, but we are only able to learn from a crisis. I'm convinced that the financial crisis is not yet finished. We still have a chance to learn from it, and to apply the lessons. ❖



# tara zahra

## the continuity of racial hierarchies

**TARA ZAHRA** earned a BA from Swarthmore College, where her advisor was *AHY* editor Pieter Judson. She went on to complete a PhD at the University of Michigan. She now teaches at the University of Chicago. Her first book, *Kidnapped Souls: National Indifference and the Battle for Children in the Bohemian Lands* (2008), won several major prizes, including the 2010 ACF Prize (see p. 5). She published an article in the 2009 *AHY* based on her forthcoming book, *The Lost Children: Reconstructing Families after World War II* (Harvard, April 2011), and in January 2010, she gave a lecture at the Center, "Prisoners of the Postwar: Refugees, Expellees, and Citizenship in Postwar Austria," that was based on this material. Afterward, she conversed with *ASN*.

interview and photo by Daniel Pinkerton

**ASN:** *How and when did you get interested in history?*

**TZ:** I actually wanted to be a ballet dancer when I was growing up, so—

**ASN:** *You're the right size for it.*

**TZ:** (*laughs*) Not quite, but my point is that it's quite far from Central and East European history. I have no personal connections to the field, no family from the region, or anything like that. I got interested because of Pieter Judson at Swarthmore College. He has produced an incredible number of Central European historians over the years. He was my undergraduate advisor. I really loved history—I was getting more and more excited about it. Finally, in my senior year, I had this double-credit honors seminar with him on fascism, and I had started to think I might want to go to graduate school. I went and asked him what he thought and he said it was a good idea. And then, you know, I was so clueless about academic life, I said, "Do I have to pick a field?" He replied, "Well, you have to pick a language."

**ASN:** *What was your language? German or Czech?*

**TZ:** Oh, I really didn't have any languages. But I seemed to like German history. So I decided that summer after I graduated to go to Vienna to learn German, and I was able to work a little bit as Pieter's research assistant, although I really couldn't do anything, since I couldn't read German yet. But I took an intensive language course, and in the course of being in Vienna that summer, working with Pieter a little bit on his research, and just learning about the culture there, I decided I wanted to work on the Habsburg Empire. I applied to graduate schools the next year, really, to German history programs. But as soon as I got to Michigan, I started learning Czech

and thinking about working on something that would bridge German and East European history.

**ASN:** *Who did you work with at Michigan?*

**TZ:** Germanists Geoff Eley, Kathleen Canning, and Scott Spector, as well as Laura Downs, a French historian who works on childhood.

**ASN:** *I assume they all encouraged you when you expressed an interest in learning Czech.*

**TZ:** Yes, one of the great things about Michigan is that they have a broad vision of the region. They encouraged me right off the bat to move eastward or to move between the two fields. This wouldn't have happened at a lot of places. Ten, twelve years ago, there weren't as many graduate programs with this sort of strong central and eastern European component.

**ASN:** *Eventually you produced a book that—and I say this without denying your originality and your work—shows a good deal of Pieter's influence.*

**TZ:** Definitely. In fact, one thing that I was able to do for Pieter during my summer in Vienna was a statistical analysis of the membership of German nationalist associations, and I discovered that between 1896 and 1909, the number of teachers that were involved in those associations just skyrocketed. I thought that was really interesting—and I think that statistic ended up in both of our books. I started to think that I wanted to do something about nationalism and education, which is an obvious enough topic. But once I got into my own research, it shifted gradually into being more about nationalist claims on children rather than education in the traditional sense.

**ASN:** *You're moving on, yet you continue to be interested in politics and children, specifically the status of various groups of refugees and displaced persons in Austria. You are looking for the origins of nationalist hierarchies, and you don't just talk about Austria's Nazi past—you examine how the hierarchy of the Habsburg Empire affected the status of these families.*

**TZ:** Right. The claims that refugees made on the state after World War II certainly reflected continuities from the racial thinking of the Third Reich; but they can also be traced back to the First Republic and even the monarchy, in two ways. The first is the Option Law of 1918, where the Austrian Supreme Court said nations are defined according to race (they took that language from the Versailles Treaty, the Treaty of Saint-Germain), that a race is something genetic that can't be changed, and that Jews are not members of the Austrian race. This law laid the groundwork for excluding Jews from Austrian citizenship.

**ASN:** *And the second?*

**TZ:** The other precedent that post-war expellees were building on was a little less nefarious. It was the sense of regional communities that, say, German-speakers in the Burgenland had. There were communities like this in various regions of the empire, and after the dissolution of the empire, some of them crossed state borders within regions where people felt themselves to be part of a common community. After 1945, some groups—the Volksdeutsche in particular—were more successful in making a claim on the Austrian state than other refugees by virtue of those perceived regional communities. The rhetoric of the German nationalist culture and its superiority, culturally or economically, to the Slavs certainly dates back to the monarchy, although it's important to remember that Czech and other nationalists were using similar rhetoric. They also saw themselves as culturally and economically superior. However, after World War II, the German claims of superiority were institutionalized, accepted by the Austrian state, and it had important legal consequences for who got to stay and who didn't, or who was considered Austrian and who wasn't.

**ASN:** *I thought it was very interesting that more immediate politics enter into these classifications. For instance, the SPÖ wanted to award citizenship to people it thought would vote for the SPÖ.*

**TZ:** You're right, but until the point where expellees were given the option to simply become Austrian citizens, there was an inequality in levels of naturalization. In the cities it was happening much more quickly than in the countryside.

**ASN:** *Is this primarily due to the conservative nature of the countryside or is this part of the political and racial prejudice as well?*

**TZ:** Partly it's the phenomenon where the ÖVP was protecting the interests of farmers who were relying on Volksdeutsch expellees as a source of cheap labor. Endowing them with civil rights and welfare benefits would have threatened that source of cheap labor. So on the one hand, it's a basic economic calculation. But on the other hand, there were hierarchies even among the Volksdeutsche, and the refugees who ended up in rural areas were mainly expellees from Yugoslavia or Hungary, and were seen as less Austrian and less valuable than the Sudeten Germans, who were more likely to be industrial workers. Depending on where expellees were coming from, there were differing degrees of acceptance and integration.

**ASN:** *In your paper, you speak of a Burgenland farm manager who dismissed the long-time Croatian Burgenland families in favor of Volksdeutsch expellees and was roundly criticized. This made me think that in some instances, community could matter as much as "race."*

**TZ:** Right. I included that example precisely because it complicates the narrative. There you really do see the idea of regional community trumping the idea of an ethnic German-Austrian community. I was drawing a lot on Mark Pittaway's work in that section of the paper. He's done a lot of really interesting work on the Burgenland region that gets at the complexities of Burgenländer identity and what that meant.

**ASN:** *I agree, and it was nice to see how you integrated recent work, such as Mark's, along with your own archival research.*

**TZ:** That's what scholars do. Sometimes we work alone, and sometimes we take part in a community discussion.

**ASN:** *Let's go back to racial and ethnic hierarchies established by the Austrian government after World War II, and how they were influenced by Habsburg hierarchies of race and ethnicity.*

**TZ:** That's a central theme of my first book. Austrians and former Austrians had their own ideas about how to differentiate between national groups, between Germans and Czechs or Germans and Poles or Germans and Slovenes. Those distinctions were often much more fluid and less binary than Nazi racial thinking seemed to allow. When the Nazis came to power, they overlaid their racialized language and racial policies on top of existing local structures, institutions, and systems of national or racial classification that were already in place. That led to a strange world in which, even under Nazism, the boundaries between national groups were quite complex. Even in Poland, there was a four-tiered *Volksliste* that reflected to some extent the idea that it's not just Germans and Poles; there were four different kinds of Germans, so you could be more or less German. And likewise in Bohemia, in some regions, less than 50% of the kids in the Hitler Youth actually spoke German.

**ASN:** *I didn't know that.*

**TZ:** At times, the Nazis were aggressively recruiting so-called Czechified Germans into the Nazi Volksgemeinschaft. The justification was that these were originally Germans who had been Czechified over the centuries, but the Nazis were building on the way that local people talked about nationality and national conflict in the region, where there were not two obvious camps, but rather a lot of fluidity and contestation over who was who, and both sides claimed to have this defensive campaign to protect their citizens. Yet at the same time they were aggressively trying to expand the ranks of the nation, and that was true of both the Czechs and the Nazis. Of course, this was really contested within the Nazi regime, and there were moments when the local conceptions of who's a German clashed with the more clearly racialized policies of the SS. Therefore, there were conflicts within the Nazi administration on this issue. Also, German Nazis would come to East-Central Europe and be disappointed with the quality of the "Germans." They said, "These Germans aren't really so German. They don't speak German well, they associate with the Czechs, we can't really trust them, and they're just so backwards." But the youths remained in the organization, which tells me that the racial and national policy in Nazi-occupied Central Europe was not simply imposed by Berlin onto a blank slate. It developed in dialogue with the ideas about national racial hierarchy and classification that are already in place.

**ASN:** *What were the longterm consequences for Austria in terms of the how the Volksdeutsch expellees and other refugees gained citizenship (or didn't)?*

**TZ:** There are consequences on a lot of different levels, but there are two that I'm most interested in. First of all, I see this moment of negotiation about citizenship and belonging after World War II as part of the process by which Austrian national identity was invented after World War II. The Habsburg Empire was drawn upon as a resource in creating that, and yet also transformed. The empire was reimagined as an exclusively German state, and that's really important. This kind of discussion about refugees was a really important chapter in the broader development of post-War migration policies not only in Austria but also in Europe, because this issue of displacement was a huge one after World War II. All across Europe, countries acknowledged that certain kinds of racialized language had been discredited. Of course, in some cases in my article, anti-Semitism isn't coded; it's right out there. When it's hidden, it's not far beneath the surface; there was an effort in France, Germany, Austria, the US, and Britain to reframe hierarchies in terms of cultural or economic values, economic productivity,

*continued on page 12*

## grad students *from page 7*

**TK:** Of course. I would like to add that it is a very important addition to the Austrian tradition of advising doctoral students. A workshop is really advising in a broader way that goes beyond the one-advisor scheme that is employed in most Austrian universities today. We need to find and establish forums like this for more of the doctoral students in Austria. I hope that this is a starting point for further activities in this field and also by CAS. It would be very important for Austria and academia.

**BR:** I agree, because I know I am in a very fortunate situation. I am in an American graduate school. I get funded. It's more than I ever imagined I could do. Here we have the tradition of having workshops. The history department does it all the time. Yet the scope is a different issue, because American workshops are usually within one university or department. But having grad students from all over the country and from Austria come together in one place along with international faculty who have been specially flown in—well, that's a rare and valuable opportunity. You can't do it on a monthly basis, but I hope this

is not the last time you do it. It would be a great opportunity for the Center. And if word gets out, who knows who would be willing to fund it?

**JS:** What I found so very important at the workshop was that it officially ended at 5 p.m., but for many of us it lasted until late into the night, and it provided a unique opportunity to talk with the other scholars—junior and senior—on a private basis. This was a crucial part of the workshop.

**ASN:** *Networking isn't just about sharing information, tips, and advice in a formal setting. It's also about sharing these things in an informal setting, and also about being social.*

**BR:** There's only so much you can say at the table. An hour per presentation seems like plenty of time, but at the end of the hour, there was still more to say and many things to discuss, often face to face with one person. So in a way, the allotted hour was just a kickoff with more conversation to follow. And still to follow, we have e-mail addresses and we will run into each other at conferences, so we will feel the effect of this workshop for a long time to come. ❖

## tara zahra *from page 11*

or psychological stability, rather than in terms of race and ethnicity, but this was essentially a new rhetoric for old values.

**ASN:** *Values that immigration policy was shaped around.*

**TZ:** Yes. That's incredibly important in thinking about how migration policy developed in Europe after World War II, and to this day, you still have discussions of the Turkish minority in Germany, of immigrants in present-day Austria, or of the Muslim community across Europe. These debates are still often framed in the language of cultural stability and economic integration and productivity. So I see this Austrian case in that respect as part of a broader phenomenon that was incredibly important.

**ASN:** *Nobody thinks of the Habsburg Empire as exclusively German anymore, do they?*

**TZ:** No, and it's ironic. Austria invented a mythical, German Habsburg Empire and then, ten or twelve years later, Kann broke the whole concept open with *The Multinational Empire*. It's come full circle. Now there's more of a tendency to see the multicultural past of Austria as a model, although there are still strong voices within Austria claiming Austria as a German state.

