



THE CENTER *for* AUSTRIAN STUDIES

# AUSTRIAN STUDIES NEWSMAGAZINE

Vol. 28, No. 2 • Fall 2016

## Doktor Martin Luther przed Wele

Łebnosty Czaristku y przedewsseni Knūżaty

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Léta M° CCCC°xxj° dne xvij Miesyze Dubna



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**Luther exhibit at Mia • Cohen, Pinkerton retire  
Spring Austrian presidential election *and more***

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## Gathering at the Brewery



On May 23, the University of Graz and Fulbright Austria, with assistance from CAS, held a gathering at a popular Minneapolis brewpub, Surly. The purpose was to bring together alumni of the University of Graz and the Graz-University of Minnesota Exchange, as well as alumni of the Fulbright Austria program, for socializing and enjoying outstanding food and excellent beer. *Left to right: Roberta Maierhofer, Ann Hill Duin, Joel Quie, Lonnie Johnson, and Sarah Quie. Photo: Jennifer Hammer.*

# ASN

## Austrian Studies Newsmagazine

Volume 28, No. 2 • Fall 2016

Designed & edited by Daniel Pinkerton

Editorial Assistants: Michaela Bunke, Elizabeth Dillenburg, and Jennifer Hammer

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**ON OUR COVER:** *Martin Luther's Defense before the Diet of Worms, April 1521. Czech pamphlet, Prague 1521.*

## CORRECTION

In "Judith Eiblmayr: Design in Austria and America," (ASN Spring 2016, beginning on p. 24), the following passage appeared:

**JE:** . . . What I wanted to say in my talk was that you can't plan the perfect city; that doesn't work. People try it, like John Nolen or Ebenezer Howard, as Gary Cohen was mentioning. Nolen tried urban planning in England with his Letchworth Garden City plan, an alternative to industrial cities . . .

This was an incorrect quotation. We have replaced it with the following passage in the online version of that issue:

**ASN:** *Is there an ideal town?*

**JE:** There are some good examples of Ideal Towns like those John Nolen planned in the US. His designs in the first half of the 20th century were based on Ebenezer Howard's earlier theoretical work in England and on the Garden City Letchworth by Unwin & Parker in 1904.

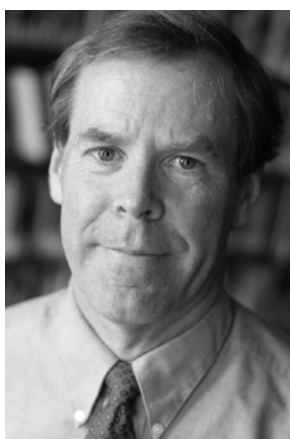
The ASN regrets its error.



# LETTER DIRECTOR

from the

Just a few weeks ago I was wandering through the narrow streets and along the beautiful canals of west Flanders's most photogenic town, Bruges/Brugge. Lost in my thoughts, caught up in the charm of the medieval city far from my normal stomping grounds of Central Europe, I turned a corner and was woken from my reverie by a familiar face. There he was perched atop a bridge, hands clasped to his chest, eyes focused inwardly—Saint John Nepomuk. Nepomuk statues are seemingly everywhere in the Austrian and the Czech lands, but what was he doing in Belgium? Nepomuk was a fourteenth-century priest who served as confessor to Bohemia's Queen Sophia. According to legend, the henchmen of her husband, jealous King Wenceslas, tossed the silent priest into the swiftly flowing Moldau for his refusal to betray the secrets of the confessional. Nepomuk was canonized in the early eighteenth century, and his cult quickly spread from Prague—first around the continent and then around the world. My initial surprise faded as these thoughts ran through my head. Of course, Bruges was Habsburg territory too, and a place that at first seemed somewhat alien had instantly become much more familiar.



This trivial incident from my travels may have some relevance for us at the Center for Austrian Studies, for at the moment we, too, seem to be moving into unfamiliar territory. Just last fall the cover of the *Austrian Studies Newsmagazine* featured a picture of our longtime editor, Daniel Pinkerton, our program coordinator Jennifer Hammer and myself with the headline—"The CAS Team is Complete." Now twelve months later, it seems as if the team is being disbanded. Dan, who has been a fixture at the Center since 1990, is retiring at the end of 2016. Then there is the looming departure of Gary Cohen, whose contributions to the Center, the History Department and the university as a whole are impossible to quantify. To this we could also add a changing of the guard at the *Austrian History Yearbook*. Both our article editor, Pieter Judson, and book review editor, Maureen Healy, have stepped down after years of service. Indeed, we are losing a lot with the departure of these friends and colleagues.

Akin to my experience in Bruges, I feel somewhat disoriented. Our reliable guides are no longer present. But often when and where we least expect it, there appears a recognizable figure. This summer I was also in Colorado and had lunch with two retired professors and friends of the Center, Bruce Pauley and Ken Rock. Pauley, whose generosity to the Center we highlighted in a previous edition of the *ASN*, and Rock expressed their continued support of our activities. And though both Gary and Pieter are stepping out of their old roles, they are not disappearing. Gary will remain a member of our advisory board, and Pieter came to campus as our 2016 Kann lecturer. As we look forward to the future of CAS, I am reminded, gratified, and humbled by the support of so many who have played (and continue to play) significant roles in the life of the Center. Though there are certainly challenges ahead, we are not venturing out alone.

Howard Louthan, Director

# CAS

## fall calendar

# 2016

**Friday, September 9.** *Community event.* "Herbstfest Heuriger." **6:00-9:00 pm, wine garden of the Germanic-American Institute, 301 Summit Avenue, St. Paul.** Organized by the Germanic-American Institute; music cosponsored by the Center for Austrian Studies.

**Thursday, September 29.** *2016 Kann Memorial Lecture.* Pieter Judson, history, European University Institute, Florence, Italy. "Where Our Commonality Is Necessary: Rethinking the End of the Habsburg Monarchy." **4:00 pm, 1210 Heller Hall.**

**Thursday-Friday, September 29-30.** *Symposium.* "State and Society in Late Imperial Austria: A Symposium in Honor of Gary Cohen." Participating historians: John Boyer, University of Chicago; John Deak, University of Notre Dame; Maura Hametz, Old Dominion University; Ke-Chin Hsia, Indiana University; Marsha Rozenblit, University of Maryland; Daniel Unowsky, University of Memphis; Tara Zahra, University of Chicago. **Thursday 9:00 am-6:00 pm, Friday 9:30 am-1:00 pm, 1210 Heller Hall.** Cosponsored by the Institute for Global Studies, the Center for Holocaust and Genocide Studies, the Center for Jewish Studies, the Department of History, the Department of German, Scandinavian, and Dutch, and the Center for German and European Studies.

**Tuesday, October 4.** *2016 Carl Sheppard Memorial Lecture.* Elizabeth Ross, art history, University of Florida. "Mapping Muslim Jerusalem in Late Medieval German Pilgrimage." **7:00 pm, 120 Andersen Library.** Organized by the Center for Medieval Studies. Cosponsored by the James Ford Bell Library, the Hill Museum and Manuscript Library at St. John's University, and the Consortium for the Study of the Premodern World.

**Wednesday, October 12.** *Lecture.* Thomas Rassieur, Curator of Prints and Drawings, Minneapolis Institute of Art. "Martin Luther: Art and the Reformation." **7:30 pm, 1210 Heller Hall.** Cosponsored by the Consortium for the Study of the Premodern World, the Center for Early Modern History, Anselm House, the Religious Studies Program, and the Center for German and European Studies.

**Monday, November 7.** *Lecture.* Andrew Pettegree, history, University of St Andrews, Scotland. "Martin Luther, the Reformation, and the Making of a Media Phenomenon." **7:30 pm, 1210 Heller Hall.** Cosponsored by the Consortium for the Study of the Premodern World, the Center for Early Modern History, Anselm House, the Religious Studies Program, the Germanic-American Institute, and the Center for German and European Studies.

**Thursday, November 14.** *Lecture.* Johanna Muckenhuber, sociology, University of Graz, and Fulbright Visiting Professor at the University of Minnesota. "Working Conditions and Health: An International Comparison Between 34 European Countries." **12:15 pm, 50 Willey Hall.** Organized by Minnesota Population Center.

**Thursday, December 1.** *Film and discussion.* Minneapolis premiere of *Listopad (November): A Memory of the Velvet Revolution* (2015), a feature film about 1989 and the fall of communism in Czechoslovakia, followed by a panel discussion. **4:00pm, 275 Nicholson Hall.**

**Monday, December 5.** *Lecture.* Jeroen Duindam, history, Leiden University, Netherlands. "Writing a Global History of Dynasty: Choices, Challenges, Chances." **4:30 pm, 710 Social Sciences.** Cosponsored by the Consortium for the Study of the Premodern World and the Center for Early Modern History.

## CAS holds international grad student workshop

The fifteenth and sixteenth centuries in Europe witnessed a complex, large scale sociocultural transformation that traditional historiography has characterized as the transition from the Late Middle Ages to the Early Modern era. Latin Christendom underwent a series of changes that led it from crisis to reform through confessionalization, while social and political organization developed from universalist claims of medieval monarchy to early modern princely states and oligarchic republics. Although no one today would advocate any sharp line dividing the Middle Ages from modernity, the social and religious change remains a phenomenon that calls for further research and explanation.

A workshop/symposium on this theme, "Religious Culture and Social Change in Central Europe c. 1400-1600," was held on April 1-3 at CAS and the Hill Monastic Museum and Library at St. John's University. Sponsored by both institutions and organized by Pavel Soukup, Czech Academy of Sciences, and Michel Van Dassen, McGill University, Canada, it brought together European and North American graduate students from several disciplines who are working on dissertations related to this theme.

James Van Horn Melton, historian from Emory University, gave the keynote address, "Germans in 18th Century British America: A Reassessment." It was cosponsored by the Center for Early Modern History and the Consortium for the Study of the Premodern World.

*Photos: Daniel Pinkerton.*



*Above: James Van Horn Melton.*



*Above, CAS Graduate Student Workshop participants and organizers. Left to right: Jan Volek, University of Minnesota; Vojtěch Bažant, Charles University, Prague; Lisa Scott, University of Chicago; Pavel Soukup; Sara Ludin, University of California, Berkeley; Věra Vejrychová, Charles University; Amy Nelson, University of Notre Dame; Suzanna Ivanič, Cambridge University; Agnieszka Rec, Yale University; Aaron Moldenbauer, Northwestern University; Michael Van Dussen; Christina Traxler, University of Vienna. Right, a typical workshop session.*





# GARY COHEN TO RETIRE

*Record includes 40 years of service to students, scholars*



by Daniel Pinkerton

After forty years as a faculty member and renowned scholar—first at the University of Oklahoma and then at the University of Minnesota—Professor Gary B. Cohen will be retiring at the end of the 2016 fall semester. It will not mark the end of his scholarly endeavors, but it will mark the end of an era that will be noted around the world.