**ASN:** *I agree. Did Austria need the myth to form the nation?*

**TZ:** That's an interesting way of posing the question. I don't know if it did. It was a successful strategy, but it was only one of many potential strategies. I must say that this strategy was not unique to Austria. European governments created a plethora of new international organizations, but at the same time, really strengthened the concept that only homogenous nation-states could guarantee the future peace and security of Europe. That's what drove the expulsions, the ethnic cleansing, and the migration policy in both Western and Eastern Europe. Therefore, I wouldn't put it in terms of necessary or unnecessary, but it was certainly seen as the dominant solution, not only in Austria but elsewhere.

**ASN:** *And the Volksdeutsche were sharp enough to use that rhetoric to their advantage.*

**TZ:** Yes. And one of the things I expected to see more of when I started the research for this article was the East European so-called DPs—non-German speaking refugees—also trying to capitalize on their own kind of Habsburg history to make their claims on the state. I found isolated examples of that. But it doesn't happen as often as you would expect. There was the case of a Jewish organization appealing specifically for Jews from the former Austrian Empire to receive priority for citizenship. That was, of course, rejected by the state, but the organization at least made the claim. ❖

# 2010 ACF PRIZES AWARDED

The Austrian Cultural Forum and the Center for Austrian Studies have announced the recipients of the 2010 ACF Prizes for Best Book and Best Dissertation.

Tara Zahra (see interview, p. 10) won the prize for best book for *Kidnapped Souls: National Indifference and the Battle for Children in the Bohemian Lands* (Cornell U. Press, 2008).

According to the jury, "In a crowded field of research, where many scholars have examined the passions of nationalist imagination from a variety of perspectives, Zahra uncovers something surprising: national ambiguity. Despite the best efforts of national activists to instill a sense of obligation to the nation and its future, parents made their own choices about educating their children to speak and function bilingually or as members of either a single Czech or German culture. These choices did not always suit Czech and German nationalist forces. Faced with stubbornly persistent popular indifference to nationality, nationalist activists devised a variety of policies that would support and further the well-being and education of children, but also tie them more firmly to a single national group. Using an astonishing variety of archival sources, Zahra pursues these efforts across multiple regime changes, giving her readers a new history of nationalist politics and a fresh perspective on the relationship between state formation and ethnic identity in the Czech lands."

The jury was composed of Katherine Arens,

Paul Hanebrink, and Birgitta Bader-Zaar.

The 2010 dissertation prize was awarded to Nicole Phelps for "Sovereignty, Citizenship, and the New Liberal Order: US–Habsburg Relations and the Transformation of International Politics, 1880–1924" (Univ. Minnesota, 2008). Phelps is a former assistant editor of the *AHY*.

According to the jury, "In Phelps' striking analysis, American officials and politicians, influenced by their own xenophobia and nationalist assumptions, could not imagine a form of citizenship that did not have its basis in a racial or ethnic identity. Habsburg diplomats and consular officials tried to stick to a purely political notion of citizenship, only to have American officials hinder them at every turn. Phelps argues that this had tremendous repercussions after 1918. It was not simply a matter of Czech, Polish, or Yugoslav nationalists convincing Wilson to support their cause of independence. Instead, she has uncovered a complicated web of ideological influence that goes back decades. Phelps' singular contribution to Austrian studies is the way in which she places Habsburg history in this international frame, showing how radical nationalism and racism in the United States helped to create the conditions that shaped the Paris Peace Conference. This dissertation is beautifully written, witty, and filled with fascinating detail. It is also insightful, enlightening, and refreshing."

The dissertation prize jury consisted of Melissa Feinberg, Chad Bryant, and Joseph Moser. ❖

## Your collective impact

If you're anything like me, you page through each issue of *ASN*, reading the articles and taking in the photos, and you wonder: how do they do it? It seems like the Center is always busy, hosting lectures and workshops, welcoming visiting scholars and dignitaries, bringing together researchers from many disciplines, and engaging with the community.

What does it take to operate one of the most vibrant interdisciplinary research centers in the Western Hemisphere? It takes committed faculty and staff members pursuing a meaningful mission. It takes partners at universities around the world who share our interest in studying Austria and Central Europe. But most of all, it takes a community of generous supporters.

We are fortunate to receive major financial support from organizations and foundations. As you've read here in *ASN*, the Dietrich W. Botschberger Foundation continues to provide generous funding for a multi-year team research project. We've received renewed funding from the Austrian Federal Ministry of Science and Research to support our work in the year ahead. And over the summer we received an undesigned gift from Horst Rechelbacher and the Rechelbacher Foundation, which will allow us to pursue new opportunities and invest strategically in our programs.

Yet beyond these big names, we have dozens of loyal donors who give each year to help continue our programs. Donations of any size are incredibly important and helpful, especially during these uncertain financial times. Your gifts allow us to host the annual Kann Lecture, award fellowships to outstanding students, and support study abroad in Austria. The power of the collective—you!—is what makes our myriad activities possible.

In addition, every gift we receive—regardless of size—not only helps fund our programs, it also sends a message to our faculty and staff, University leadership, and the community at large that the Center's activities are valuable and necessary.

As we look forward to another busy academic year, we extend our deep gratitude to those of you who have expressed your vote of confidence through your financial support. To those of you who have supported us in other ways—attending a lecture or concert, reading the *ASN* or the *AHY*—we extend an invitation to become a donor and join the community that enables CAS to thrive.

Eva Widder  
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## Streaming videos on CAS website

The Center for Austrian Studies is now disseminating information in yet another medium. Following the success of the documentary *Food, Fuel, and Climate Change* (which is still being broadcast regularly by public television), we have started informally recording lectures and putting them on our website for the public to enjoy.

The first is "Twenty Years after the Fall of Communism in Europe," by Erhard Busek, Former Vice-Chancellor of Austria and Rector and Jean Monnet Professor at the Salzburg University of Applied Sciences (see interview, p. 8). The second is "Austria, the EU, the US and Beyond," by Dr. Christian Prosl, Ambassador of Austria to the United States (see interview, p. 22).

The Center will continue to record a select few lectures every year. We hope that you will go to [www.cas.umn.edu](http://www.cas.umn.edu) to view these informative, provocative presentations. We particularly hope that those of you who live outside of the Twin Cities will take advantage of these videos. They're the next best thing to being there! ❖

## Freyer to hold CFANS endowed chair for 2010-11

The College of Food, Agriculture, and Natural Resource Sciences announced that Bernhard Freyer will be coming to the University of Minnesota for the entire 2010-11 academic year. Freyer has been appointed to the 2010-11 School of Agriculture Endowed Chair in Agricultural Systems.

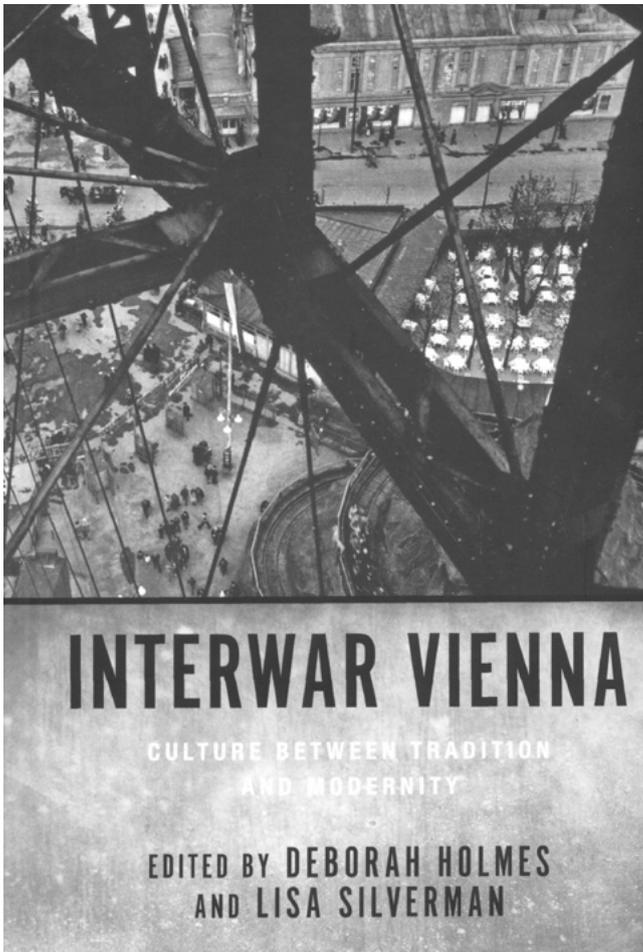
Freyer is a professor at the Institute for Organic Farming, University of Natural Resources and Applied Life Sciences, Vienna. He first visited the University of Minnesota in fall 2008 as part of the event, "Climate Change, Sustainable Agriculture, and Bioresources: A Public Forum." He also appears in the video, *Food, Fuel, and Climate Change*, that continues to be broadcast on Twin Cities Public Television.

In the fall, Freyer will teach a course, crosslisted in Global Studies and the School of Agriculture entitled, "What the Hell Is Organic Farming, Anyway?" He will also give a pair of public lectures, one of which will be part of the CAS lecture series. We welcome him to campus. ❖



Bernhard Freyer. Photo: Daniel Pinkerton.

# INVENTING INTERDISCIPLINARITY



Deborah Holmes & Lisa Silverman, eds. *Interwar Vienna: Culture between Tradition and Modernity*. Rochester, NY: Camden House, 2009. Cloth, ISBN-13: 9781571134202, \$75.

The cultural atmosphere in interwar Vienna was pale, poor and provincial. It made for a disappointing coda to the bounty and vibrancy of the much-studied fin de siècle period. Vienna was a stodgy cousin to the brash, flashy, innovative Berlin of the 1920s. In essays that vigorously challenge such pictures of interwar Vienna, the editors and contributors to this volume strive to assess the city's cultural production on its own merits. To do so, they highlight both the "interconnectedness of public events and personal lives" (10) and remarkable displays of disciplinary borrowing. Indeed, if the culture of interwar Vienna is to be "known for" something, this book makes a case that it could be for inventing interdisciplinarity.

Interdisciplinarity operates on two levels in the volume. The subjects of the essays stretch boundaries in surprising ways (the novelist "parallels and even prefigures" psychoanalytic theories of the day; the dancer performs in parks and school venues after exceeding the limits of the classical stage). The authors themselves come from a variety of academic disciplines including history, literature, cultural studies, and film. Deborah Holmes translated the German essays, and all quotations are helpfully presented in the original German and English.

A striking example of disciplinary cross-fertilization is Jon Hughes' essay on the influence of polymath Otto Neurath (of the Vienna Circle) on the relatively unknown novelist Rudolph

Brunngraber. Brunngraber worked for a time at Neurath's museum and was acquainted with the *Wiener Methode der Bildstatistik* that Neurath and colleagues had developed. This method of displaying statistical information in pictorial ways would allow workers to make comparisons and see interconnections across realms of knowledge. The method's political implications were clear: workers "would not only be able to educate themselves through statistics, but would also be able to employ them to understand capitalist society" (218). Hughes then argues for Brunngraber's "narrative adaptation" of Neurath's statistical methods in his 1933 novel *Karl und das 20. Jahrhundert* about a struggling worker, an Everyman during the economic depression.

Paul Weindling provides a similar example of borrowing and stretching, this time across scientific boundaries. In his study of the intersections of eugenics, race and welfare, Weindling identifies the Viennese particularities in the wider European discourses of rejuvenation and regeneration. Conservative scientists led eugenics in the Austrian provinces, but in the capital a more complex coalition developed. Surprisingly, the Austrian League for Regeneration and Heredity, founded in Vienna in 1928, counted socialists, Catholics, and nationalists on its board. However, the coalition that seemed to defy the strict Lager mentality of the interwar period broke down in 1934. The Austrian League was reconfigured and Jews were excluded from membership. The field moved to the right with "non-racial eugenics" losing out to *Rassenpflege*.

In one essay we find an instance of contemporaries stretching too little in their failure to realize the full potential of the new medium of film. Reviewing "the brief golden age of Austrian silent film," Alys X. George shows the Austrian Social Democratic Workers' Party in a bind. Some party leaders denounced cinema as capitalism's newest opiate of the working class. But others argued that the party needed to "mobilize the medium," (150) to recognize, as Eisenstein had in the Soviet Union, the power of socialist film for educating the masses. The former position prevailed. The party commissioned rather dreary documentary films of its own parades, funerals and mass demonstrations rather than socialist films with artistic merit. Thus the Social Democrats failed to turn Red Vienna into an international hub for "red film" (151).

Of course, "interwar" Vienna can be periodized in different ways. Many essays span the 1920s and early 1930s. John Warren usefully isolates what he calls the "cultural decline" of the years 1934-38. He attributes this decline to three causes: the destruction of leftist modernist culture and the abolition of the Social Democratic party, the loss of talent of those Austrians who went into early exile after 1934, and the restrictive cultural policies of the Catholic corporate state. He documents the artists, scientists, and reformers who left Vienna because they "did not find the clerical, illiberal climate conducive to creative work" (39). He also focuses on the cultural highlights (or lowlights) of the corporate state. Mediocre writers were nominated for state literary prizes, and plays were subject to censure by the euphemistically named Arts Office. Rule by the anti-Semitic clerical caste similarly killed innovation in the realm of architecture. Warren notes wryly that a skyscraper project consisting of "a vast building crowned with a gigantic cross, which was to have dominated the Karlsplatz, was thankfully never built" (48).

However, Warren aside, the book neglects the centrality of Catholicism. Only a few other authors touch on the place of Catholicism in understanding interwar culture. Edward Timms' remarkable "field of cultural production" chart (25) gives a visual aid for mapping the interactions between and among the leading men (and a few women) of the fin de siècle, and it shows the overlapping nodes of Catholic influence. Weindling analyzes the place of Catholicism in shaping particularly Austrian varieties of eugenics. But collectively the essays neglect Catholic culture as a subject of genuine inquiry. This raises a larger question about what we include under the term "culture." Does it include only that which is progressive, modern and secular? Or do conservative, reactionary or racist works also fall within its parameters? A more sustained engagement with Catholic cultural figures, institutions, or audiences would have strengthened this volume as a whole.

In contrast, one aspect of interwar Viennese culture that is analyzed very well is the fluctuating concept of "Jewishness." That Jews were central to Viennese culture is obvious. Less obvious is the way that Jewishness functioned as a category. Wolfgang

*continued on page 19*

# CRAZY FOR VIENNA 1900

Gemma Blackshaw and Leslie Topp, eds. *Madness and Modernity: Mental Illness and the Visual Arts in Vienna 1900*. Burlington, VT: Lund Humphries, 2009. 166pp, illus. Cloth, ISBN: 978 1 84822 020 1, \$70.

In the spring of 2009 there was a stunning and well-visited art exhibition in the Wellcome Institute of London on the art of Vienna around 1900, which focused on the ambivalent relationship between mental illness and artistic creativity. A reduced version of this show was also mounted in spring 2010 in the Wien Museum. Although the authors of the catalogue and the curators remained the same, the two exhibitions were different.

In London a powerful installation at the entrance to the exhibition, with dramatic sound and visual effects, represented the interior of the *Gugelhupf*, the celebrated and infamous tower for the incarceration of lunatics in the Allgemeinem Krankenhaus, built in 1784 under Joseph II. It compelled the visitor to share the fear and misery one might have felt as an inmate of those barren walls, circular corridors and bleak cells. Even a healthy person could easily become psychologically unbalanced in such an environment.

In the Vienna show, the smaller exhibition space omitted all such drama. The show was more self-consciously *sachlich*, focusing on the architecture of the famous lunatic asylum at Steinhof and on the paintings of the best-known Austrian Expressionist masters, Schiele, Kokoschka and Max Oppenheimer. However, both shows featured works made by some creatively gifted patients around 1900.

For those who missed the exhibitions, a richly illustrated book is still available which was its accompanying volume, and which contains many more works and painterly masterpieces than were exhibited (166 pages, 121 illustrations). *Madness and Modernity* not only explores different aspects of the fascinating nexus between artistic creativity and mental illness in Vienna, it also modifies the hitherto dominant discourse focused exclusively on Freud's personality and views.

What may we learn from this lavishly produced book with its ten studies, the result of seven years' research financed by grants from a dozen different sources? What new light is shed on the well-known high points of Viennese Secessionist architecture, painting, sculpture and literature?

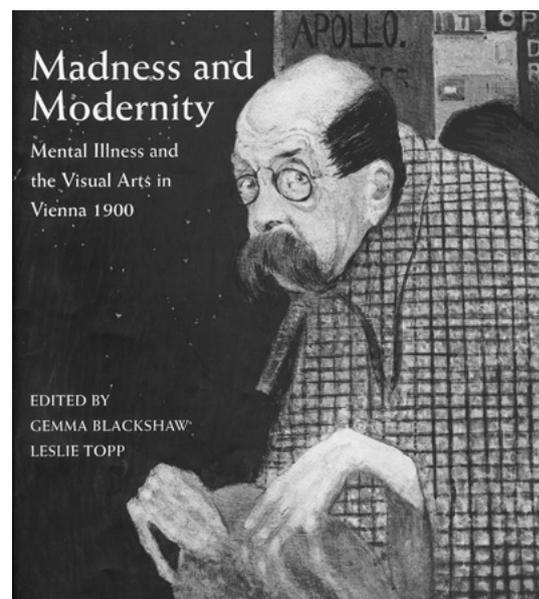
The ten chapters of the volume offer excellent essays on the modernist architecture of the famous lunatic asylums and sanatoria in Vienna (Leslie Topp), as well as fascinating case studies of artists who depicted patients, using the physical symptoms of various mental illnesses to develop a novel and highly shocking portrait style which became a hallmark of the painting of Kokoschka before the First World War (Emma Blackshaw). The two editors have jointly written the first essay in the volume entitled, "Scrutinised Bodies and Lunatic Utopias: Mental illness, psychiatry and the visual arts in Vienna, 1898-1914." Here they trace various aspects of the intricate nexus between architecture, painting and psychiatry, details of which are elaborated in other chapters, for example the "diagnostic gaze" in the works of the young Expressionists.

Some case studies will be of limited interest to the general public, but will appeal to specialists. For example, one chapter is an article on the two wax models that were made of the heads of pathological cases, Nicola Imrie's "Karl Henning, Wax Models of Two Male Heads, 1897-98."

In Austria a lot of research has been published on the modernist architecture of the age and especially on Otto Wagner and Josef Hoffmann. The novelty of these essays focusing on *am Steinhof* and on the sanatorium in Purkersdorf is that they contextualize the geometric, puritanical, and highly aestheticised style of the buildings in terms of the taste of the upper-class clientele (the *Geldadel*) who used them. In their refined, detailed analyses the two authors describe the therapeutic concepts that lay behind the choice of building types (pavillons, villas, etc.) and the aesthetic and functional expectations of the patrons of these modern institutes.

Although the authors somewhat over-hype the issues raised, e.g., "did modernity follow madness?", a practice that occasionally raises doubts about their analyses, the conclusions drawn at the end of the essay are professional and convincing. They establish clearly that the modern architect had to take the views and agenda of the commissioners of the buildings into consideration, and therefore patrons influenced the style of Steinhof and Purkersdorf.

The interaction between psychiatry and painting is well reflected in a study by Gemma Blackshaw that brings something new to the discussion. In her study, "Mad' Modernists: Imaging Mental Illness in Viennese Portraits," she focuses on the 1911 Hagenbund show where 25 oil paintings, among them 23 portraits by Kokoschka, shocked visitors by confronting them with models who, at least in the eyes of the average contemporary beholder, seemed highly neurotic, if not mentally ill. In Blackshaw's reading, based on contemporary sources, this exhibition was a shrewd tactical maneuver by Kokoschka's patron and friend, Adolf Loos, intended both to raise the profile of the young painter and also to construct a "unified image of an intimate modernist



community both supportive of, and connected to, the young artist." This candid description of the tactics of the much admired heroes of modernity is emphasized further in a postscript to the essay, where Blackshaw traces in detail the cynical maneuvers of Kokoschka and his closest friends to defame Max Oppenheimer, an equally gifted and daring rival in early Viennese Expressionism. In both the London and Vienna shows the charismatic portraits and genuinely revolutionary paintings by Oppenheimer (e.g. *The Operation*, 1912) were on show, their quality clearly illustrating that this very gifted and inventive painter was the victim of a lobby that sought to control the art market, and thus to determine the formation of the canon. Their success in restoring the early oeuvre of Max Oppenheimer to its rightful place among the greatest Expressionist works will mean that the book and the exhibition have performed a valuable service.

Sabine Wieber's essays, "The Allure of Nerves: Class, Gender and Neurasthenia in Klimt's society portraits" and "Richard Luksch, Two Faience Figures for the Purkersdorf Sanatorium 1905," are exquisitely nuanced analyses offering a well-differentiated approach to the psychological issues in the works she discusses. Nowadays it is rare to find fresh readings that do not overinterpret the works in order to sell some preconceived agenda. Wieber has nobly resisted this temptation, and we get a highly sophisticated and illuminating account of Klimt's early portraiture.

The tenth essay in the volume is by Geoffrey C. Howes, "Madness and Literature in Vienna 1900." It reaches back in time to the Biedermeier era and illustrates how the theme of insanity continued strongly in Austrian literature even after World War I. Within a few pages and without simplifying the historical background, Howes manages to give a thought-provoking sketch of the general trend towards a psychological concept of human identity, which was not exclusively a Viennese phenomenon in the 1890s. His

*continued on page 19*

# Jan Havránek's greatest hits (and a few misses)



Jan Havránek. *University. Historiography. Society. Politics: Selected Studies of Jan Havránek*, ed. Jiří Pešek et al. Prague: Universita Karlova v Praze - Nakladatelství Karolinum, 2009. ISBN 978-80-246-1554-7. 492 pp.

Jan Havránek was born in 1928 in Prague to an upper middle class Czech Jewish mother and a Czech father who was a Gymnasium teacher and a serious scholar. Being of half Jewish origin, he spent a good deal of his youth under the Nazis as a forced laborer and then in Terezín concentration camp.

Because of his background, the Communists prevented him from having a normal university career. He was assigned to work in the university archives where he made the best of a difficult situation. Using archival materials, he wrote extensively on social, economic, and intellectual aspects of history in the Czech lands and beyond. He was able to publish many of his articles abroad, primarily in German and in English. Consequently he attracted the attention of foreign scholars and assisted a large number of doctoral students from Germany and the United States. The international recognition he acquired resulted in the publication of two volumes in his honor, a *Festschrift* for his sixtieth birthday, *Bildungsgeschichte, Bevölkerungsgeschichte, Gesellschaftsgeschichte in den böhmischen Ländern und in Europa*, published in Munich in 1988 before the velvet revolution, and a second volume, *Magister Noster*, which appeared in 2005 after his death as a memorial volume.

His students and friends then decided to publish his most important articles in the present volume, which deals with social and ethnic history, higher education, the changing position of Jews between Czechs and Germans, questions of historiography and historical method, and two historians whose values he shared. The main focus is on important aspects of Czech, and to some extent Slovak, history in the broader context of Central Europe in the

nineteenth and twentieth centuries. All articles but one are reprints. They were kept in their original German and English, and only in one case in French or in Czech respectively.

A possible weakness of the volume is that there is no underlying theme uniting the articles. It does not represent a synthesis of Havránek's work, but reflects his central interests and throws light on aspects of Czech political and social attitudes which have been neglected and call for further study. The titles of the essays in the volume often promise less than the reader learns from them.

One strong point of the volume is that Havránek avoids broad generalizations and wherever possible supports his arguments with empirical statistical information. Statistics never stand by themselves but are integrated in the analysis of a social, or political, situation and trends of change. Thus in his article on academic anti-Semitism in the First Republic he buttresses his presentation with a careful statistical analysis of ethnic composition, including the percentage of foreign, particularly Jewish, students from Eastern Europe, especially in 1929 and the efforts to exclude them. Although most of the essays deal with the twentieth century through the First Republic, the continuity of trends since the mid-nineteenth century is not overlooked. In several essays the question of ethnic identity is discussed. An article about comparative electoral behavior in Prague and Vienna in the parliamentary election of 1907 examines the role of ethnicity and social class played in the outcome of the election, and again with the aid of statistical information comes to the somewhat surprising conclusion that in both cities there was proportionately a larger working class than middle class participation in the election as reflected in the strength of the social democratic vote. In an essay on schools in Prague between 1875 and 1925 he traces the gradual increase of the percentage of Czech students in the gymnasiums. In the same period Havránek follows the numerical switch of the Jewish population from German to Czech nationality and language, again with the help of statistical data.