Gary's accomplishments as director of the Center were noted when he stepped down after a nine-year tenure (see Fall 2010 ASN). As director, Cohen was an outstanding administrator—a rarity among scholars. (He would also assume the role of interim director for the 2014-15 academic year.)

"Somehow in all of this activity [CAS director, *AHY* executive editor, CAS book series executive editor], Gary also remained a leading figure in Central European history," according to Pieter Judson, editor of the *AHY* for ten years.

Therefore, on the occasion of his retirement as a professor, it is important that we speak of his scholarly achievements. Mary Jo Maynes, professor of German history at the University of Minnesota, talked recently about the importance of Cohen's work.

"In terms of the fields of Austrian, European, urban, and Jewish history, Gary played a really critical role in several arenas," she said. "He was key to introducing 'the new social history' into Austrian/Habsburg Empire historiography through his excellent scholarship on ethnicity,

class, and education in the Czech lands and elsewhere in the Empire. This was not an especially welcomed approach when Gary started his career, but he played a big role in its eventual acceptance and centrality. He was asked to write a new edition of his first book in part because there has been an outpouring of research inspired by its approach."

In an introduction to the 2016 Kann Lecture, Judson echoed Maynes. "Long before I met Gary, my graduate school advisor, István Deák, gave me the proofs of Gary's first book, *The Politics of Ethnic Survival*. István had been asked to blurb the book, and he thought that I should know about the book as I prepared for my oral exams.

"Those proofs changed my life. What was so remarkable about this book? Why do I keep returning to it for inspiration? In retrospect I don't even think I fully understood its significance, just as I think most reviewers at the time barely realized its revolutionary nature. One of Gary's arguments, that working-class people had only identified with nations depending on whether or not a nationalist social network had existed in their neighborhood, brought me face to face with the idea that nations are made, not awakened.

"I can't emphasize enough the sheer provocation, the unalloyed radicalism of its claims. And yet you couldn't argue with his scholarship, and I suspect that was one reason why we didn't all immediately recognize how much his book had shredded all the certainties of our field forever."

Marsha Rozenblit, the Harvey M. Meyerhoff

Professor of Jewish History at the University of Maryland, gave a heartfelt tribute at the symposium given in Cohen's honor in September 2016 (story to appear in the Spring 2017 ASN).

"I teach Gary's first book all the time to my graduate students," she said, "and every time I re-read it I am impressed with its sophistication, its depth, its mastery of a wide range of sources, its sensitivity to the issues, and of course, its convincing argument. But Gary Cohen was not a one book scholar. He went on to write a second important book, *Education and Middle-Class Society in Imperial Austria, 1848-1918* (Purdue University Press, 1996), a study of secondary and higher education in Habsburg Austria, and especially how national and religious groups made use of the expanding educational system to advance socially. Here, too, he crunched numbers which allowed him to make important points about social mobility in the empire. This book has become the standard work on the relationship of education to class and national formation in Habsburg Austria."

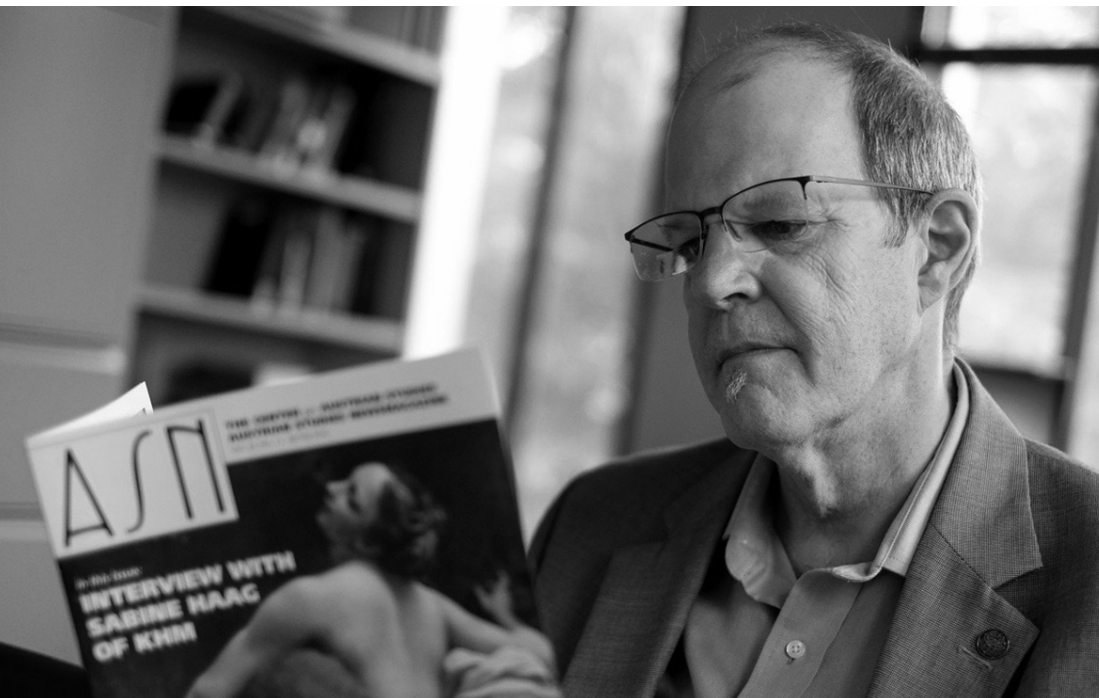
Cohen has also had enormous influence on the field of Central European history by acting as a valued mentor and colleague.

"Gary befriended me very early in my career as he has done with so many other young scholars," Judson remarked. "And since that time twenty-five years ago, Gary has been an extraordinarily loyal and supportive friend and colleague to me. This is not unusual; a large community of scholars has benefitted both from the inspiration of

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# PINKERTON STEPS DOWN

CAS fixture to retire after 26 years, including 24 as editor of ASN



Daniel Pinkerton. Photo by Lisa Miller.

by Howard Louthan

When Daniel Pinkerton looks back over his career, part of him might be wondering what might have happened had events turned out slightly differently during that momentous summer of 1989. In a year of radical change in Central Europe when walls came down and people freely crossed borders, Pinkerton was studying in Poland. Living with a host family in Lublin, he remembers days of serious political discussion and nights of long parties. At one such gathering, while a boisterous Uncle Mario was denouncing the communists to friends and family members alike, Dan heard a rock and roll song he had played in the garage bands of his youth. He gave up any pretense of studying Polish in the back room and joined the celebration with “my killer karaoke version of *The House of the Rising Sun*.” The performance was so successful there were two encores as new waves of relatives streamed in to hear the song sung multiple times with their American guest. For us at the University of Minnesota we are happy that despite this temptation of fame and fortune, Dan did not pursue a career as a rock singer in Central Europe but returned home and soon after began his career at the Center for Austrian Studies.

This year we are losing both Gary Cohen and Dan Pinkerton to retirement. Though all of us salute the transformative contributions of Gary Cohen at CAS, it is important to remember that Daniel Pinkerton has had the longest tenure of anyone at the Center. As we approach our 40th anniversary, Dan has been here for well more

than half of our existence. Quite simply, he is our institutional memory.

Despite early years bouncing from locales ranging from exotic Hawaii to the small college town of West Lafayette, Indiana, Dan’s circuitous path to CAS may have begun in Reno, Nevada. His father was a naval officer, and upon his retirement from active service he secured a teaching job in mathematics at the University of Nevada, Reno. Dan later attended the university himself where he earned a degree in theater with minors in English and studio arts. Dan has actually dramatized the years growing up in Reno in a funny but touching one-man show, *Grand Theft Autobiography*, which he performed this summer at the Minnesota Fringe Festival.

After early exposure to Europe including a trip during the heady summer of 1968 when as he succinctly noted, “all hell was breaking loose,” Dan eventually made his way to the University of Minnesota, first earning an MFA in Playwriting, and later entering graduate school in history in 1988. In 1990, he began his work as a graduate assistant in the CAS office. Realizing a career in academics was not the ideal direction for him, he continued on at the Center in 1994 as a civil servant employee. Since then, he has worked with six directors or interim directors and has helped keep CAS moving forward in lean times and good, in a period that has witnessed significant change, challenge, and growth in the mission of the Center.

Dan’s most obvious legacy at CAS is the ASN. When he began his position, it was then the *Austrian Studies Newsletter*, a modest publication

that appeared quarterly. As Dan remembers, in those days, “It was very, very basic...just a little eight-page thing.” It did, however, have an important function, especially during those years when publication of the *Austrian History Yearbook* was suspended. During Dan’s tenure as editor, he quietly transformed the scope and nature of the ASN. He helped expand its subscription base (now at 2,500) and broaden its appeal. As he noted in our interview, “From the very beginning, I wanted it [ASN] to be a publication that would appeal to people in many disciplines, to anyone with a moderate interest in Europe...as well as actual scholars and graduate students, even undergraduates. I was aiming for a wide, general interest magazine.”

As readers know, a central feature of the *News-magazine* are the interviews that Pinkerton conducts. His eyes light up at mention of these talks with CAS visitors. Indeed, it is these relationships that Pinkerton has built over the course of three decades that are his fondest memories. As he thinks about the upcoming Kann lecture with Professor Pieter Judson from the European University Institute in Florence, his mind drifts back to his first encounter with Judson when he was a graduate student shuttling visitors back and forth from the airport for a conference. “He actually took the graduate student who was doing his driving seriously. He never had a sense of hierarchy.” More recently, he recalls a conversation with Géza von Habsburg and the struggles of starving aristocrats immediately after World War II.

When asked about someone he would have liked to have interviewed but never had the opportunity, he jumps immediately to his other passion, theater, and points not to a former governor of California but to Klaus Maria Brandauer, a veteran stage and film actor whose roles have ranged from a tortured Hamlet in the Burg-theater to a wily James Bond villain on screen.

But even if Brandauer is the fish that got away, Dan is rightly content with his work at CAS. He is also well positioned to counsel us newcomers who do not have his long perspective on the ups and downs of both the Center and the university. Though CAS does enjoy a healthy endowment and the financial support of the university, Dan has watched over time a slow dwindling of resources within the state for public education, a trend that will in all likelihood continue. In such an environment, CAS must learn to become more independent.

Here we can thank Dan for what may be his most important legacy. Through the ASN, he has helped us reach a far broader audience than ever before, a large group of friends and supporters in North America and Europe who can help us navigate the uncertain years ahead. ♦



# CAS, CSPW hold one-day workshop on Adriatic

On May 6, 2016, the Consortium for the Study of the Premodern World held a wide-ranging workshop, “Rethinking the Adriatic,” on the history of the Adriatic from medieval times to the twentieth century.

A group of experts was brought together to give presentations. Dominique Reill, a historian at the University of Miami and the winner of the 2014 CAS Book Prize, gave the keynote speech, “An Adriatic Community: A Legacy or a Lie?”