A good deal has been written recently about the secular character of Czech society, but little has been said about how this came about. Havránek devotes an article, again supported by statistical data, to explore why so many Czechs left the Catholic Church after the First World War. In another article he deals with the censorship of Czech history textbooks in primary and secondary schools by the Austrian government in 1916. For example, of eighteen books in grade schools only eight could still be used, while ten were eliminated for political or moral reasons—whatever that meant. While it is generally assumed that Europe was generally jubilant about the outbreak of World War I, Havránek shows convincingly that there was strong opposition to the war among the Czechs, especially among intellectuals.

Several articles on the development of Czech nationalism go back to the 1848 revolution, which for Havránek foreshadows the ensuing national problem and the crisis of Czech liberalism into the twentieth century. Tensions increased with the founding of the Czechoslovak Republic.

A very depressing article deals with the situation at the universities and the historians, particularly in Prague, in the three years between the liberation of Czechoslovakia in 1945 and the Communist seizure of power in 1948. The stage was set for the acceptance of the Soviet model and the break with democratic academic traditions and outlooks. The article which shows most vividly the essence of the Czech-German tragedy deals with the historian Anton Gindely, the son of a Czech mother and a German-Hungarian father. The high point of his career were the three years between 1860, when he was chosen by Palacký to continue his history of the Czech nation, and 1862 when he was appointed extraordinary at the University of Prague and became director of the state archives of Bohemia.

Gindely's writings were in no way nationalistic—which should give pause to people who stress Palacký's nationalism. He wrote in Czech and German and taught at a high school in Czech and at universities in German. Gindely favored the founding of the Czech university long before negotiations began. While he had little hope for the future of the Czech language, he was a Bohemian patriot and a patriot of the Austrian Empire. He distanced himself from his compatriots who glorified Russia and the Slavs and was worried about the increasing polarization of the two nationalities. When Czech scholars criticized his writings for not being sufficiently Czech, he decided to teach at the German university, which led to the unanimous protest by the German professors. Even about such an emotional issue Jan Havránek was able to write objectively.

This is a very worthwhile volume.

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# HOT OFF THE PRESSES

- Maria Todorova and Zsuzsa Gille, ed. *Post-Communist Nostalgia*. New York: Berghahn, 2010. 264 pp., illus. Cloth, ISBN: 9781845456719, \$80.
- Marc D. Moskowitz. *Alexander Zemlinsky: A Lyric Symphony*. Rochester, NY: Boydell & Brewer, 2010. 424 pp., illus. Cloth, ISBN: 9781843835783, \$47.95.
- Peter Noever, A. Rosenauer, and Georg Vasold, ed. *Alois Riegl Revisited. Beiträge zu Werk und Rezeption - Contributions to the Opus and its Reception*. Vienna: VÖAW. 146 pp., illus., tables. Paper, ISBN: 978-3-7001-6498-2, € 48,50.
- Béla Balázs. *Early Film Theory: Visible Man and The Spirit of Film*. Rodney Livingstone, trans; Erica Carter, ed. Published in association with Screen. New York: Berghahn, 2010. 288 pp. Cloth, ISBN 9781845456603, \$95.
- Carl Niekirk. *Reading Mahler: German Culture and Jewish Identity in Fin-de-Siècle Vienna*. Rochester, NY: Boydell & Brewer, 2010. 328 pp. Cloth, ISBN: 9781571134677, \$75.
- Richard Corradini, Matthew Gillis, Rosamund McKitterick, and Irene van Renswoude, ed. *Ego Trouble. Authors and Their Identities in the Early Middle Ages*. Vienna: VÖAW. 322 pp. Paper, ISBN: 978-3-7001-6490-6, € 54.
- Alex Storozynski. *The Peasant Prince: Thaddeus Kosciuszko and the Age of Revolution*. New York: St. Martin's Griffin/Thomas Dunne, 2010. 400 pp., illus. ISBN: 978-0-312-62594-8. Cloth, \$29.95; paper, \$16.95.
- Charles Ingrao and Thomas Emmert, eds. *Confronting the Yugoslav Controversies: A Scholars' Initiative*. West Lafayette IN: Purdue, 2009. 454 pp. Paper, ISBN: 978-1-557-53533-7, \$43.95.
- Roland Girtler. *Rotwelsch. Die alte Sprache der Gauner, Dirnen und Vagabunden*. Vienna: Böhlau, 2010. 278 pp., illus. Cloth, ISBN: 978-3-205-78548-4, € 24.90.
- Neil Fligstein. *Euroclash: The EU, European Identity, and the Future of Europe*. New York: Oxford, 2009. 296 pp. Paper, ISBN: 978-0-199-58085-9, \$27.95.
- Helmut Rumpler and Martin Seger. *Die Habsburgermonarchie 1848-1918 Band IX/2. Soziale Strukturen. Band 9, 2. Teilband: Die Gesellschaft der Habsburgermonarchie im Kartenbild. Verwaltungs-, Sozial-, und Infrastrukturen. Nach dem Zensus von 1910*. Vienna: VÖAW, 2010. 362 pp. Cloth, ISBN: 978-3-700-16721-1, € 131.
- Susan Richter und Dirk Dirbach, eds. *Thronverzicht. Die Abdankung in Monarchien vom Mittelalter bis in die Neuzeit*. Vienna: Böhlau, 2010. 347 pp., illus., tables. Cloth, ISBN: 978-3-412-20535-5, € 46.20.
- Ahmet Ersoy, Maciej Górný, and Vangelis Kechriotis, eds. *Modernism: The Creation of Nation-States. Discourses of Collective Identity in Central and Southeast Europe 1770–1945, Vol. III*. New York: CEU Press, 2010. 500 pp. Cloth, ISBN: 978-963-7326-61-5, \$50/€ 37.
- Kurt Scharr. *Die Landschaft Bukowina. Das Werden einer Region an der Peripherie 1774-1918*. Vienna: Böhlau, 2010, 396 pp., illus., tables. ISBN: 978-3-205-78463-0. Cloth, € 49.
- Anita Prazmowska. *Poland: A Modern History*. New York: I.B. Tauris, 2010. 288 pp., illus. Cloth, ISBN: 978-1-84885-273-0, \$55.
- Teresa De Lauretis. *Freud's Drive: Psychoanalysis, Literature and Film*. New York: Palgrave, 2010. 208 pp. Paper, ISBN: 978-0-230-27549-2, \$29.95.
- András Gerö, ed. *The Austro-Hungarian Monarchy Revisited*. Boulder CO: East European Monographs, 2010. 200 pp. Cloth, ISBN: 978-0-88033-650-5, \$40.
- Brigitte Dalinger. *Trauerspiele mit Gesang und Tanz. Zur Ästhetik und Dramaturgie jüdischer Theatertexte*. Vienna: Böhlau, 2010. 380 pp. Cloth, ISBN: 978-3-205-77466-2, € 49.
- Steven Tötösy de Zepetnek and Louise O. Vasvári, eds. *Comparative Central European Studies*. West Lafayette IN: Purdue, 2009. 275 pp. Paper, ISBN 13: 978-1-557-53526-9, \$39.95.
- Giandomenico Majone. *Dilemmas of European Integration: The Ambiguities and Pitfalls of Integration by Stealth*. New York: Oxford, 2009. 273 pp. Paper, ISBN: 978-0-199-55680-9, \$45.
- Egon Friedell. *The Crisis of the European Soul: A Cultural History of the Modern Age*. New Introduction by Allan Janik. Rutgers NJ: Transaction, 2010. 551 pp., illus. Paper, ISBN: 978-1-4128-1171-2, \$49.95.
- Hartmut Bleumer, Hans-Werner Goetz, Steffen Patzold und Bruno Reudenbach, eds. *Zwischen Wort und Bild. Wahrnehmungen und Deutungen im Mittelalter*. Vienna: Böhlau, 2010. 291 pp., illus., tables. Cloth, ISBN: 978-3-412-20537-9, € 41.10.
- Florin Sperlea. *From the Royal Armed Forces to the Popular Armed Forces: Sovietization of the Romanian Military (1948-1955)*. Boulder CO: East European Monographs, 2010. 320 pp. Cloth, ISBN: 978-0-88033-662-8, \$60.
- Asle Toje. *The European Union as a Small Power: After the Post-Cold War*. Palgrave, 2010. 272 pp., illus. Cloth, ISBN: 978-0-230-24396-5, \$85.
- Jost Lemmerich. *Bande der Freundschaft. Lise Meitner - Elisabeth Schiemann. Kommentierter Briefwechsel 1911 - 1947*. Vienna: VÖAW. 368 pp. Paper, ISBN: 978-3-7001-6847-8, € 29.
- Ivar Oxaal. *On the Trail to Wittgenstein's Hut. The Historical Background of the Tractatus Logico-Philosophicus*. Rutgers NJ: Transaction, 2010. 296 pp. Cloth, ISBN: 978-1-4128-1424-9, \$39.95.
- Steven Hill. *Europe's Promise: Why the European Way Is the Best Hope in an Insecure Age*. Berkeley CA: Univ. California, 2010. 488 pp. Cloth, ISBN: 978-0-520-24857-1, \$60; paper, ISBN: 978-0-520-26137-2, \$24.95.
- Christopher Cviic and Peter Sanfey. *In Search of the Balkan Recovery: The Political and Economic Reemergence of South Eastern Europe*. New York: Columbia Univ., 2010. 244 pp. Cloth, ISBN: 978-0-231-70170-9, \$45.
- András Gerö. *Public Space in Budapest: The History of Kossuth Square*. Boulder CO: East European Monographs, 2010. 230 pp. Cloth, ISBN: 978-0-88033-648-2, \$40.

# Fulbright program turns sixty



Left to right: Dean Acheson, J. William Fulbright, Ludwig Kleinwächter, 1950

by Lonnie Johnson

On June 7, 2010, over 350 alumni, associates, and friends of the Fulbright Program commemorated the sixtieth anniversary of the establishment of the Austrian-American exchange program in the baroque setting of the Great Hall of the Austrian Academy of Sciences in Vienna. Two Fulbright alumni, Prof. Helmut Denk, President of the Austrian Academy of Sciences (Yale, 1974-75) and Barbara Weitgruber, recently appointed Director General of the Austrian Ministry of Science and Research (University of Illinois–Chicago, 1986-87), welcomed all guests, who were addressed by U.S. Ambassador William C. Eacho III and Austrian Federal Minister of Science and Research Beatrix Karl not only in their official capacities, but also as the honorary co-chairs of the Austrian-American Educational Commission (AAEC), the binational organization responsible for the management of the bilateral exchange program.

This event commemorated, almost to the day, the signing of the initial Fulbright Agreement by Austria and the United State in Washington, D.C., on June 6, 1950, that established a binational Austrian Fulbright Commission to manage bilateral exchanges starting with the 1951-52 academic year. To celebrate this sixtieth anniversary, the AAEC commissioned Austrian documentary filmmaker Georg Steinböck to produce

a documentary. The screening of his forty-five minute film, *Fulbright at Sixty: The Austrian-American Fulbright Program, 1950-2010*, was the central event on this festive occasion.

Based on interviews with four different generations of Austrian Fulbrighters, starting with members of the inaugural class of grantees from 1951-52, and current American Fulbright grantees as well as archival material, historical photos, and Super 8 footage from the 1960s, Steinböck's documentary let Fulbrighters tell the story of the Fulbright Program themselves.

*Fulbright at Sixty* will be screened in the United States at the CAS in Minneapolis on October 4, at the German Studies Association's annual meeting in Oakland on October 9, at the Austrian Embassy in Washington, D.C. on October 12, and at the Institute for International Education in New York on October 15.

James William Fulbright was born in 1905 and raised in a well-to-do family in Fayetteville Arkansas. The origins of the Fulbright Program can be seen in terms of two key experiences in his life: Oxford in 1925 and Hiroshima in 1945. After graduating from the University of Arkansas, he received a Rhodes Scholarship that allowed him to study for three years at Oxford starting in 1925, and after the end of his studies in 1928 he also spent six months in Vienna, where he associated extensively with journal-

ists and reporters from America or writing for English newspapers. (His biographer Randall Woods has referred to this period of Fulbright's life as "his introduction to the real world of international politics.")

Based on his own parochial background and personal experience, Fulbright understood the extent to which living in a foreign culture was a liberating and transformational experience. Ultimately he considered the objective of the exchange program that came to bear his name "to make international relations human relations and to encourage attitudes of personal empathy, the rare and wonderful ability to perceive the world as others see it."

Elected to the U.S. House of Representatives in 1942 and the U.S. Senate in 1944, Fulbright was a committed "internationalist" and an early advocate of U.S. participation in the United Nations. In August 1945 he immediately grasped the political implications of the advent of the nuclear age and announced his intention to propose legislation to promote goodwill through educational exchange shortly thereafter.

The Fulbright Program was based on a simple but ingenious idea: the amendment of a piece of legislation, the Surplus Property Act of 1944, that had nothing to do with educational exchange. After World War II, the U.S. government was accumulating substantial monies from the sale of wartime surpluses it had stockpiled overseas—food, fuel, vehicles, and other equipment—and Fulbright proposed an amendment to this act earmarking part of the income from these sales to finance an educational exchange program that President Truman signed into law on August 1, 1946. (After these funds from wartime surpluses were exhausted, the Fulbright-Hays Act of 1961 provided for annual funding for the program from the U.S. Federal Budget.)

Austria was among a handful of countries that quickly established Fulbright programs in the late 1940s and early 1950s: the seventeenth country in the world to participate in a program that is now managed by a binational commission such as the AAEC in fifty countries and by the Public Affairs Sections of U. S. embassies in over 100 others. Over 294,000 Fulbrighters—183,000 "incoming" international students and scholars and 111,000 "outgoing" Americans—have participated in the Fulbright Program since its inception, and among its alumni are over 3,400 Austrians and 2,000 Americans.

The idea behind the Fulbright program—the promotion of mutual understanding by means of educational and cultural exchange—is timeless; at the same time, the manner in which the

program is administered has changed dramatically with the passing of time. From the very start, binational decision making has been at the core of this bilateral exchange program. Five Austrians and five Americans are appointed by their respective governments to serve on the AAEC board, which is responsible for overseeing finances, policy making, and the selection of Fulbright grantees.

Between 70 and 80 Fulbright awards are made annually and more or less equally among Austrian and American students, teaching assistants, and scholars. The AAEC funds its program with annual contributions from the Austrian and U.S. governments, along with income for seventeen jointly-sponsored grants provided by partner organizations, including ten Austrian universities, the Sigmund Freud Museum (Vienna), the International Research Center for Cultural Studies (Vienna), the Diplomatic Academy (Vienna), the Museum Quartier's quartier21 (Vienna), the Center for Austrian Studies (University of Minnesota), and Kathryn and Craig Hall, the former U.S. Ambassador to Austria and her husband.

The contrasts between "then" and "now" are stark. The first generation of Austrian Fulbright grantees who participated in the program in the 1950s grew up in the Third Reich, and they were leaving a recently liberated, war-torn, economically depressed, and occupied country to spend a year in the peaceful and prosperous United States. Conversely, the American grantees—among them William E. Wright, the founding director of the CAS, who was a Fulbright student in Austria in 1954-55 and a Fulbright scholar in 1962-63—were leaving the comforts of post-World War II America to study, pursue research, or teach in an occupied country, which was quite a hardship and an adventure. (Institutional liability was obviously not an issue in the good old days, and needless to say, current American Fulbrighters are impressed by the high quality of life in Austria.)

In the 1950s, it was common for U.S. institutions to waive all tuition and fees for Fulbright grantees, whose on-site costs were offset by additional waivers or grants from associations, clubs, fraternities and sororities. Today, the American attraction to Austria and Austrian attraction to the United States seem to be guided by a few broad constants. Austrian culture, conservatories, concert houses, and archives always have attracted and continue to attract many American grantees. The largest field of specialization among the 2,000 American Fulbrighters to have studied in Austria is German—usually combined with the study of Austrian literature—followed by music and musicology, history, and political science.

For the 3,400 Austrian Fulbrighters, the study of English—combined with American literature or American Studies—has been the most common field of specialization, followed by the natural sciences, engineering, business, econom-



Left to right: Mrs. William Eacho, U.S. Ambassador William C. Eacho, Barbara Weitgruber, Lonnie Johnson. Photo by Petra Spiola, used by permission of AAEC.

ics, and law. One could say that the arts, humanities, and social sciences have predominated historically among the American grantees, whereas Austrians have focused more on the hard sciences and acquisition of technical or professional expertise, but the program is very broad and diverse. There have been American engineers as Fulbrighters in Austria and Austrian artists and musicians as Fulbrighters in the U.S., too.

When asked by the ASN about the relative importance of the Fulbright Program for Austrians, Dr. Lonnie Johnson, the executive director of the program, observed, "For decades, the Fulbright Program was the only substantial opportunity for young Austrian students and scholars

to study abroad. Now it is one of many opportunities Austrians have. However, the States are still a very popular destination."

And for Americans? "The attractions and benefits of a Fulbright grant to Austria are obvious and numerous. Senator Fulbright grew up in Fayetteville and only discovered what a small and parochial world that was by leaving. We all come from our own personal Fayettevilles. We must seek out the adventure of encountering a different culture, and the Fulbright program is a fine instrument to do just that." ♦

**For info on upcoming Fulbright deadlines (academic year 2012-13), go to p. 27**

### **Interwar Vienna** from page 14

Maderthaner and Lisa Silverman present the murder of Moritz Schlick as a case study to argue that Jewishness had become a category "with borders so permeable that non-Jews might fall within their range" (63). The professor was shot by an anti-Semite who (wrongly) believed Schlick was Jewish because of his association with the Vienna Circle and "Jewish" intellectual ideas. With Jewishness as a set of associations, rather than an essentialized identity, even those identifying themselves as Jewish nevertheless engaged with a "universal antisemitic discourse [that] was necessary for full participation in Viennese society during the interwar years" (64). This fascinating essay places interwar Vienna at the heart of research in Jewish Studies being conducted elsewhere in Europe.

Still, one stated aim of the volume is to move the study of Viennese culture "beyond the coffeehouse" of the fin de siècle. The essays show that there were indeed many more players than the men we typically associate with early 20th century Viennese culture—writing, dancing, shooting, acting, filming and composing, and borrowing from each other along the way.

Maureen Healy  
History, Lewis & Clark College

### **Madness & Modernity** from p. 15

last line could stand for the whole exhibition: "... the story of Austrian literature of the fin de siècle and beyond cannot be told without addressing the question of madness." And is there any Central European literature where it could be?

Finally, the real strength of this volume lies in its detail. It does not offer any startlingly new narrative of fin-de-siècle Austrian art, nor do we get an answer as to why these particular issues became so important within Austrian society. Much more could be written about the intricate networking between the medical profession in Vienna and artistic circles, e.g., the anatomist Zuckermandl was Bertha Zuckermandl's husband, while the owner of Purkersdorf was her brother in law; through him, Klimt and Schiele were allowed to visit the dissection chamber of the Allgemeinen Krankenhaus to draw realistic images of the deceased. This close social bond between the two professions is the factor that no other fin-de-siècle centre of Modernism could offer, which is something that has not yet been fully explored. Hopefully research into this aspect of their theme will be followed up by the authors in a further volume.

Ilona Sarmany-Parsons  
History, Central European University

### Major Donation completes Wirth endowment at Canadian Center



Left to right: Franz Szabo; Carl Amrhein, Provost and Vice-President Academic; Colleen Skidmore, Interim Dean of Arts; Roland Pirker, President of the ACC. Photo courtesy Wirth Institute.

Austrian and Central European Studies at the University of Alberta in Edmonton, Canada, have benefited above all from the generous financial support of Dr. Alfred Wirth and his late father Dr. Manfred Wirth (1913-2003). It was for this reason that the Canadian Centre for Austrian and Central European Studies was renamed the Wirth Institute in October 2003. The initial support for what would eventually become the Wirth Institute at the University of Alberta, however, was made by Dr. Manfred Wirth, who entrusted a stock portfolio valued at approximately \$1.3 million to the Austrian Canadian Council (ACC), with instructions to establish an endowment fund and to use revenues generated by the fund to support the activities of the then newly established Austrian Centre.

For the past decade the ACC has been invaluable in assisting the Wirth Institute's activities, particularly in areas where University of Alberta spending policies would otherwise have constrained the financial flexibility of the Institute. On February 6, 2010, at the annual Austrian ball of Edmonton, the President of the ACC, Mr. Roland Pirker, formally donated the ACC's Wirth Endowment, valued at slightly over \$1.25 million, to the University of Alberta, bringing the total Wirth Endowment held by the University of Alberta to close to \$10 million. With the commitment of the Provost of the university, Dr. Carl Amrhein, to apply the Province of Alberta's "Access to the Future Fund" matching program to the Wirth Endowment, the total endowment supporting the Institute will in due course reach approximately \$20 million.

The ACC was founded on February 14, 1995,

on the occasion of a state visit by Austrian Chancellor Franz Vranitzky, as an umbrella organization of the 18 Austrian clubs and societies across Canada. Led since its inception by its energetic president, the renowned cinematographer, Roland Pirker, the ACC has organized periodic nationwide gatherings of Austrian-Canadians in 1998, 2003 and 2005, supported a wide variety of Austrian cultural and academic activities in Canada, and has been a leading fund-raiser for charitable causes. It has encouraged Austrian studies in Canada by establishing an ACC Dissertation Prize, which has been awarded seven times since 1996, and it was instrumental in the discussions that led to the establishment of the then Canadian Centre for Austrian and Central European Studies (and subsequent Wirth Institute) at the University of Alberta. Above all, it has given Austrian-Canadians a national profile through its publication since 1998 of the magazine *Oe Culture*, which reports on Austria-related activities across Canada.

Despite the recent financial crisis that reduced the value of endowment funds across North America and a severe cutback in university funding during 2010, it was community support of the kind exemplified by the ACC that allowed the Wirth Institute to continue its cultural and academic activities during this past winter semester. On the cultural side the Institute sponsored a major photo exhibit from February 8 to 26, "Czech Students at the Turning Point, 1968 and 1989," by the renowned Czech photographer, Přemysl Hněvkovský. The formal opening of the exhibit included a pre-exhibition lecture and discussion with Mr. Hněvkovský, who travelled

from Prague for the occasion. Other cultural activities included the co-sponsorship with the Department of Music of a concert on March 28 entitled "The Art Song of Central Europe," which featured mezzo-soprano Elizabeth Turnbull, tenor John Tessier and pianist Michael McMahon in songs by Mozart, Beethoven, Schubert, Wolf, Mahler, Bartók, Kodály and Lehár. In March and April the Institute also cosponsored a retrospective of the classic films of the Austrian-born director, Josef von Sternberg. Screenings included the film *Morocco*, *Shanghai Express*, *Scarlet Empress*, and *The Devil is a Woman*.

In March the Wirth Institute welcomed back for a second visit in its distinguished visiting scholars program, Ernst Wangermann, Professor emeritus at the University of Salzburg. Prof. Wangermann's general lecture echoed the title of his first book, *From Joseph II to the Jacobin Trails in the Austrian Empire*, but included all his new insights since the publication of the classic Oxford volume half a century ago. More in line with his recent publications and research interests, Prof. Wangermann also presented and led a lively colloquium on "Public Opinion and Bourgeois Culture in the Habsburg Monarchy on the Eve of the French Revolution." The winter semester also saw the continuation of the Wirth Institute's two endowed lecture series. On March 14 Marsha Rozenblit, Harvey M. Meyerhoff Professor of Jewish History at the University of Maryland, presented the 2010 'Tova Yedlin Lecture' on the topic "Assimilation or Jewish Identity: The Dilemmas of Jews in Habsburg Austria," and on April 11 Omer Bartov, John P. Birklund Distinguished Professor of European History at Brown University presented the 2009/2010 'Toby and Saul Reichert Holocaust Lecture, "Genocide in a Multiethnic Town: Events, Origins, Aftermath," which focused on his ongoing research on the town of Buczacz. Pál Tamás, Director of the Institute of Sociology of the Hungarian Academy of Sciences, rounded out the Institute's winter semester guest lectures on March 30 with a discussion of "European Identities in Central Europe: Hopes and Disappointments."

Thanks to support from groups like the ACC as well as the Austrian Federal Ministry for Science and Research, the Wirth Institute was also able to continue its well-established publication subvention program for scholarly publications on Central Europe. Appearing this past academic year was the joint publication with the Canadian Institute of Ukrainian Studies of the English translation of Vasyl Kuchabsky's, *Western Ukraine in Conflict with Poland and Bolshevism*,

*continued on next page*

## report from New Orleans



Left to right: Dr. Günter Bischof, Dr. John Hazlett, Ms. Alea Cot, Mr. Reinhard Aichner, Ms. Elisabeth Watzdorf, Dr. Merrill Johnson, Dr. Roberta Mayerhofer, Chancellor Tim Ryan, Dr. Margaret Davidson, Dr. Irene Ziegler, Ms. Gertraud Griessner. Photo courtesy CenterAustria.