The other speakers were Rowan Dorin, Harvard University, “A Connected Sea? Trade and Travelers in the Medieval Adriatic;” Lois Dubin, Smith College, “Why Trieste? Diversity on the Frontiers – The Habsburg Free Port and Beyond;” Jesse C. Howell, Harvard University, “Istanbul to the Adriatic: The Formation of an Ottoman Road System;” Alison Frank Johnson, Harvard University, “The Adriatic Origins of the Austrian Lloyd;” Igor Tchoukarine, University of Minnesota, “The Adriatic Sea: Savior of Tito’s Yugoslavia? On Vicko Krstulović’s Legacy;” and Pam Ballinger, University of Michigan, “Waters of Refuge?: Resettling Adriatic Refugee Fishermen after World War II.”

All sessions were open to the public. Reill’s keynote address was particularly well attended.



Left to right, Pam Ballinger, Jesse Howell, Rowan Dorin, Lois Dubin, Igor Tchoukarine, Dominique Reill, and Allison Frank Johnson. Photo: Jennifer Hammer.

A large number of CLA units supported this event. The Center was a proud and enthusiastic cosponsor of this event; other cosponsors included the Mediterranean Collaborative, the Center

for Early Modern History, the Center for Medieval Studies, the James Ford Bell Library, the Department of History, Deinard Chair, and the College of Liberal Arts.

## Van Horn Melton, Olin win 2016 CAS prizes

The recipients of the 2016 CAS Book and Dissertation Prizes were announced on September 12. Both prizes, funded by David F. and Rosemary Good, carry a cash award of \$1,500.

It was an extraordinary year for the Book Prize; CAS had 22 submissions—the largest number ever—which necessitated the formation of two committees, one to select the finalists and another to pick the winners from among seven finalists. Sadly, this cornucopia of scholarship also assured that many excellent books would go unrecognized.

In the end, James Van Horn Melton was awarded the prize for his book *Religion, Community, and Slavery on the Colonial Southern Frontier* (Cambridge, 2015). The committee chair’s encomium read, in part, “The title of this volume is perhaps misleadingly modest. Rather than represent an outsider’s encroachment into another field, this book reflects the best combination of expertise of early modern Central European history and engagement with a region of the US with which the author is clearly knowledgeable.

“In an exceptional feat of archival sleuthing, Van Horn Melton uses microhistory and biography to reconstruct the interplay of local and global forces, marshaling evidence from letters, official records, theological tracts, songs, and not least the documentation of Catholic officials who, wanting to root out heresy, interrogated valley dwellers. The author’s attention to the alpine

history of these Austrian emigrants, going back to active counter-reform measures in the prince-bishopric of Salzburg, is not just an extended background, but significantly contributes to a seamless, trans-national study such as is found in some of the best new scholarship in ‘Atlantic History.’

“Meticulously and broadly researched and engagingly written, it is a brilliant contribution to German-American studies, colonial studies, and Austrian studies.”

The committee also awarded an honorable mention to Katherine Arens for *Vienna’s Dreams of Europe: Culture and Identity beyond the Nation-State* (Bloomsbury, 2015). According to the committee, the volume “covers a vast period of Austrian cultural history—from the Enlightenment to the 1990s—that is usually viewed as one long series of disruptions. Arens looks for continuities instead, and in doing so she defines and examines a consistent Austrian identity that gets lost if one takes nation-states and nationalism to be norms.

“Arens examines Austrian cultural identity without privileging a perspective of the development of German literature and society. Austrian writers and artists, she shows, from Sonnenfels to Handke have grounded their visions in accounts of existing, diverse communities.

“Arens’s book shows how Austrian identity is created through the use of language(s) in public spaces. Hence this study is relevant to broader

political, historical, and philosophical questions about what Austria has been and can be.”

The committee that selected the prize winners consisted of Tara Zahra, chair, Geoffrey Howes, and James Palmitessa. The committee that selected the finalists consisted of Cate Giustino, Laura Lisy-Wagner, David Luft, and Karen Painter. We thank all of them for their service to CAS and the scholarly community.

Another dedicated committee awarded the 2016 CAS Dissertation Prize to Timothy Olin’s “Expanding Europe: German Borderland Colonization in the Banat of Temesvár, 1716-1847” (defended at Purdue University, 2015). The encomium called it “a stellar example of breathtaking research and elegant presentation.

“Using archival materials from four countries (Austria, Romania, Serbia, and Hungary), Olin has explored the history of one of the forgotten corners of the Habsburg monarchy. Olin follows the fates of settlers from the Holy Roman Empire who made their homes in the Banat in the eighteenth century. Despite numerous obstacles—the languages required for original research (German, Hungarian, Romanian, Serbian); the destruction of documents during the Second World War and other conflicts—Olin unearthed enough accessible sources to reconstruct a plausible “biography” of a settlement in southeastern Europe that became defined as

*continued on page 30*



# EDITH SHEFFER

## Dr. Asperger and the persistence of a Nazi diagnosis

Historian Edith Sheffer earned her PhD from the University of California-Berkeley and is now on the faculty of Stanford University. On April 19, she came to CAS and gave a talk entitled, “No Soul: Hans Asperger and the Nazi Origins of Autism.” The presentation was based on her forthcoming book. Immediately afterward, ASN had a conversation with her.

interview and photo by Daniel Pinkerton

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

**ES:** Well, I've always been interested in history. That's what I majored in in college, history and literature. I hadn't thought of it as a vocation until after college. I spent a year in Russia as a Rockefeller fellow. It was a travel grant, and I had a project to study the Volga Germans. I don't need to go into detail on that, but that was 1996-97, the country was in a period of incredible transition, and it was amazing to see. I became very interested in Soviet history at that point. The role of business in Russia was extraordinary at that time. There was an expat community that was dictating privatization and consulting Russian firms, and I decided to join this myself and worked for a consulting firm, McKinsey & Company, for two years. This was probably the most formative period of my life intellectually, but I hated business. I found it anthropologically fascinating to see how cultures could shape people, so my coworkers and I very quickly started speaking this new, corporate language and started conceiving ourselves in totally new ways. I learned that business was not for me, but I wanted to study humanity. So, my experience in Russia—encountering history in action and seeing in the business world just how malleable mentalities were—made me want to study people.

**ASN:** *Dr. Asperger seems to have had compassion for children and yet he had absolute knowledge that in fact, some of his subjects were going to be euthanized. Let's talk about how he developed his autism diagnosis.*

**ES:** He was extraordinarily compassionate about children. He believed in their uniqueness and their individuality, and he believed it was impossible to establish criteria for rigid diagnoses for children—that they could not be categorized. He believed in investing in children emotionally and giving them one on one care. He didn't speak about the other side of the coin.

**ASN:** *His career began in 1937. The Nazis took control of Vienna in 1938, and then—*

**ES:** He wrote that there is a group of children whom he'd call autistic psychopaths, which in German psychiatry is a pejorative term for children who might grow up to be criminals. It was not a neutral term; his clinic had been using the term autism before, but he was the one to call it a psychopathy, where they had meant it as a descriptive, neutral term. In 1938, he described children as autistic psychopaths who were contained within themselves. He was still using non-normative language, but he was observing a difference. In 1940, he used language of abnormality to describe these children, saying that they have an emotional defect. Because of this, he said, they don't form relationships. In 1944, his language became progressively sharper and he spoke about children who fall outside of “the greater organism of the Volk.” That phrase was common in Nazi ideology and writing, so you can really see a rapid transition to fascist language from 1937 to 1944.

**ASN:** *In the current diagnostic code in the United States, his concepts and in some cases exact language are used in the diagnosis of autism. Considering we're not Nazi Germany, what does it mean to have the same diagnosis despite having a very different culture?*

**ES:** It is a bit of a paradox that this diagnosis emerged in a society that valued homogeneity and collective identity, whereas today we value diversity and individuality. However, a lot of our psychiatric diagnoses are normative; we're applying labels to people left and right. Even as we recognize individuality, more and more people are diagnosed as depressive or bipolar, our kids are ADHD, and we're increasingly using labels. Some people claim these psychiatric diagnoses with pride; it's part of their identity. In some ways, the proliferation of labels does speak to our realization of our



own diversity. The emphasis on social connectedness also speaks to parenting practices, that parents are very concerned with noting any kind of deviations and treating their child holistically, but if you think about it, it's ridiculous to base psychiatric diagnoses on social skills.

**ASN:** *The autistic children and adults I know vary so widely in behavioral patterns and emotional responses that it's almost a meaningless diagnosis. One wonders why the diagnosis of "hysteria" for women has been broken down into clearer observations about conditions, yet when it comes to autism, there is still a grab bag of many different kinds of mental, emotional, and behavioral problems in one diagnosis. Do you have a theory as to why it hasn't been broken down yet?*

**ES:** The analogy to hysteria is apt—though you could also use epilepsy, schizophrenia, or bipolar. I do think in the case of autism, social skills have been a relatively recent thing to notice about people. As with hysteria, the defects are noticed at a particular time for a particular set of reasons, like anxiety over women entering the public world, anxiety over boys adapting to a rapidly technologically changing world. We only started noticing these defects recently, but it is unbelievable how varied people are, and I think it does a disservice to people with autism to homogenize them. I know a child who has a chromosomal 22 deletion, and he's diagnosed with autism. He has nothing in common with my son, who also has an autism diagnosis. What works best for my son is medication, but this would not work for other children with autism. It's difficult to do medical trials for procedures or medications that may help kids with autism. How can you test the same procedure or medication on kids that don't even have the same conditions?

**ASN:** *Does any of this have to do with the way that Asperger's diagnoses jumped the Atlantic and came to the US?*

**ES:** The story of that is interesting. Asperger moved away from his work on autism in the Third Reich. Remember that his definitions hardened and the rhetoric became more fascist. Did he really believe what he was writing? He didn't travel widely; he didn't go to conferences. A British psychiatrist named Lorna Wing was a leading researcher in Britain, and she had conducted a lot of research on children who had milder challenges, and she saw them as part of the same spectrum—and "spectrum" is her word. She'd done a lot of research, and then she uncovered Asperger's paper and very generously credited him with the idea. She called it "Asperger's syndrome," because she wanted to use a neutral term. She thought he was trying to be neutral, even though he was using the word psychopathy. So when it entered the English speaking world, it was cleansed of its historical context. She published a paper called "Asperger's Syndrome." Ironically, she wanted to make it part of the autism spectrum, but the British psychiatric community wanted to make Asperger's its own syndrome. When it jumped the Atlantic, it got written into our diagnostic manual that way. The American Psychiatric Association traditionally vets the past of a person they are naming a diagnosis after, but I am not sure the extent to which Asperger's past was vetted, or if these recent revelations may change how we see the eponymous diagnosis.