On February 12 of this year UNO's CenterAustria together with the International Office of the University of Innsbruck conducted a one-day workshop in the Crescent City—during Mardi Gras no less—on study abroad programs/international student mobility from both an American and a European perspective in terms of trends and best practices.

### The American Perspective

Representatives from Michigan State University (MSU) and St. Mary's College in Indiana presented case studies of American Experiences and Best Practices. MSU has achieved its position of leadership in international student mobility in the U.S. over the past fifty years as a result of visionary leadership in terms of making study abroad programming an integral part of the MSU

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### News from the North

*cont'd. from previous page*

1918-1923, translated by Gus Fagan (Edmonton & Toronto, 2009), a new work in Peter Lang's 'Austrian Culture' series, Hans Schulte and Gerald Chapple, eds., *Shadows of the Past: Austrian Literature of the Twentieth Century* (New York, 2009), and the proceedings of a conference co-sponsored by the Institute in May 2008, Agatha Schwartz, ed., *Gender and Modernity in Central Europe: The Austro-Hungarian Monarchy and its Legacy* (Ottawa, 2010).

Finally, the Wirth Institute would like to draw attention to a conference planned for September 23-24, 2012, tentatively entitled "New Perspectives on the Austrian Enlightenment." Anyone interested in participating in this conference should contact the organizers, David Luft (david.luft@oregonstate.edu) or Franz Szabo (franz.szabo@ualberta.ca) with a proposal.

*Franz Szabo, director  
Wirth Institute*

educational experience. A visionary MSU president made the study abroad experience a high priority of an MSU education; over the course of time MSU led the early professionalization of study abroad programming by appointing a Dean of International Studies. While centralized leadership of study abroad programming is crucial, most initiatives come from the faculty in designing new short- and long-term programs.

For MSU this mix of centralized and decentralized leadership has worked best; faculty and the colleges usually drive the programming—the administration of international studies is there to serve the faculty and its curricular needs. There are regular assessments of programs and curricular needs ("self-reporting"). Returning students are routinely surveyed about their learning and personal growth experiences after studying abroad. Very importantly, the perception of a university's excellent overseas program offerings can be used for student recruitment and student retention (MSU, St. Mary's).

Integration of overseas learning experiences in curriculum is crucial. Excellent overseas experiences can lead to higher levels of alumni giving. The locales of overseas programs have trended from principally European to going global (MSU conducts overseas programs on all 7 continents). At MSU more and more programs are small and short-term to accommodate specific student needs and interests (next to traditional year- or semester-long overseas stays, an increasing number of MSU students are going on subject specialized in-between semester or summer school programs). MSU has even started an incoming freshmen summer school—freshmen study abroad for a summer prior to their freshman year at MSU—and is even exploring the feasibility of making a study abroad experience a requirement for every MSU undergraduate (eg. from currently some 40 percent studying abroad to a future 100 percent participation rate).

### The Austrian Perspective

Representatives from the Universities of Innsbruck and Graz and the Austrian Fulbright Commission presented Austrian perspectives. Internationalization came later in Austria (1990s) than in the United States and has benefited from recent university reforms by the federal Ministry of Science giving Austrian universities more autonomy. Austrian universities and students participating in European Union programs such as Erasmus (Austria participated before joining the EU in 1995) has dramatically increased international student mobility in Austria. With over 2 million exchanges (162,000 annually), Erasmus is the largest exchange network in the world promoting international student mobility). As a result of the professionalization of international student mobility programs, Austrian universities have moved from traditional overseas programs in the U.S. (often launched by American Studies departments) towards global student mobility.

Many of the recent partnerships and short-term program initiatives launched have occurred in Asia (Innsbruck) and Latin America (Graz), eg., the globalizing trend of international education initiatives. American exchanges are less popular; the Bush presidency and American visa restrictions have done a lot of damage. The European Union and its promotion of international student exchanges has also moved from intra-European to global. Moreover, joint degree programs within Europe and by way of trans-Atlantic partnerships are a popular trend as well. Both Innsbruck and Graz maintain an amazing 500 partnership with universities worldwide. Austrian universities are struggling with a nativist national sentiment of "closing the doors" with a growing number of visa restrictions for foreign students from certain areas.

*Günter Bischof, director  
CenterAustria, UNO*



# Ambassador Christian Prosl

## around the world in 65 years

interview by Daniel Pinkerton

Left to right: Hebert Kabler and Ronald Bosrock, honorary Austrian consuls for the Twin Cities; Christian Prosl, Austrian Ambassador to the US; Tim Pawlenty, governor of Minnesota; Thomas Schnöll, Austrian consul general, Chicago. Photo courtesy Ronald Bosrock.

**ASN:** *You were born in Burgenland, I believe?*

**CP:** Yes, in Eisenstadt. It was part of the Russian zone and I still remember the Russian soldiers. Women would not go out at the night because of them. I remember the death of Stalin, when the communists staged a big rally with a bonfire and torches. It was a time of real uneasiness and we were all just waiting for them to leave. People were also busy restructuring their lives. Eisenstadt was not heavily bombed, but 1947, for instance, was a very hard winter and food was scarce. There was a famous speech by Fiegl, the Austrian chancellor at that time, in 1947 or 1948, in which he said, "I cannot give you anything because I have nothing to give you." It was a situation that we cannot imagine today. People lived in the hope that it would become better. And we were lucky—it did.

**ASN:** *The ending of the occupation in 1955 must have seemed like heaven.*

**CP:** It was. By this time we were living in Vienna, and we were at the signing of the State Treaty in the Belvedere. Have you seen the famous photo where the Austrian chancellor shows it to the crowd, saying, "Austria is free!" We were in that crowd of I don't know how many people. I was ten years old at that time, but I could feel the relief. Now don't forget that Austria was divided into four zones. The best zone was the American zone because the Americans were generous, people got enough to eat, and they didn't have to be afraid. The worst was definitely the Russian zone. Vienna was in the French zone. This was

also good—much better than the Russian zone. But the State Treaty still had a powerful effect. We knew that we could take our lives in our own hands again.

**ASN:** *You attended university in the early 1960s.*

**CP:** I graduated from university in 1969. After military service, I got a scholarship in 1971 to go to the Institute for Higher Studies and study economics and spent two years in Geneva. When I graduated, I worked at a bank for several months, and quickly I found out it was not what I wanted to do in life. I saw an announcement in the *Economist* or *Le Monde* for an opening at the UN, and I applied. I got a job, and later on I found out that they had taken 12 young economists out of 1,000. I think I was one of them purely by chance. The chief of personnel was Austrian, with a very Austrian name, Bržak. He wanted to have an Austrian individual chosen and I had been in Geneva and had credentials. I was sent to Upper Volta (now Burkina Faso). I spent two and a half years there. I liked it very much. Then I was sent to Kigali, Rwanda, also for two or three years. After that, I joined the Ministry of Foreign Affairs. I prepared myself for the exam in the summer, with my wife questioning me. I had to learn who the Austrian Nobel Prize winners were and things like that.

**ASN:** *Was your experience in Africa the turning point that convinced you to enter the foreign service?*

**CP:** When I look back, the turning point actually came before Africa. I took a trip to India with a

friend and my younger brother in 1968. We took a car and drove from Vienna to Nepal.

**ASN:** *Drove?*

**CP:** Yes, and I did it again in 1971 with my two brothers. We went through Iraq and Iran and Afghanistan. We meditated at the head of the famous statues that the Taliban blew up later. This changed my outlook completely, because as a young chap, I thought Vienna was perfect. Why should I go abroad? And then I found out there are other things in life. In India I saw both great beauty and extreme poverty. The second time, I stayed with an Indian farm family. I spent two weeks studying high yielding varieties of rice and wheat, because this was the time of the green revolution. India became self-sufficient in rice and wheat. This trip convinced me to study international economics and the economics of development in Geneva. The structure of education at the Institute for Higher Studies was wonderful. There were only seminars, and you spoke in French or English, it didn't matter. I also liked Geneva itself very much. When I entered the ministry, I had an advantage because I had lived in Geneva and Africa and had worked with the UN. I had lived in an international environment. My boss was Ethiopian, my colleague was Croatian with an Austrian grandmother, another was an Italian-American, another one a French-American. We all had a good relationship, and that opened me up to the world and to other cultures besides Africa.

**ASN:** *Once you entered the foreign service, what kinds of places were you posted?*

**CP:** I always thought, "Well, I have experience in Africa and international organizations and I speak French. They should send me somewhere they can use me." Where did they send me first? London, of all places! It was a most civilized place and I spent two years there as press officer. But I was not so happy with my boss, and he was not so happy with me, so I asked for another post. To my great surprise, they offered me Washington, D.C., so we went to Washington and spent seven years there. This is unusual, but there were unusual circumstances. First, I had an extension for one year because we have a son who is a bit handicapped. Then we had the Waldheim Affair in 1986, so the ambassador was withdrawn. He took the second in command with him. I was third in command, so I became Charge d'Affair and I spent eight months as Charge d'Affair during the Waldheim crisis, which was, of course, fantastic for a diplomat. It was not too good for the president then, or the candidate. But for me, it was a chance to prove myself. Then Ambassador Hirsch came, and I was his DCM for another year or so and then I went back to Vienna. After three years there, I became consul general in Los Angeles at the request of my wife. We spent four quite funny and interesting years in LA, but that was enough.

**ASN:** *Did you meet the future governor of California while you were there?*

**CP:** Yes, Schwarzenegger went to a reception at my consulate where then-Chancellor Vranitzky came. He was very nice. I saw him again last month. I was in California again, and we met at an airport. He's a very interesting personality and he's the realization of the American dream.

**ASN:** *This is an interesting time to be the Ambassador to the United States. In education, there has been a greater emphasis in many ways in Europe on intra-EU exchanges. The Erasmus program and other kinds of initiatives have created opportunities for students from Austria to go anywhere within the EU. What's the value of exchanging students and scholars with the United States?*

**CP:** You touch on a subject that's very dear to my heart. We Europeans are at a crossroads. Every person has a multiple identity. You are a man, then you have a family, then you are Austrian, and then you are European. We have to strengthen the last concept. Your identity as a European must become as strong as, or stronger than, your national identity. You don't forget that you come from Ireland or Estonia, but at the same time, people from Portugal or Italy are also your "countrymen," because they are fellow Europeans. But I would go one step further. In a globalized world, it is important that Europeans do not lose sight of their neighbors across the Atlantic, because I'm convinced that we have the same basic values. We might differ in certain areas, but

we understand each other well, and we should not lose that. And of course the younger you are, the better it is to come to the United States and vice versa to learn both the similarities and the differences between Americans and Europeans. This is important because in other areas of the world, irrespective of trade relationships, the cultural differences are much bigger. Finally, the economic relationship between Europe and America is of utmost importance to both of us and the most profitable one for both of us, so we have an interest on both sides of the Atlantic in working closely together.

**ASN:** *This spring, the euro's value dropped and the press reacted as if this were the end of the EU. I'm not an economist, but I thought there were both advantages and disadvantages to a falling euro.*

**CP:** I totally agree with you. The American press is betting that the euro will not work and as soon as they get a sign that they might be right, they say, "Aha! We told you so!" I am not so pessimistic and I don't see that there is a crisis. It is a serious situation and we have to get our act together as far as the stability pact is concerned.

We need more fiscal discipline. Even Germany and France need to abide by the rules—not just the smaller countries. It will not be easy because this has social consequences, but it's the art of government to convince people that's the way to do it. Look, when the euro was first established, it was worth 70 or 80 US cents, and eventually it rose to about \$1.50 at its height. Neither extreme is good. Perhaps \$1.20 to \$1.30 seems fair to us, because at that exchange rate, European exports to the United States will increase.

**ASN:** *The US is not a welfare state, and many people in America delight in saying, "Ha! We told you so—the welfare state is not sustainable." What is the fate of the European welfare state? What will it look like five or ten years from now?*

**CP:** One thing is clear: We have to reduce the excesses of the welfare state. What do I mean by that? For example, in America, people work until age 65, 75, or the end of their lives. In Europe, the normal retirement age is 65, but the average age of retirees is around 61. So that means that for four extra years people are collecting pensions.