**ASN:** *In light of that I find it very interesting that, as you've speculated, he wrote his diagnoses in increasingly Nazi rhetoric in order to keep his job.*

**ES:** Not to keep his job, to get a promotion! He was 26 when he was hired at the Curative Education Clinic. Franz Hamburger was his mentor, and he was a Nazi while it was still illegal in Austria. He was a hardcore radical. The children's hospital was world renowned; it was run by Clemens von Pirquet; and it was a very liberal institution with a lot of Jewish doctors. Hamburger assumed directorship of the children's hospital, purged liberals and Jews, and installed his own people. Asperger was one of his first hires. Asperger was fresh out of medical school and was very grateful for the job. After two years, Franz Hamburger made him head of the clinic at the age of 28, over and above doctors who had been working there for years, even decades. This speaks volumes about how politically reliable Hamburger thought Asperger was. If you look at Hamburger's students, they were all fervent Nazis and involved in the euthanasia program. He had a cohort of

about nine fellows, and if you go down the list, it's really striking what they were up to, and what was involved in medical experiments. One wound up running Spiegelgrund, the child and adult euthanasia center in Vienna.

**ASN:** *When Asperger and other doctors recommended that children be sent to Spiegelgrund for observation, did they know that this meant euthanasia?*

**ES:** Yes. In my talk, I showed the quote from Ernst Illing that said that a lot of institutions would like to rid themselves of children that they believed incurable and would send them to Spiegelgrund with the knowledge that this was happening. I didn't get into the details of this, but curative education, with the purging of Jewish and liberal psychoanalysts, really became the main field of psychiatry in the Reich, especially in Vienna. Asperger cofounded the Society of Viennese Curative Education with Hamburger and Jekelius, who ran Spiegelgrund; he was one of three partners to found this thing; he was second vice president. Jekelius gave an inaugural address that is very explicit about getting rid of the ballast that's in our institutions, really bordering on murderous sentiment. It is speculated that this society was to coordinate child development practices in the city. It was supposed to unify education, medical treatment, and psychiatric treatment, and so all of these people were to come to their assemblies and listen to these psychiatrists talk. It is suspected that this was a mechanism to disseminate a euthanasia directive, to get these people to then refer children to Spiegelgrund and that that would be verbally what was conveyed in the talks.

**ASN:** *Is there any possibility that he didn't publish after the war because he was ashamed of it?*

**ES:** He published on a lot of things; he continued to publish a great deal about curative education. He wrote textbooks that went through about six different editions. He wrote the first edition of the textbook in '53; the sections on autistic psychopathy in the textbooks are basically verbatim from his 1944 thesis. He published on Catholic themes and treating children in general. He did not publish new articles on autism. He lived until 1980, and had it not been for Lorna Wing, he would have been a footnote in history.

**ASN:** *I love the idea that the Spiegelgrund became a bogeyman and that as late as the 1970s, parents were telling their children to behave, or they'd send them there! That really appeals to my sense of black humor. It occurs to me that if the nurse Viktorine Zak wasn't at the Spiegelgrund where they were doing the euthanasia, it might have been easier for her to reconcile what she was doing for the children in the curative education wing than if she'd actually been at Spiegelgrund and had to be responsible for killing them. That might be the answer to the question of how she could be so compassionate and yet work at a place that ultimately sent some of its patients off to their death.*

**ES:** I must stress that she was not a psychiatrist and not part of the male psychiatric group that included Asperger. Other Nazi psychiatrists believed in compassion too: Franz Hamburger, Jekelius, were advocating one on one therapy and nurturing children's souls for those who could be remediated.

**ASN:** *But wasn't the unspoken subtext, "Show promise or else?"*

**ES:** Not exactly. The idea was to reclaim people for the Volk. Psychiatrists were disdained in the medical community. Psychiatrists were associated with the severely disabled, and they were out to raise their status as a profession. In some ways, it was a bit of an opportunistic move to claim, "Oh, we're helping the good ones! We're doing good work! We're not the dregs of the medical profession!" It was in their interest to claim that they were being useful to the Volk and that they were contributing to the Volk.

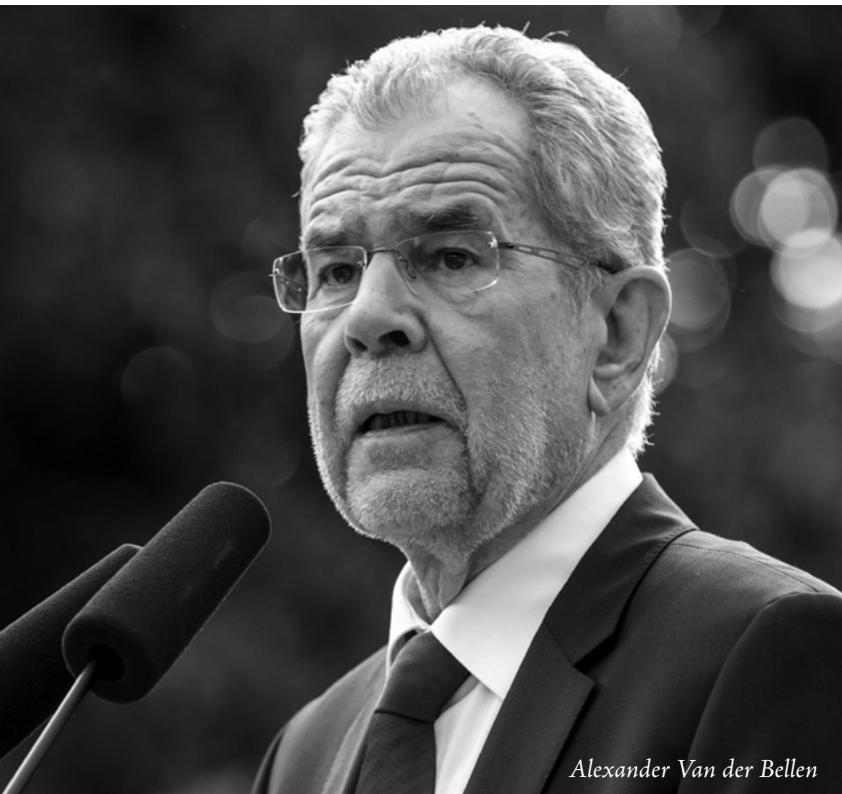
**ASN:** *Contributing to the Volk by weeding the promising children out from the hopeless ones.*

**ES:** Yes, but to put this in the context of special education more broadly in the Third Reich, the head of the Association for the Blind and the head of the Association for the Deaf would also argue that their children could be useful to the Volk. There was a Hitler Youth battalion for the blind!

*continued on page 30*

## FORWARD INTO THE PAST

Fear & anger lead to rejection of major parties in Austrian presidential election; third vote coming December 4



Alexander Van der Bellen



Norbert Hofer

by Matthias Falter

*The presidential elections in Austria are the latest manifestation of the country's political transformation and the growing discontent with mainstream parties in particular and politics in general. The outcome also sheds light on the success of far-right and nationalist populism across Europe and beyond.*

News from Austrian politics rarely makes it to the US. Yet the Austrian presidential elections were reported prominently in American media last spring—primarily because of the unprecedented success of the far-right Freedom Party's candidate, Norbert Hofer. Hofer won the primary round with 35.1% of the votes. The former Green Party chairman Alexander Van der Bellen came in second with 21.3%. Van der Bellen won by a small margin of about 30,000 votes against Hofer in the general election in May. However, because of alleged irregularities and manipulations, the Freedom Party challenged the results at the Constitutional Court (the Austrian Supreme Court). On July 1, the Court annulled the second round with the argument that there had been irregularities regarding the counting of the votes. The Court also explicitly stated that no actual manipulation could be found. The repeat of the second round was originally set for October 2, 2016, but has now been set for December 4 (see postscript). Again, the Austrian people will be called to the ballot box to determine the next president of Austria. Again, there probably will be international media coverage due to the possibility of the election of a far-right head of state in Europe.

There are many factors that account for the outcome of these elections.

First, as in many other Western countries, there is a growing general discontent with politics. Political institutions, both on a national and European level, are perceived as nonresponsive to many people's needs, fears, and problems. This also leads to the second aspect: the crisis of the two large mainstream parties, which have dominated Austrian politics since 1945. The Social Democrats (SPÖ) and the Conservatives (ÖVP) are both facing uphill battles when it comes to mobilizing voters. In the first round, both party's candidates came in fourth and fifth, behind the independent candidate Irmgard Griss. Third, and I will focus on this aspect below, the growing discontent with politics is also associated with the recent success of far-right populism. Norbert Hofer's success is the result of a specific political reaction to a specific situation.

When discussing right-wing populism, we have to address the context of its recent success. The financial crisis in 2008 had a huge impact on the economic situation of many people in European countries. Real wages have languished while the costs of living have increased. Austerity politics exacerbated the situation concerning both the job market and social welfare—the latter of which was created in order to balance the shortcomings of late modern capitalism. Whereas globalization has created more equality on an international level and growth of a large middle class in countries such as China or India, it has provided inequality within Western countries in many aspects. For the first time since 1945 social upward mobility is decreasing. Unemployment numbers are still comparatively low in Austria, yet many people feel that their situation is deteriorating, or, perhaps more accurately, they fear losing the wealth they have accumulated. Another, more recent



aspect of the success of far-right parties in many countries such as Austria and Germany is the situation in the Middle East and its consequences for Europe, especially the arrival of refugees in Europe.

Neither the economic situation nor the refugees is a sufficient explanation for recent developments in Austria. However, they provide the structure and opportunity for populist rhetoric and the politics of exclusion that fuels fear and anger, and fosters discontent by scapegoating minorities and specific groups. At first glance, it may seem odd that many voters who are afraid of growing inequality vote for parties whose policies actually foster more inequality. Yet, we have to take into account that there has been a general turn toward post-materialism in the last decades. Many people do not vote for far-right parties because of specific policy alternatives, such as a different approach towards job creation, housing, education, or the distribution of wealth in general. They do not decide because of policies regarding jobs, housing, or education. Rather, these topics have been replaced by “soft topics” such as identity politics and values. This applies not only for right-leaning voters but also for voters of leftist or liberal parties.

So-called culture wars have increasingly replaced political conflicts based on actual social and economic cleavages. Discussions about more inclusive practices in kindergartens and schools, in public institutions, and in society in general, are met with hostile accusations of destroying “traditional culture” and “Christian heritage.” People seem to be terrified of the thought that children might not necessarily meet Nikolaus in kindergarten or school. Pork on the menu of the school kitchen is seemingly considered a more important issue than actual educational needs. Of course, the last two sentences may be exaggerations, but they still illustrate the idea of culture wars. People are driven by the fear of losing cultural identity and decide on the basis of concepts of ethnic, religious and cultural belonging.