*continued on page 25*

## SAHH NEWS

Bounty! This describes the current state of the field in Habsburg and Austrian historical scholarship. The Society for Austrian and Habsburg History is sponsoring a number of panels at the 2011 meeting of the American Historical Association in Boston that highlight the depth and vibrancy of the field.

The panel "Lingua Scientia: The Politics of Translation in Modern Science" brings the history of science into dialogue with translation studies and histories of the politics of language use. Jan Surman, University of Vienna, will speak on linguistic policies in Polish, Czech, and Ukrainian science in the late 19th century. Deborah Coen, Barnard College, will address the study of earthquakes in 19th century Switzerland and imperial Austria. The panel will address how a modern language—whether French, German, or English—becomes an international scientific language, and what is "lost in translation" in this process.

A second panel, "Investigating 'frontier orientalism' in the Habsburg-Ottoman Borderlands," will feature four historical case studies that explore "frontier orientalism," defined by anthropologist Andre Gingrich as a "set of metaphors and myths that reside in folk and public culture in those countries of Europe which have a history of interaction with neighboring regions of the Muslim periphery." Tolga Esmer of Central European University will present on the life and times of Kara Feysi, leader of a trans-regional network of bellicose men who wreaked havoc within the Ottoman,

Habsburg, and Russian borderlands around 1800. Dominique Reill of the University of Miami will examine the effects of centuries of unstable borders on local populations in Dalmatian/Bosnian hinterlands.

A third panel entitled "Convents and Canonries in the Counter-Reformation" investigates the roles that religious houses played in the shifting religious landscapes in the territories controlled by the central European branch of the Habsburg family in the 16th and 17th centuries. These houses, whether male or female, urban or rural, often had both substantial landed holdings and political and economic influence. Three case studies will demonstrate the influence of such houses in Bohemia, Vienna and Styria.

The SAHH steering committee offers advice and support to the *Austrian History Yearbook* and to the centers for Austrian studies in North America. Current members are John Boyer, Joseph Patrouch, David Mengel and Maureen Healy. The steering committee would like to serve as a line of communication among historians who wish to organize a panel on any aspect of Austrian or Habsburg history at the AHA, the next deadline for panel proposals (for the 2012 conference) is in mid-February 2011. For assistance or inquiries about sponsorship please contact me at the Department of History, Lewis & Clark College, healy@lclark.edu.

*Maureen Healy  
Executive Secretary, SAHH*

Johannes Martin Kränzle and Mojca Erdmann  
in *Dionysus*. Photo © Ruth Walz.

# Salzburg Festival 2010

*A less outré clash between the gods and man?*

by Barbara Lawatsch Melton

The Austrian, German, and other European economies are bouncing back, and the European Union appears to have succeeded for the moment in averting financial and budgetary meltdown. Even so, the social scene surrounding the Festival was subdued compared with other years. It still offered an abundance of talent and stardom, yet one could detect signs of moderation, some would say fatigue, despite the fact that the organizers were celebrating two historic milestones: 90 years since the founding and 50 years since the completion of the Great Festival Hall.

In addition to the financial upheavals of the past years, artistic director Jürgen Flimm has already moved to Berlin, where he is assuming another directorship. While Gerard Mortier took his leave years ago with some particularly outré productions, Flimm chose the opposite route and relied on well-known personalities less prone to iconoclasm.

This was in keeping with last year's attack on the tyranny of *Regietheater* by the young author Michael Kehlmann and sympathetic commenta-

tors. However, many critics viewed it as a sign of Flimm's artistic burnout. The Vienna-based *Profil*, for instance, engaged with special fervor in the annual Viennese ritual of Salzburg-bashing, claiming that the Festival promised no path-breaking productions, nothing exceptional—in other words, a sweeping condemnation before the first note had been sounded.

The charge did apply to some extent to one of the celebratory concerts. Pierre Boulez's *Notations for Orchestra* no longer sound as revolutionary as the piano version did in 1945. Still, the Vienna Philharmonic under the baton of Daniel Barenboim brought out to great effect the alternation of textures among this series of musical miniatures and the exciting bursts of energy produced by the creative use of percussion in several of the pieces. Also, the *Konzertvereinigung Wiener Staatsoperchor*, rehearsed by Thomas Lang, made a fine contribution to Bruckner's *Te Deum* in C-Major. However, the star soloists, soprano Dorothea Röschmann, mezzo Elina Garanča, tenor Klaus Florian Vogt, and bass

René Pape gave a muted and somewhat uninspired performance that did not do justice to the composer's spiritual fervor. However, Beethoven's *Konzert für Klavier und Orchester Nr. 4 op. 58* in G-Major was another matter. Barenboim was the soloist. His mastery of the piece was astounding; runs and transitions emerged seamlessly, and he captured the lyrical components beautifully. The Vienna Philharmonic engaged in dialogue with all requisite attentiveness and intensity.

Barenboim also delivered the keynote address during the opening ceremony, a fitting choice, since he is a historical witness with a unique perspective. He described coming to Salzburg as an eleven-year-old boy in 1954 and being introduced to the conductor Wilhelm Furtwängler. Furtwängler invited Barenboim to play with the Philharmonic in Berlin, but his father would not allow the boy to accept Furtwängler's invitation, since it would have been too soon after the war for a Jewish boy to travel to Germany. Barenboim noted that in Salzburg he first experienced that disturbing contrast between his enthusiasm for such wonderful music and his horror over the fate of European Jews. He emphasized the power of music to make one forget the ugliness in the world, but also to understand and transcend its horrors. Barenboim credited Max Reinhardt and Hugo von Hofmannsthal, two of the Festival's founders, with providing an avenue for art and creativity to flourish as a peaceful alternative to the destructive power of war.

The power of music to transcend national boundaries was manifest in a chamber concert centering on Argentine-born pianist Martha Argerich. The evening included works by Saint-Saëns, Rachmaninoff, and the *Sonate für Violine und Klavier* by Leos Janáček, performed with sensitivity and mutual understanding by Argerich and Moscow-trained violinist Dora Schwarzberg, now a professor in Vienna. A beautifully nuanced performance of Chopin's *Sonata for Piano and Cello Op. 65* in G minor by Argerich and Mischa Maisky was followed by a powerful interpretation of Brahms's *Quartet for Piano, Violin, Viola, and Cello Nr. 1, Op. 25* in G minor. Schwarzberg was joined by Canadian pianist Walter Delahunt, French cellist Mark Dobrinsky, and the young violist Nora Romanoff. The evening concluded with the ensemble Géza Hosszu-Legocky & the 5 DeVils performing medleys based on folk, European classical, "gypsy" jazz, and film music with mind-boggling virtuosity. While all members of the ensemble are classically trained, the performance represented a welcome opening of the Festival to a vibrant musical tradition usually absent from strictly classical events.

Other events, however, turned on traditional staples of the classical music establishment, sometimes to the willful exclusion of anything smacking of experimentation. The latter was true of the production of Gluck's *Orfeo ed Euridice*, under the baton of Riccardo Muti, a

sworn enemy of *Regietheater* who was rumored to have forbidden any staging ideas he deemed inappropriate. The sound he elicited from the Vienna Philharmonic was refined and beautiful but lacking Gluck's intended simplicity and emotional intensity. While director Dieter Dorn presumably respected Muti's preferences, he added interesting touches. During the overture Orfeo and Euridice are mingling with guests at their wedding party, when Euridice suddenly begins to vanish into the ground. This image illustrated the shock inflicted on her husband and rendered the despair of Orfeo's first aria particularly convincing. Orfeo, sung with sensitivity and a rich, warm voice by Elisabeth Kulman, descended into an underworld bathed in ominously yellowish light and filled with the writhing bodies of the shades. But during the ascent and the critical moments, when the couple are unable to resolve their fundamental misunderstanding, the stage was clear and the focus was on them. This allowed Genia Kühmeier (Euridice) to lend her creamy, agile soprano and affecting, feminine stage presence to her role without distractions. The bright, well-articulated soprano of Amor (Christiane Karg) brought about the happy ending, which deviates completely from the myth.

In contrast to Muti's staunchly traditionalist position, the festival devoted considerable resources to contemporary music, especially the premiere of Wolfgang Rihm's "operatic phantasy" *Dionysos*. The composer himself drew on Nietzsche's *Dionysos Dithyramben* for the libretto and on Nietzsche's biography for the sequence of scenes. The first scene, set on a lake and island, invites comparisons with Strauss's *Ariadne auf Naxos*. Far from providing comic relief, Rihm's version compounds the suffering, as Ariadne's longing and sorrow mirror that of the male protagonist "N." in his futile attempts to catch one of the nymphs taunting him with their laughter. The happy ending of earlier versions is replaced by Ariadne's fruitless encounter with N., a tortured soul unable to utter a single word. After Ariadne has demanded countless times that he speak, he finally manages a single cryptic and ominous sentence: "Ich bin Dein Labyrinth" ("I am your labyrinth"). At that point, however, Ein Gast (a Guest) appears and succeeds in diverting Ariadne's interest.

Later, four "hetaeras" taunt N. and tear up Guest in effigy, in the manner of the Dionysian maenads. Guest reappears, however, transformed into Apollo, and proceeds to flay N., now the mythological Marsyas, and through his outstretched arms identified as a Christ-like figure. "The Skin" of the flayed man takes on a life of its own, and is briefly cradled by Ariadne. But that moment of love and compassion ends abruptly, as The Skin tumbles out of Ariadne's embrace.

Rihm's lush musical score abounds in elements reminiscent of Europe's Romantic heritage, above all Strauss and Wagner, with a waltz and *Lied* in the Schubertian tradition thrown into the mix.

The libretto provides layer upon layer of allusion and a profusion of themes, such as man's longing for love and inability to communicate, redemption through suffering, the struggle between hedonism and virtuous martyrdom. The result is rich and affecting but without a well-defined plot or clear message. It was beautifully performed by Johannes Martin Kränzle (N.), who excels both as an actor and a fine tenor singer, and the brilliant young soprano Mojca Erdmann as Ariadne, masterfully conducted by Ingo Metzmacher, and further enhanced by the sets of painter Jonathan Meese. Yet, despite everyone's skill, it remained a long and difficult piece.

If *Dionysos* reflected uncertainty, anxiety, and a sense of incompleteness, Sophocles' *Oedipus at Colonus* produced at the Perner Insel's industrial site, provided clarity, confidence, and closure. Peter Stein returned to Salzburg after a prolonged absence, not only as a director, but also as a translator who found a contemporary yet elegant idiom for the Sophoclean text. His simple staging without intermission avoided unnecessary distractions. The dramaturgy of the chorus individualized chorus members and conveyed such topical issues as xenophobia and the fickle nature of public opinion. Klaus Maria Brandauer's performance as Oedipus was riveting, distinguished by superb articulation and a rare ability to modulate his voice to express a huge range of emotions. Brandauer's Oedipus was occasionally prone to angry outbursts, but also full of tenderness towards his daughters, sometimes given to resignation, often exuding self-confidence, and capable of amusement, irony, and remarkably clever argumentation particularly with Creon, played by Jürgen Holtz. The powerful stage presence of Brandauer, even while shuffling across the stage or resting with stooped back, highlighted one of the drama's messages, that an outcast can regain significance and even grandeur, despite physical decline and old age.

Perhaps *Profil* had a point: This year's festival did not provide an abundance of iconoclastic experimentation. But must this necessarily be the primary purpose of a festival? And do we have to condemn more subtle forms of renewal if a production is still relevant and powerful? In Wolfgang Rihm's *Dionysos*, the protagonist addresses hetaeras/maenads with a fascinating Nietzsche fragment that touches on a number of themes and sensibilities, identifying them as specifically European: "To roar once again, roar morally, roar like a moral lion before the daughters of the desert. For virtuous howling, you dearest maidens, is loved best of all by European ardour, European appetite. And here I stand already, as European, here I stand, I cannot do otherwise, so help me God!" It may be worth looking back at Nietzsche and Sophocles, Reinhardt and Hofmannsthal, particularly amidst Europe's struggle for economic and political unity, when the continent's cultural identity remains just as much open to question. ❖



Left to right: Anna Graenzer as Ismene, Klaus Maria Brandauer as Oedipus, and Katherina Susewind as Antigone in *Oedipus at Colonus*. Photo © Salzburg Festival/Monika Rittershaus.