These fears do not emerge from nowhere. They have to be created, politicized, and fueled by a permanent *discourse of fear*. Far-right populism depends, as the well-known Austrian researcher Ruth Wodak explains in her recent book, *Politik der Angst* (Politics of Fear; Vienna, 2016). Right-wing populist politicians in Europe and beyond represent an exclusive concept of community defined by cultural, national, or ethnic identity, opposing cultural plurality and immigration—in particular, Muslim immigration. The referendum in the UK about the Brexit has dramatically shown the power of nationalist and isolationist rhetoric. The majority of voters supported the withdrawal from the European Union despite presumably negative economic consequences. It was not the economy, but rather nationalist resentment that made the electoral difference. Nationalist ideas and other ideologies of inequality are not limited to a so-called lunatic fringe of society—they actually never have been—but they can be found in broader public discourse and already shape policies.

In an interview with the Austrian newspaper *Der Standard*, the historian Philipp Blom analyzed the recent political cleavage as a conflict between the “liberal dream” and the “authoritarian dream.” The first brought freedom and new opportunities but, for many, also economic precariousness—or at least the consciousness of being threatened by uncertainty and social dislocation.

The latter promises security, law and order, and a culturally homogenous community, which everybody has a certain and protected place. Therefore, the idea of equality might be replaced by the demand for authoritarian uniformity. We can observe this authoritarian tendency in and outside of Europe. Putin’s Russia, the recent developments in Turkey, and the illiberal remodeling of democracy in Hungary and Poland within a few years and months remind us that democracy is nothing to be taken for granted and that normative foundations such as individual liberty and equality have to be realized, redefined, and fought for constantly. The aforementioned Ruth Wodak insists that the struggle for values and policy alternatives must not be neglected. To deal with fears of many voters, a candidate must provide alternative solutions rather than simply ignore those fears. This, as Wodak says, “would entail a politics of solidarity instead of a politics of fear or envy.”

The presidential election in Austria will also be a signal for other countries in Europe and beyond. Again, the voters have to decide which approach towards politics they want the next head of the state to represent. They will also have to decide if they want to support a candidate who was supported by many European far-right parties. Parties ranging from the French National Front to the populist Alternative for Germany and the right-wing extremist National Democratic Parties congratulated the Freedom Party’s candidate after the elections. Simultaneously, a growing tendency of hate speech can be observed, especially on social media and online forum discussions. The politics of fear very often results in the call for violence against political opponents and minorities. Mentioning the discourse of hate and fear, the former president Heinz Fischer warned of the destructive power of hate in his last speech before leaving office on July 8. Meanwhile the three presidents of the National Council are serving as Acting Presidents of Austria, among them also Norbert Hofer.

### Postscript: Another presidential extra inning

On September 12, the Austrian Ministry of the Interior announced that the repeat second round of the presidential elections was postponed and set December 4 as the new date. The postal ballots, which had been the main issue in the decision by the Constitutional Court in July, were once more the reason for the postponement. Many ballots were defective and would have been counted as invalid. Because of defective glue, official envelopes that had been sent to voters were falling apart or fell apart after the vote was cast. This might also be seen as a metaphor for a society increasingly lacking cohesion and becoming more polarized politically.

In addition, many people have strongly criticized the Court’s decision to annul the second round last spring, including election forensics experts from the University of Michigan. In an article for the *Washington Post*, they stated that no fraud could be found in the Austrian elections. Furthermore, the number of potentially fraudulent votes was too low to change the outcome.

*Matthias Falter was the BMWFW Doctoral Research Fellow at the CAS in 2012-13 and is currently a researcher at the Department of Contemporary History, University of Vienna. ❖*

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### Gary Cohen from page 5

his work and from his unfailing mentorship.”

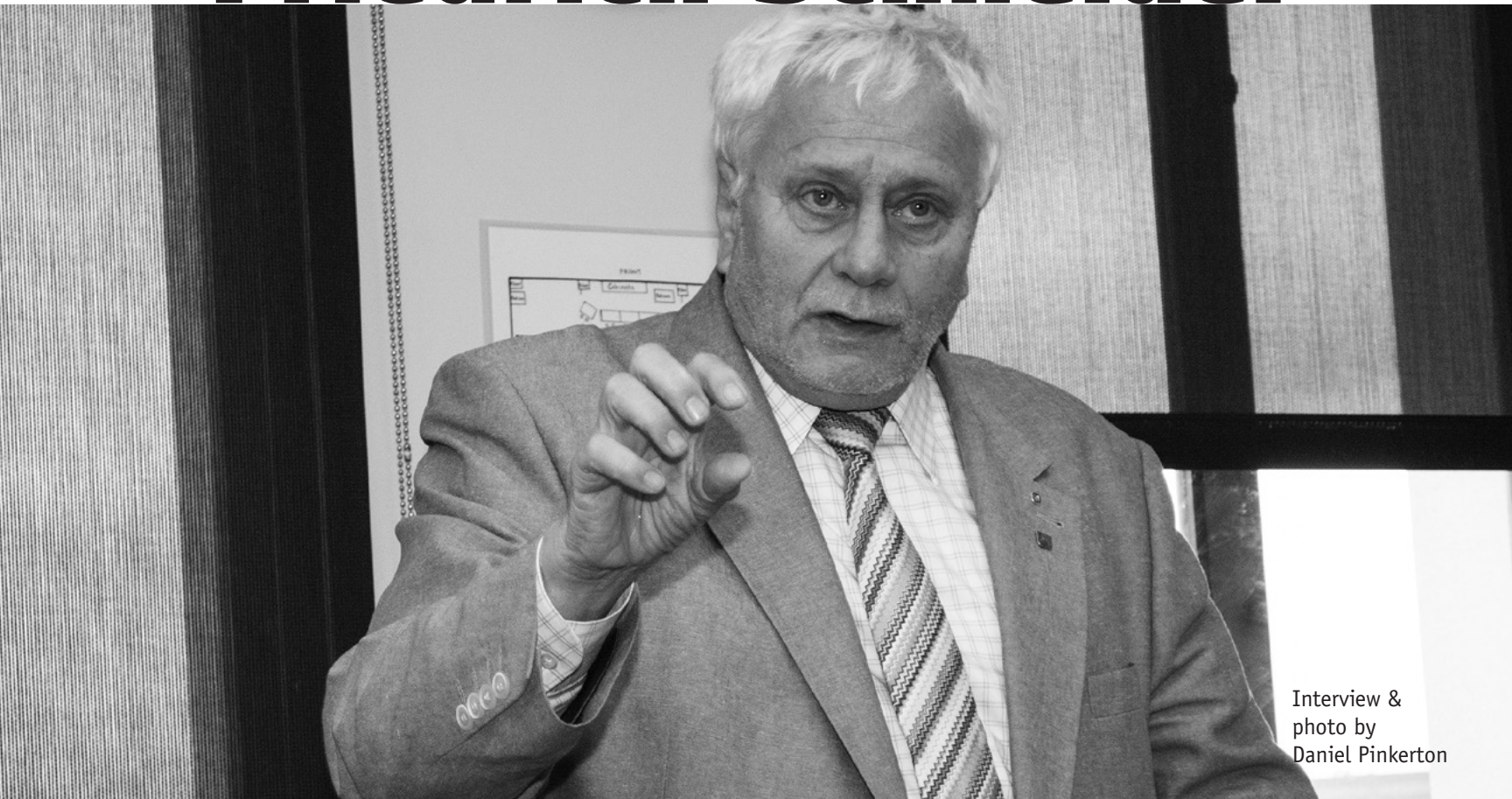
Rozenblit echoes this. “Over the course of many years, often by attending the same conferences (some at CAS) and sitting on panels together, Gary and I have become close friends. Gary has frequently read my work and offered really important suggestions to improve it. I greatly value both his personal friendship and his generous scholarly help to me over the years.”

James Tracy, a professor emeritus in Early Modern history at the University of Minnesota, ventured into the history of Ottoman-Habsburg relationships a few years ago. He pointed out that one did not have to be a junior scholar to benefit from Cohen’s advice and friendship. “My field is more antiquated than Gary’s (one might say that applies to our two personalities as well), but I learned early on to appreciate his judgment and acuity. I particularly appreciated Gary’s encouragement as I ventured into

an unfamiliar Slavic world, e.g., by inviting me to deliver the Kann lecture. I remember his telling me my shaky Croatian was certainly good enough to conduct research; this small courtesy made me think I really might after all know what I was doing.”

Cohen will retire from teaching, departmental faculty meetings, and administrative duties. But he will continue to pursue scholarship. According to Rozenblit, Cohen is working on a new project about society, citizenship, and government in the Habsburg Empire. She urged him to continue writing the book and to “keep coming to conferences so we can see each other often.” It seems certain that Gary will have an active retirement. As we mark the occasion and gratefully acknowledge all he has done for the field of Habsburg history and for the Center, we know that he will remain in our professional (and for those of us who are lucky enough, personal) lives for many years to come. ❖

# Friedrich Schneider



Interview &  
photo by  
Daniel Pinkerton

## Who wants to pay for a clean environment?

*Friedrich Schneider is an environmental economist at the University of Linz. He received his PhD from the University of Konstanz and did his Habilitation at the University of Zurich. He has published extensively, has honorary doctorates from four universities, and has been a visiting professor in five countries. In April 2016, he gave a talk at CAS, "Environmental Policies in Representative Democracies: What Are the Obstacles?" He spoke with ASN immediately afterwards.*

**ASN:** You were trained as an economist, and I'm very interested in how you got interested in the topic of environmental economy.

**FS:** In my former research, I analyzed public choice in government and representative democracies and bureaucracies, and interest group and lobbying activity. During this time, we had more and more debates in Austria and Germany about ecological tax reform and the double dividend effect, making wasteful production more costly, and reducing the burden of taxes on labor. I got interested, asking, "Why shouldn't I use my knowledge about government and interest groups in order to model these environmental problems?" I started doing this in 1992, and I published my first paper in 1995. I saw that this was a field where very few people were doing research. Now, of course, there are many more. I got more and more interested when I saw the difficulties in implementing an ecologically oriented market economy with a high cost now and payback in the far distant future. If a lake is clean, everyone profits. It's the same with clean air; we have very clean air now in Linz. Everyone profits, but not everyone pays for it. I saw the economic effects of this type of public good over time as an interesting research topic, and since then I've specialized in it.

**ASN:** With recent gains by the far right in Europe, should we worry about diminishing support for taking care of the environment?

**FS:** Not necessarily. In Europe, the simple left-right scale does not work for environmental issues. For a long time the Social Democrats and the Christian Democrats had a coalition, and they were against more environmental protection. The Social Democrats were afraid that environmental protection would result in a loss of jobs, and the Christian Democrats were on the side of the factory owners and entrepreneurs who said, "This is an additional cost that will reduce my profit. I do not want this." With the newer generations in the 1960s and 1970s, sensitivity rose. Ecological and economic disasters—resulting in poisoned fish and other problems—raised awareness. Now, the left-right scale is not so easily observable anymore. Green voters are very advanced with respect to environmental protection, but conservative with respect to gender issues. So you can't fit them into such a simple left-right scale ideology, and due to these environmental issues, quite often they were the losers for a very long time, because they were far away from any majorities. Still, they are; we have only one state, Baden-Württemberg in Germany, where the Green Party is the strongest party, with 33% of the votes. In Austria, the Green Party gets 10-12% of the votes at most, and this means that they always have to form a coalition, are the junior partner, and have little practical influence in government policy. [Surprisingly, Austria may elect a Green president in October; see p. 10—Ed.] So it's more the people who demand it, and the pressure from the voters in general who say, "We want to have sustainable eggs, we want to have sustainable pork," and all this. Then the businesses and the supermarkets realize, this isn't only one, this is a few thousand, let's make a green line, an environmental line, of products in our supermarkets, and it's highly profitable. This is a good example where consumers' awareness helped.