### Christian Prosl from page 23

The pensions are reduced, but still, it's not necessary and costs money. Nowadays you are fit until at least 75. Granted, it is easier to work until you are 75 as an ambassador than if you are a cashier at a counter of a giant supermarket. That is clear. But we have to find a way to extend the payments into the social funds, because we will have more elderly people and fewer young people. Having said that, I think Americans can do more for the welfare of their people, but we should reduce our benefits a bit. We also have to get more women in the workplace in Austria. And if we are serious, we have to have more kindergartens and child support and child care. There are many proposals, and many ways to do it, but clearly something has to be done.

ASN: I was surprised that the chances for joining the EU looked so poor for Turkey.

CP: The Turkish government has made a lot of adjustments to bring it into alignment with the EU, but some Turks are asking themselves, "Do we really accept all these European values? Are they in line with ours?" It will take time for them to turn more towards Europe, if they do. If they continue to return to traditional values—not just Islamic religious values, but also certain societal values—they may find that they don't want to be Europeans. Remember also that Turkey has 100 million people, which would make it the largest country in the EU. This makes some countries—particularly France and Germany—nervous, because the balance of power would almost certainly shift. ❖

# Announcements

## INTERNATIONAL CONFERENCES & SYMPOSIA

**Austria. Symposium.** "(No) Free Lunch – zur Frage sozialer Grundrechte," November 18-20, University of Vienna. A symposium about attitudes toward social welfare and the future of welfare state. Languages: German, English. The conference fee € 50 (including conference dinner). Info: [conference@societa.at](mailto:conference@societa.at).

**Austria. International Conference.** "Democratization and Europeanization in the Western Balkans: Ethnic Diversity as a Factor of Democratic Consolidation," Vienna, November 25-26. Organized by the University of Vienna, Institute of Political Science, Research Platform POTREBA, and Karl-Franzens University of Graz, Centre for Southeast European Studies. The stability of democracy in plural societies, politics of identity and its effects on democracy, the protection of ethnic minorities and its tension with majority rule and similar questions have been key topics for social science research on democratization. The Western Balkans have served as an important example for the challenges of the complex and often antagonistic interrelationship between democracy and ethnicity. This conference aims to reflect on the development of democracy and ethnicity in the Western Balkans over the last decade, exploring patterns of inclusion and exclusion of the "ethnic other," the legal protection of minorities, and the implementation of minority rights, external dimension of democratization (Europeanization) and its effect on the situation of national minorities. For more info: [potreba@gmail.com](mailto:potreba@gmail.com).

**Poland. Conference.** "Jewish Labor in Nazi Ghettos," December 3-4, Deutsches Historisches Institut (DHI), Warsaw. Cosponsored by the DHI and the Jewish Historical Institute (ŻIH), Warsaw. The Nazi policy of expansion and extermination cost six million Jewish lives during World War Two, extinguished in a systematic genocide. But before the mass murder started, the European Jewry was locked in more than 1,100 ghettos in Eastern Europe. These ghettos were to be self-sufficient and not be any burden to the German administration, but on the contrary be cost-effective. As new research has shown, this demand was partially met by the comprehensive payment of ghetto workers by means of money and foodstuffs. Of course this payment was neither adequate nor sufficient, but it helped the Jews to survive. This conference will be an interdisciplinary approach to the subject of "ghetto pensions." The organizers hope to review the conditions of ghetto labor and economy and to increase the still fragile state of research concerning ghettos. The conference examines the relationship between economic calculus and Nazi ideology; the contribution of ghettos to German occupation and war economics, questions of labor motivation; collective and individual survival strategies in the face of looting and deprivation, and other topics. Conference languages are German and Polish. A travel scholarship for Ph.D. students is available. Further info: Dr. Stephan Lehnstädt, [lehnstaedt@dhi.waw.pl](mailto:lehnstaedt@dhi.waw.pl), and Dr. Jürgen Hensel, [jhensel@jhi.pl](mailto:jhensel@jhi.pl).

**United States. Call for Papers.** "The Dialectics of Ori-

entalism in Early Modern Europe, 1492-1700," October 7-8, 2011, University of Illinois, Urbana-Champaign. In early modern Europe, discourses on and images of the Orient and Islam are inextricably tied to the rise of national consciousness and the formation of a European identity as several Western states were striving for imperial supremacy. The goal of this international and interdisciplinary conference is to explore the dialectical function of early modern Orientalism for the creation of different notions of a collective self: national, European, and/or imperial. We invite proposals for contributions that analyze the multiple uses of an imaginary Islam and Orient and compare at least two national orientalist discourses and/or the intersection of nation-building and the invention of Europeaness catalyzed through these discourses. Beyond being simplifications, what role do stereotypes play in the complex and often contradictory rhetorical dynamics that served to articulate, implement and promote both internal policies and supranational endeavors of imperial supremacy? Proposals for presentations of 20-25 min that address any of these or related questions will be evaluated by an interdisciplinary organizing committee. The conference language is English. Please send a 250-500 word abstract to [earlymodernorientalism@illinois.edu](mailto:earlymodernorientalism@illinois.edu), along with information about your professional affiliation and a brief CV or reference to your personal website. For more information, visit [www.earlymodernorientalism.illinois.edu](http://www.earlymodernorientalism.illinois.edu) or contact the organizers: Marcus Keller (Department of French): [mkeller@illinois.edu](mailto:mkeller@illinois.edu); Javier Irigoyen-García (Department of Spanish, Italian and Portuguese): [irigoyen@illinois.edu](mailto:irigoyen@illinois.edu). **Deadline: November 15.**

**United Kingdom. Call for Papers.** Urban History Group Annual Conference, March 31-April 1, Robinson College, University of Cambridge. "Leisure, Pleasure, and the Urban Spectacle." This conference theme broadly explores the pursuit of "pleasure" in the context of the history of towns and cities, which have historically offered an array of pleasures to cater for ever larger concentrations of people. The types of leisure activities available to urban populations have never remained static; indeed, changing social and economic conditions have transformed popular leisure patterns over time as well as across urban space. As working hours became increasingly rigid during the 18th and 19th centuries, so too did leisure time. The pursuit of pleasure was increasingly set aside for specific buildings (inns, brothels, theatres, music halls and, more recently, fitness centers) or clearly delineated spaces (botanical gardens, public parks, public walks, and even the internet) where access could, in theory, be carefully managed. Cities, seaside towns and holiday resorts were also developed to specifically cater for a variety of tastes and pleasures. The conference committee invites proposals for individual papers and individual sessions of up to three papers. Sessions that seek to draw comparisons across one or more countries, or open up new vistas for original research, are particularly encouraged. Abstracts of up to 500 words, including a title, name, affiliation and contact details should be submitted to the honorary conference organizer and should indicate clearly how the content of the paper addresses the conference theme outlined above. Those wishing to propose sessions should pro-

vide a brief statement that identifies the ways in which the session will address the conference theme, a list of speakers and paper abstracts. In addition, the conference will again host its new researchers' forum. This is aimed primarily at those who are at an early stage in a research project and who wish primarily to discuss ideas rather than present findings. Graduate students can obtain a stipend to offset some of the expenses associated with attending the conference. Please send an e-mail application to Prof. Richard Rodger at [Richard.Rodger@ed.ac.uk](mailto:Richard.Rodger@ed.ac.uk) and ask your PhD supervisor to also send a message confirming your status as a registered PhD student. Further info: Dr. Shane Ewen (hon. conference organizer), [s.ewen@leedsmet.ac.uk](mailto:s.ewen@leedsmet.ac.uk). **Deadline: October 29.**

**Austria. Call for Papers.** The 13th International Congress for Eighteenth Century Studies, July 25-29, University of Graz. The main subjects: 1. "Time in the Age of Enlightenment: Situating the Present, Imagining the Future." In the age of Enlightenment man did not only think systematically and continuously about his life, but began to manage and change it. In what manner did man esteem his time? What were the reasons for turning his attention to the future? What did the visions about the future contain? Since the 18th century served as foundation for today's world, which of the contemporary visions are still prevalent and which ones are not and why not? 2. "Central and Eastern Europe in the Age of Enlightenment." Although Central and Eastern Europe represent a considerable part of the European continent, this area did not have the same characteristics in the 18th century as the Western world. What was the social and cultural profile of the countries in this vast encompassing region during the 18th century? How did the Enlightenment from the West enter into the area between the Baltic and the Black Seas? What signals did this region send to the West? Were there any effects of the Enlightenment that to this day have remained a problem? The languages of the Congress are English, French, and German. Proposals for a paper within a section or a workshop may be sent via an application form that is available online. You will receive information about the acceptance of your proposal no later than *March 1*, as well as a request to register yourself. Registration is compulsory, and you must do so by *April 30*, otherwise the proposal for your paper cannot be considered for the program. For more info, forms: [www.18thcenturycongress-graz2011.at](http://www.18thcenturycongress-graz2011.at). **Deadline: January 31.**

## JOURNALS & BOOKS

The American Association for the Advancement of Slavic Studies (AAASS) has changed its name to the Association for Slavic, East European, and Eurasian Studies (ASEEES). It remains a nonprofit, non-political, scholarly society, the leading private organization in the world dedicated to the advancement of knowledge about the former Soviet Union (including Eurasia) and Eastern and Central Europe. Please note that in addition to the new name, ASEEES has a new office. All ASEEES prize deadlines for 2011 will be **May 6**. Please address all correspondence to: Association for Slavic, East European, and Eurasian Stud-

ies (ASEEES), 203C Bellefield Hall, 315 S. Bellefield Ave., Pittsburgh, PA 15260-6424. Tel: +1-412-648-9911, fax: +1-412-648-9815, e-mail: aseees@pitt.edu, website: www.aseees.org.

*The Journal of Comparative Family Studies.* Call for Papers. "Whatever Happened to Hajnal's Line: 'East European' Family Patterns, Historical Context and New Developments." Guest editor: Cristina Bradatan, Texas Tech University. Over forty years ago, John Hajnal introduced the notion of a 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 (St. Petersburg) to Trieste. The concept of a European pattern of family formation remained popular; today a Google search returns more than 11,000 hits for this concept. However, a series of political, social and economic changes affected Eastern Europe; the whole notion of a Western versus Eastern type of household/family seems to be being questioned. This special issue proposes a discussion of the validity of an Eastern versus Western type of family in Europe. Questions could include: Is there (has there ever been) an Eastern European pattern of family? How does history shape family systems in Eastern Europe? How have the post-1990s changes affected the family ties in these countries? A comparative (in terms of time span, between countries of the region, or in comparison with other regions) and interdisciplinary perspective is preferred. "Eastern Europe" is considered to include Albania, Bulgaria, Czech Republic, East Germany, Hungary, Poland, Romania, Slovakia, and former Yugoslavian countries. Submit contributions via e-mail with a Word attach-

## Fulbright opportunities and deadlines

ment to cristina.brاداتan@ttu.edu. Put "For JCFS issue" in the subject line. All submissions should be in English. For more submission guidelines, go to the website, <http://soci.ucalgary.ca/jcfs/welcome/submission-guidelines>. **Deadline: December 31.**

### APPLICATION DEADLINES FOR 2012-13 AND WEBSITES WITH FURTHER INFORMATION

August 1, 2011	U.S. Fulbright Scholars, <a href="http://www.cies.org">www.cies.org</a>
mid-October 2011	U.S. Fulbright Students, <a href="http://www.iiie.org">www.iiie.org</a>
January 15, 2012	U.S. Teaching Assistants at Austrian Secondary Schools, <a href="http://www.fulbright.at">www.fulbright.at</a>

For info on Austrian-American exchange opportunities, go to [www.fulbright.at](http://www.fulbright.at). For info on Fulbright opportunities in Central Europe and worldwide consult <http://fulbright.state.gov>.

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### CULTURAL EVENTS

**United States. Film Festival.** "To Act or Not to Act: Ethics in Romanian Cinema," October 28-November 19, University of Pittsburgh. Organized by the Pittsburgh Romanian Studies group in partnership with the Romanian Cultural Institute (New York).

It aims to highlight the thematic congruence of post-1989 Romanian movies, which deal with ethics in times of crisis, individual and collective responsibility, the relationship between Eastern and Western Europe, globalization, immigration, and local affiliations. The event will open with a panel discussion on how Romanian filmmakers reflect on the crucial need for equitable judgment in a period of post-communist transition when value systems are undergoing major changes. The festival will include screenings of feature films, short movies, and a documentary, which dwell on the difficulty of making ethical choices that heavily affect the lives of others.

## 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 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 Klaas van der Sanden, interim director, CAS.

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

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**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**

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**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**

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**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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