**ASN:** I noted that you said Sweden was ruled now by a coalition between socialists and greens. Is that the only country where the Greens are active partners in



a government?

**FS:** At the moment yes, but we previously had a Green/Social Democratic government in Germany; Schröder and Fischer were the leaders. We have it from time to time, and we're electing more and more conservative and Green governments. The big parties—the conservatives and the social democrats—are dramatically losing votes all over Europe, because they don't have the answer to the refugee crisis, economic problems, etc. We have a new wave of support for the Green Party; we have a wave of support for the far right and even the left, with new parties. Currently, in Sweden, the social democratic and Green government is ruling, but this government is losing support because of the refugee issue.

**ASN:** *Consumers have in fact been leaders certainly in increasing the market for sustainably raised food. Now, are there any kinds of studies that have been done that correlate this with willingness to pay for environmental policy?*

**FS:** Yes, in Europe we have some studies that examined the consumption pattern of people in the country, and this consumption pattern is highly correlated...if say I have a high sensitivity to environmental issues, then I think we have to do something. People may not always be willing to give extra money or pay extra taxes, yet they think about their personal habits, saying, "We will buy groceries that are environmentally sustainably produced. We will take holidays two times in Austria and one time abroad, so that we will not use the plane or the car every year." So, they are willing to do something for the environment. Sensitivity has risen, and it is strongly positively correlated with the willingness to pay, but not always via contributions to the state, because of an increased mistrust of the state. Many people think the state spends its money inefficiently. Also, a personal environmental action seems like less of a sacrifice.

**ASN:** *Business leaders often say environmental protection is a job killer. They claim that if they must put scrubbers on their smokestacks or avoid polluting the river, then they'll have to let employees go. Does this ever actually happen?*

**FS:** Yes and no. With pollution and with globalization of production, the dichotomy presented was either a growing economy and a damaged environment, or an intact environment and a sloppy economy. This is not true anymore, because cleaner production is of course more costly, but the demand for clean and sustainable products has risen. Clothing is a good example, or food production, at least in Europe. In addition, the European Union instituted fines for polluting the air, but the national governments did not abolish their measures against pollution. As a result, we had the bizarre situation that Voest-Alpine, the big Austrian steel mill in Linz, produced steel with the lowest emissions worldwide, and should have been rewarded for this. Instead, it had to buy certificates, which were forced on Austria by the European Union, and it said, "If we have to buy certificates, we can't keep the production in Linz; it's too costly," and they are now building a factory in Corpus Christi, Texas. So sometimes we overdo it with environmental production. However, this is not a massive problem; traditional industries are leaving, but only to a minor extent. What most studies show for Austria is a double dividend effect. If you do something for the environment—raise or levy taxes on coal, for example—but reduce payroll taxes, it will have a positive effect. You'll create more jobs and a better environment. Sometimes in a globalized world it is still cheaper to import from Bangladesh or China, but it should be the goal to have an import from Bangladesh pay the same taxes at the Austrian border and be produced in a clean way. We are far away from this.

**ASN:** *I thought products were manufactured in Bangladesh primarily because the cost for the labor is so cheap.*

**FS:** Of course, and it's the same with labor; I should have said this. You lose more jobs because of the tremendous wage differences and the burden of taxes and social security payments on the cost of labor. Here Vietnam is heavily discriminating, because it hasn't put any burden of taxes and social security on the labor, in order to be the cheapest, and instead taxes other things. It's the same with international environment and other protection

standards about minimum wages and safety. In Bangladesh, some factories are so unsafe that they collapse from time to time! Here, we have a whole debate about having certain international standards with respect to labor, workplace safety, effect on the environment, and the quality of the product. If you can buy jeans here for less than ten Euros, you can be sure that they're produced in Bangladesh with no environmental protection.

**ASN:** *This leads to another issue: the fact that to China and India and other countries, our requests to make the entire world cut emissions and reduce pollution can seem like hypocrisy.*

**FS:** We have a very unequal distribution of pollution in the world. The rich OECD [Organization for Economic Co-operation and Development] countries in Western Europe, North America, Japan, Austria, New Zealand, have polluted the world for 40-50 years with no control and very little political pressure to reduce pollution. Now, with climate change and awareness that we have to do something against pollution, all of a sudden the debate is that we all have to reduce. This is of course also for developing countries, countries that are evolving from developing to developed countries. The Chinese and the Indian governments are saying, "We are in favor of reducing pollution, but not now. We want to pollute for the next 20 years, because of technical progress, and then we will reduce." This is the biggest difficulty now, to reach an international agreement, because of this different level of past pollution. The rich OECD Western countries are unwilling to say "okay, we'll pay more, or we'll compensate you for this." This is the biggest obstacle now to the Paris agreement, because the Chinese will say "We'll reduce, but slowly, and only if you do at least what we do or even more." It would be nearly impossible to get environmental protection laws through national parliaments or the US Congress. The Republicans are fiercely against it, so there is no chance to pass laws requiring even a mild reduction in pollution. And if the US is doing nothing, the other countries will see this and ask why, if the US does nothing, should they do anything? We'll go in circles, and then in five or ten years, we'll have the same situation where we should do something, but are we willing to do something? This is a great problem. We may have a sizeable reduction one day, but only if we have a few ecological catastrophes. If we have one in China, one in your country, one in Brazil, and one in India—costly, horrifying disasters with billions in damages and lots of dead people, then countries will not care if other countries are polluting or not. The cost in human lives and money will be so great that it will be cheaper to protect the environment. Some awareness rose in the US after Hurricane Katrina; all of a sudden people realized all over the US that such a hurricane can wipe out a whole city or state. Unfortunately, we are slow learners.

**ASN:** *The concern about Katrina was so huge right away, and then trickled away. Many people forgot about it.*

**FS:** And people are thinking, "Look at New Orleans today; you don't see any damage, or only a little." After all, the tourist section was the part of town that was not destroyed. It's the same with the catastrophe of the BP oil platform that burned. Here, I think NGOs overdid it. They made big claims, saying that the water in the Gulf of Mexico would be spoiled for centuries. But after five years, as measured by biologists, the spill wasn't a big problem anymore; maybe for isolated species, but in general the recovery was much faster. The argument is now, why not drill for oil? It's a big discussion in Brazil; if you drill for oil in the sea, an accident might happen, and that's a problem, but if you stop it as soon as possible, you can overcome it. We had a similar thing in Europe, when forests were dying from acid rain. People said, "all the forests will die." We have many healthy forests in Austria, Germany, and a lot of Central European countries. Acid rain damaged them, and we needed to reduce it. I do not deny that. But one should be a bit more careful than to say that all the forests in Austria will die. This is not a good strategy; if you always say the world is going to collapse the next day and it doesn't, people stop listening to you. It's better to be a bit more modest, to create more awareness in general, and to live a more environmentally friendly life on a day to day basis. ❖



Sara Tamburini as Miranda in *Der Sturm* (*The Tempest*). Photo © Monika Rittershaus.

## 2016 Salzburg Festival

*building cultural, geographic,  
and aesthetic bridges*

by Barbara Lawatsch Melton

A stronger police presence around festival venues was a reminder that Europe had suffered several mass killings and terrorist attacks during the past year. Two of them had occurred only days before the opening in neighboring Bavaria. While additional security was hardly surprising under the circumstances, far more striking was the fact that despite recent events one could not detect any signs of fear, anxiety, or nervousness among festival guests. Venues were packed, productions well attended, and performances discussed as in years before. Another event also passed without noticeable negative impact, namely this summer's referendum for a "Brexit," i.e. British voters' recommendation, albeit by a small margin, to leave the European Union. Certainly among participating artists the British presence was as strong as ever, and cross-connections among artists across the continent and beyond produced a remarkable cultural vibrancy. Their youthful energy also signaled a generational transition.

Building bridges between peoples and cultures, but also generations, has long been at the core of the West-Eastern Divan Orchestra, which graced the Festival this year as in summers before. Founded by Daniel Barenboim and the late literary scholar Edward Said, the orchestra is composed of young musicians from Israel, Palestine, and other Arab countries. With its workshops and rehearsals now located in Seville, Spain, the West-Eastern Divan Orchestra's mission emphasizes music making as a way of breaking cycles of violence and promoting peace. They clearly demonstrated that this purpose can be accomplished with contemporary music, Mozart, and even Wagner. Sadly, Martha Argerich had to cancel her performance of Liszt due to a sudden illness. On short notice, the orchestra substituted Mozart's last piano concerto K. 595 with Barenboim himself at the piano, giving the performance a personal and intimate character. The change in program created a welcome contrast with the fiery vigor of the preceding concert overture by Jörg Widmann (2008) and the high drama of the Wagnerian selections after the intermission. Under Barenboim's baton the orchestra beautifully conveyed the seductive eroticism and pilgrims' remorse in the *Tannhäuser* overture as well as the hopeful anticipation of dawn followed

by the dread and despair in the orchestral passages from *Götterdämmerung*, including the famous *Trauermarsch* for Siegfried. The opening *Vorspiel* to *Die Meistersinger von Nürnberg* rounded out the concert. This was a fitting finale to an evening that emerged from a perfect pairing of a master fifty years after his Salzburg debut and a group of exceptional young musicians.

Bridges of a different sort, above all across the Channel, manifested themselves in numerous other productions. In addition to several British performers and directors, it was an English-born composer who made a major contribution to the Festival while drawing on the work of a Spanish filmmaker. Commissioned to create an opera premiere for the Festival, Thomas Adès (b. London, 1971) collaborated with Irish-born director Tom Cairns to adapt a cinematic masterpiece of surrealism, Luis Buñuel's *El ángel exterminador* (1962). The plot and English libretto of the opera, also directed by Cairns, closely follow Buñuel's movie: a group of dinner guests assemble in a grand mansion and find themselves unable to leave, even though there is no apparent obstacle that keeps them trapped. With supplies running short and nerves laid bare, the mood turns increasingly dark, as guests become ill, depressed, aggressive, mad, and delirious. An older gentleman dies and a young couple, desperate to be alone, commit suicide before Leticia, the opera diva in the group, finds a way to help the guests escape their mysterious captivity.

In the second part of the opera, Adès masterfully evokes mounting tensions, flaring tempers, panic, and despair. Guitar music during a dream sequence adds to the moods. *The Exterminating Angel* shows why Adès is a sought-after composer whose earlier operas have enjoyed the kind of worldwide success that is rare among contemporary composers. His music relies on a traditional orchestra, makes use of tonality in a late Romantic mode, and even includes waltz-like passages, but it also employs sharp dissonances to great dramatic effect. Adès also employs unusual sounds and instruments, notably the Ondes Martenot, an electronic keyboard instrument invented in 1928, which signifies the invisible angel. In addition, bells sound at the beginning and the end. For Adès, bells signify eternity, a sinister quality here, since it relates to the inability to act that entraps the guests.

Though the gifts of the composer are apparent throughout, the opera



might profit from a bit of streamlining. The creators miss an opportunity for operatic drama because so many characters are always onstage, and throughout the first act they are mostly engaged in banal introductions. While Bunuel's movie can work with close-up shots, it takes too long for opera audiences beyond the first rows to distinguish between characters. Even so, some protagonists had a chance to stand out, and they seized it. John Tomlinson impressed through his stage presence as Doctor Carlos Conde, the embodiment of scientific rationalism. The doctor may sometimes coldly diagnose conditions, but in the face of crisis he serves as a check on calls for human sacrifice. Audrey Luna especially stood out because of her astonishing mastery of the stratospheric singing required of Leticia Maynar, the diva who eventually finds a way to break the spell.

Though Buñuel's critique of the bourgeoisie may seem a bit dated, it certainly has a place—particularly in view of the exorbitant sums required to live in the city of London, where oligarchs and other billionaires make it impossible for teachers and nurses to afford even basic housing. Moreover, the opera universalizes the filmmaker's message. We are all entrapped, the opera suggests, by our inability to act when action is necessary for the common good. The solution is laden with ambiguities, however: though in the end it is art that leads out of captivity, in the form of a repeat piano performance and in the person of opera diva Leticia, the solution requires repetition of past events. Is that indeed a solution? Or does it only lead to the illusion of liberation?

The concert program has always included contemporary music, but this year Florian Wiegand, who has been responsible for the concert scheduling since 2012, made some truly groundbreaking choices. One of the most intriguing was modestly titled "Grubinger and Friends." At its center stood the charismatic Austrian multi-percussionist Martin Grubinger, Jr. (b. Salzburg, 1983), whose exceptional talent won him numerous awards and led to concerts in major concert venues around the world. In the concert he collaborated with several other exceptional musicians. These included two

other percussionists, his father Martin Grubinger, Sr., and Bulgarian-born Alexander Georgiev, as well as Ferhan and Ferzan Önder, twins originally from Tokat, Turkey. Though still young, the pair have ranked among the world's top classical pianists for years. Grubinger himself served as moderator, giving the program a wonderfully relaxed and personal quality. Changing the program's sequence, he placed Steve Reich's quartet for two pianos and two vibraphones (2012) at the beginning. The piece's syncopations, frequent metrical shifts, and sometimes dizzyingly rapid tempos made for an exhilarating opening.

The following *Gezi Park I* concerto for two pianos and orchestra op. 48 (2013) by Turkish composer Fazil Say (b. Ankara, 1970) and arranged by the elder Grubinger, proved an emotionally gripping and topical choice. The concerto commemorates protests in Istanbul's Gezi Park against an increasingly authoritarian regime that came down hard on the protesters, causing serious injuries and even deaths. The events foreshadowed the crisis of this summer, when the Erdogan regime used a coup attempt as a pretext to imprison, sometimes brutalize or dismiss tens of thousands of military, judges, and even teachers who were deemed hostile to the government. The performers masterfully conjured up the drama of Say's powerful composition. It evokes the loveliness of an evening in the park, with its gently rustling trees, joyful dancing, and peaceful coming-together of Turks and Kurds, followed by the ominous sounds of marching boots as the police approach. The piece culminates in violent sounds suggesting clashes, explosions, sorrowful and angry emotions, but still ends on a hopeful note.

After the intermission, the performers demonstrated their mastery of more traditional classical music with Béla Bartók's *Sonata for Two Pianos and Percussion* (1937). The final selection, *Tears of Nature* (2012) took the audience back to the twenty-first century. Tan Dun, the celebrated Chinese-born composer and conductor who resides in New York City and has worked with many of the world's finest symphony orchestras, wrote the

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## Fall ACFNY: Moving Sounds, Vienna design

The Austrian Cultural Forum-New York is holding a retrospective of Vienna's largest and most influential design event, Vienna Design Week. The multifaceted exhibition *10 Years of Vienna Design Week featuring the City* runs from September 22, 2016 to January 16, 2017. It explores the history, structure, and impact of the non-profit event, which has brought renowned international designers to the city, provided a platform for Austria's young designers, and pushed leading design out of Vienna's galleries and into the streets of its outer districts. The exhibition is accompanied by a 400-page publication chronicling the first ten years of the festival.

Rather than a showcase of luxury goods, Vienna Design Week has served as a comprehensive forum for ideas, applications, and objects of design through its program structure since its inception in 2007. Founded under the principle and slogan "A City Full of Design," Vienna Design Week operates with a rotating series of venues, and different headquarters for each edition, welcoming more than 36,000 annual visitors. The festival recalls and reinvigorates the city's history as an international hub of design and architecture by pairing foreign designers with Austrian manufacturers under its *Passionswege* ("paths of passion") events to rethink their potential and processes, while its *Focus District* looks within Vienna itself and spotlights local designers. Its debut program promotes educational institutions in challenging new realms of design, while *Stadtarbeit* highlights the work of individual designers—selected by a juried panel of curators—exhibiting in repurposed spaces. Following this tradition, *10 Years of Vienna Design Week featuring the City* presents, alongside a collection of noted designer objects, goods, and furniture from Vienna Design Week, a comprehensive history of the relationships the festival has built and concepts it has revealed.

The curator, Lilli Hollein, is director and co-founder of Vienna Design Week. A respected design and architecture expert, her writings and articles have appeared in renowned international specialist publications.

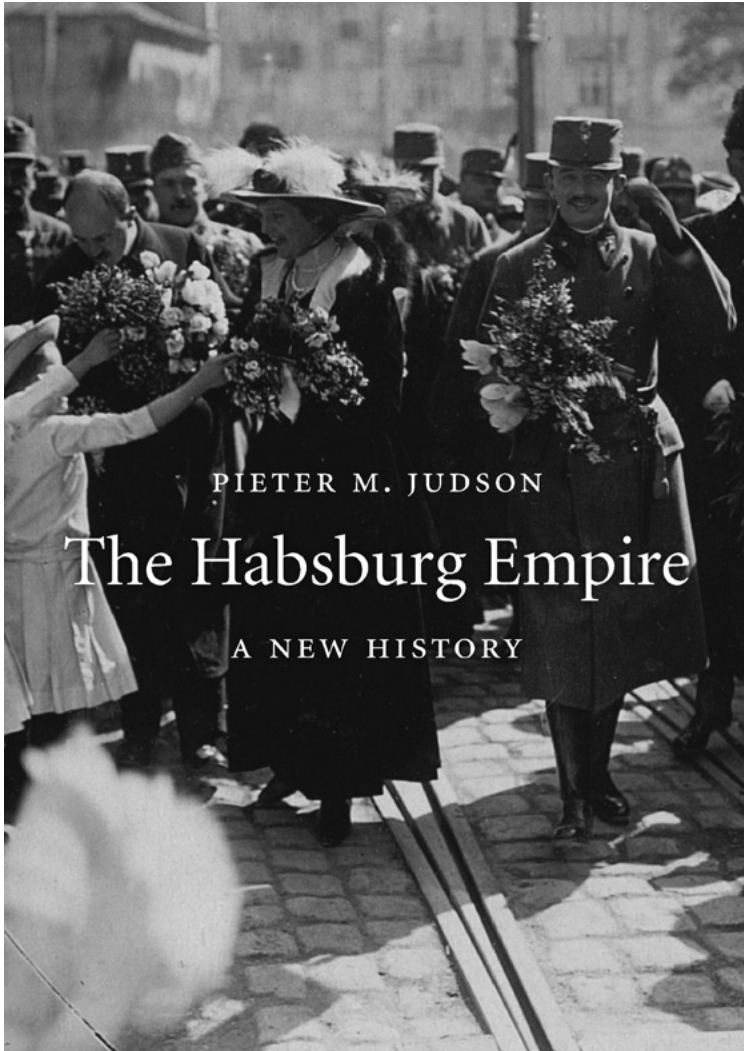


*Dorit Chrysler playing the theremin.  
Photo: Miriam Dalsgaard.*

September was also an exciting month for ACFNY because the seventh Moving Sounds Festival was held from September 13-18. This event is an annual festival of music, visual media, and aesthetic dialogue that brings together artists and composers of different backgrounds and generations to actively exchange and collaborate. According to cofounder Michel Galante, "Moving Sounds has always brought two or three types of media together, pairing contemporary classical music with electronica, architecture, dance

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## The new standard for Habsburg history



Pieter M. Judson. *The Habsburg Empire: A New History*. Cambridge, MA: Belknap, 2016. 592 pp., illus., maps. Dist. Harvard Univ. Press. Cloth, ISBN 978-0-67404-776-1, \$35 / €30

Many Habsburg specialists will remember slogging through Oscar Jaszi's, Robert Kann's, and C.A. Maccartney's histories of Austria-Hungary. Perhaps, not altogether fondly. Pieter M. Judson's *The Habsburg Empire* is a welcome antidote to these earlier standards, which were sometimes dry, top-down histories. This really is a "new" history of the Monarchy. Rather than focusing on the previously assumed long, slow, inevitable downfall of empire, beginning in the late eighteenth century, Judson analyzes instead the empire's shared institutions that helped cement the attachment of ordinary men and women in numerous local societies to Europe's second largest state. He reveals how academics, bureaucrats, politicians, scientists, and others devised solutions to the challenges that Austria-Hungary faced in a changing world. In eight chapters, he argues that the processes of empire building he so clearly describes provided citizens across the empire shared experiences that crossed linguistic, regional, and religious divides. This imperial state-building project occurred under—and responded to—changing local, provincial, empire- and European-wide conditions. Judson argues that Habsburg efforts to forge a unified empire showed creativity and flexibility. (6) His Habsburg Monarchy is a vibrant, forward-looking, and modernizing state. Specialists will be familiar with much of the mate-

rial, but what is new is the clear, concise way in which it is marshalled to support his arguments, and the use of fascinating vignettes from across the empire to underscore his points.

Following a brief overview of the early Habsburg dynasty, in the first two chapters the author analyzes the various state-building efforts of the troika of eighteenth-century reforming rulers: long ruling Empress Maria Theresa and her sons, Emperors Joseph II and Leopold II, all of whom sought territorial integration and centralization, but in very different ways. As Judson explains, while Maria Theresa employed compromise, Joseph achieved reform by fiat. The early deaths of Joseph II, after a tumultuous decade of sole rule, and his brother, Leopold, left the latter's son, Francis, to mold the Habsburg lands into a single state with the declaration of an Austrian Empire in 1804. This was an era of information gathering in the service of the state, and owing to creative developments in economy, education, and the law, the Habsburg regime had developed a model of universal citizenship even before the French Revolution. It was Francis who transformed his subjects into equal citizens before the law in 1811. Judson deftly guides the reader through the Metternichian era and the Revolutions of the late 1840s, whose most important long-term accomplishment was the emancipation of the peasantry, and whose legacy was recognition of the need to permit society to participate in governing itself. Indeed, an important issue in the second half of the century, when the liberal empire began emerging, was the degree to which institutions of self-rule would be allowed to develop.

From the 1867 *Ausgleich*, political activists increasingly justified their proposals and demands using cultural claims about entire populations. Best known are the nationalist activists who employed populist definitions of nationhood based on language as the functional basis of nationality. Judson does not consider nationalism to have been a threat to the existence of the state. Election participation, military conscription rituals, and school attendance are among the examples Judson cites as proof of ever-more intimate Austro-Hungarians engagement with the empire in their quotidian lives in the Monarchy's last decades. Habsburg bureaucrats and party politicians had long proven creative and flexible in negotiating structural modifications meant to ensure the empire's effective functioning and political stability. This served them well following turn-of-the-century crises resulting from national conflict, when some elites were willing to develop more flexible models of power sharing, although this was expressed behind closed doors. (333)

Judson's concentration on the Habsburg home front in his analysis of the Great War is an important contribution to Habsburg historiography. He asserts that the war did not accelerate the Monarchy's "inevitable" collapse. Military and political leaders considered war to offer an opportunity to remake the empire along lines—often diametrically opposed—of their own choosing. He argues that wartime conditions unexpectedly opened up possibilities for citizens across the Monarchy to stake claims for radical political and social change. (385-86) The fundamental wartime break in Austria-Hungary's history was the military's seizure of wholesale dictatorial powers, a great departure from the usual functioning of the *Rechtsstaat*. It was also qualitatively more dictatorial than comparable regimes among other belligerents, imposing a harsh, extra-legal dictatorship on civilians during the war's first two years. The military's misreading of many residents had a deleterious effect on their loyalty to the Monarchy.

The warfare state experienced ongoing crises of legitimacy. Demanding enormous sacrifice from its citizens on both the fighting and the home fronts, it was unable to fulfill its obligation to provide them with material

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# Freedom, nationalism, and mass migration

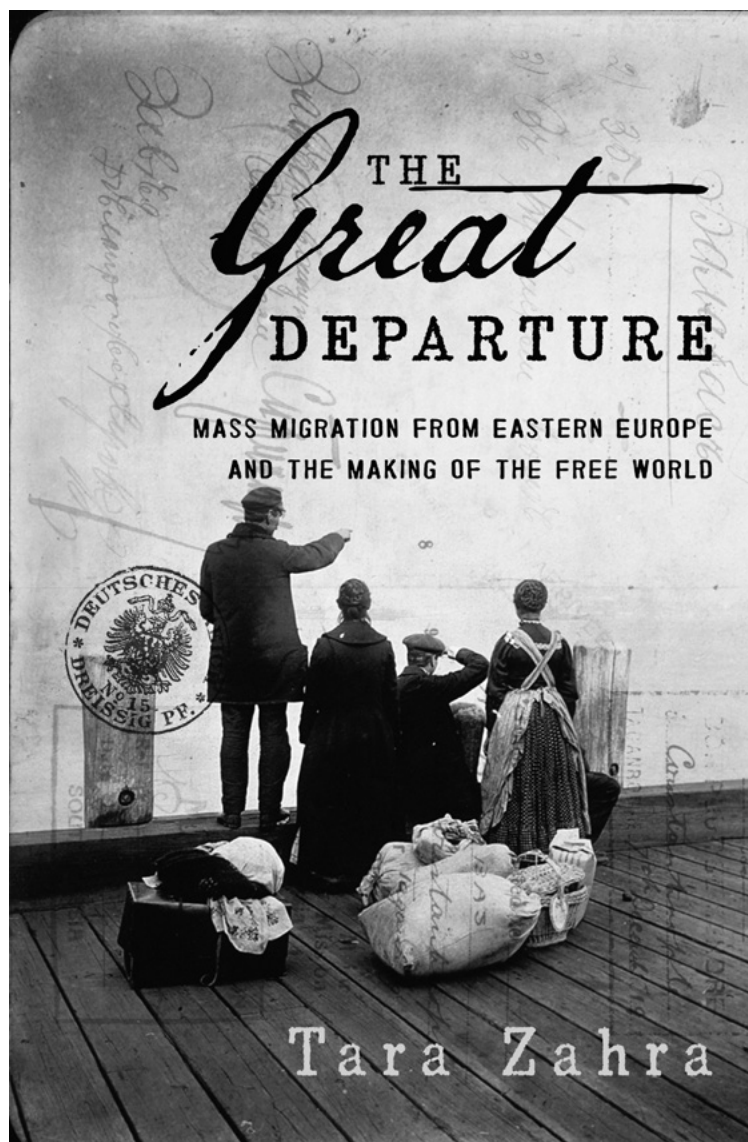
Tara Zahra. *The Great Departure: Mass Migration from Eastern Europe and the Making of the Free World*. New York: Norton, 2016. 400 pp., illus. Cloth, ISBN 978-0-393-07801-5, \$28.95

For advocates of the nineteenth century's emergent racial nationalism, diversity was a problem. How could people of different racial stocks, with their attendant differences of language and culture, build a single nation when success depended on the perfect expression of a particular national identity? The Irish question, the Indian question, the woman question, and especially the Jewish question, among others, demanded solutions. The problems grew more severe as millions of people whom the nationalists considered desirable left their homes to try their luck in the United States or other foreign countries. In *The Great Departure*, Tara Zahra explores the narratives and policies in the Habsburg Empire, its successor states, and a broader international community from the 1880s through the 2000s that offered migration as a solution to these perceived problems of diversity. In some cases, emigration of a specific population was the proposed solution; in other cases, hindering or even halting the emigration of specific groups and promoting return migration was advocated. The rhetoric of liberalism proclaimed that freedom included the right to cross borders and especially the right to exit. To counter that powerful idea, nationalists—in their various democratic, fascist, and communist guises—offered an alternative definition of freedom that included the right to stay home and to work and live with dignity. The excesses of communist regimes in preventing exit—symbolized most famously by the Berlin Wall—meant that the liberal definition won out at the end of the twentieth century, but the current politics of the European Union clearly indicate that the contest is not over.

Zahra's story begins in the Habsburg Empire, whose 1867 constitution guaranteed freedom of movement. As nationalists gradually succeeded in connecting more and more aspects of life in the empire to language and national identity, their concern for retaining the right people in the empire and encouraging the emigration of other national groups grew. Zahra argues that, rather than examining local conditions—especially economic conditions—to understand individual motivations for leaving, nationalist anti-emigration rhetoric blamed travel agents who facilitated emigration. Almost always in this rhetoric and often in real life, those agents were Jews. In this way, the nationalist rhetoric of anti-emigration and anti-Semitism developed together and reinforced one another. That pattern persisted in the twentieth century, as did the idea that policies that discouraged emigration of the national population could and should exist alongside policies that made it easy—or even obligatory—for Jews and other minorities to leave. The nationalists' rhetoric of freedom was also deeply concerned with the whiteness of European populations. Staying home and serving the nation was definitely preferable to working abroad in conditions suited to slaves, coolies, or peons. If Poles, for example, did that kind of labor abroad, nationalists feared that all of Poland could slip out of the ranks of whiteness. Zahra's attention to the contemporary global politics of labor and race is welcome.

World War I's peace settlements provided a major endorsement for racial nationalism, and actual laws that discouraged certain emigration and encouraged other emigration, as well as policies to encourage return migration of national populations were passed in the democratic successor states. Zahra's emphasis on this timeline is commendable; it is easy to blame fascists or communists for their introduction. They did, of course, intensify the laws and their enforcement, but they built on democratic, albeit racial nationalist, foundations.

In the World War II era, a wide variety of groups and individuals came to the consensus that Jewish emigration from Europe was a necessity. Zahra explores the basic agreement among Nazis, Zionists, Polish and other European nationalists, and the Franklin Roosevelt administration that an extra-European Jewish settlement would go a long way toward achieving



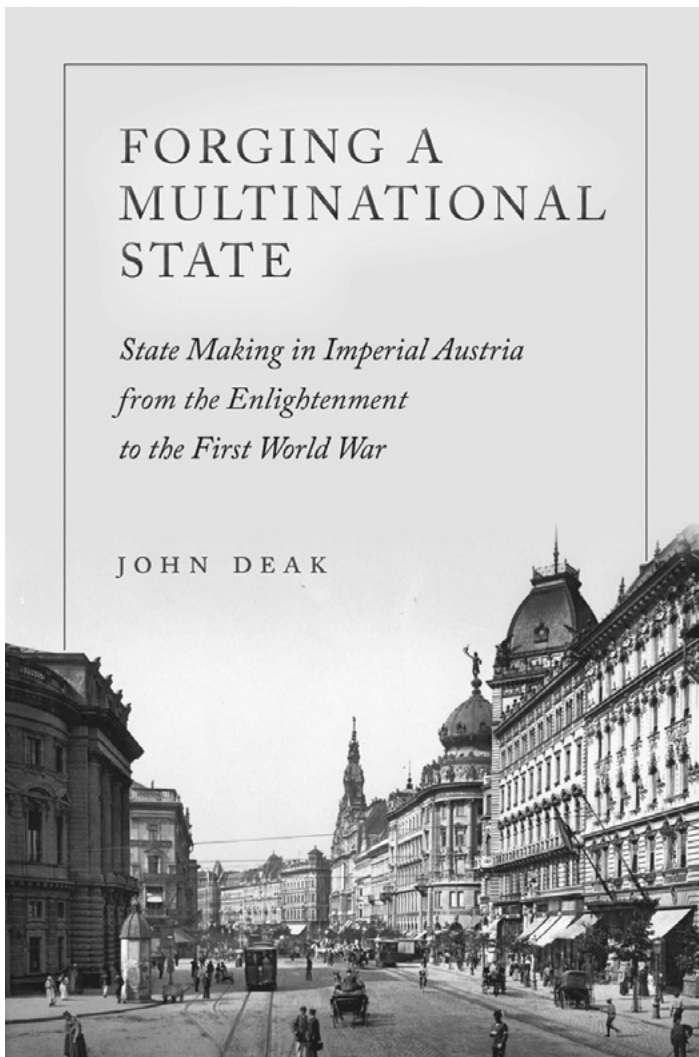
world peace. They did not agree on the details, though, and exploratory projects “substituted for the kind of action that would have saved lives, like lifting quotas and issuing visas.” (171)

The pre-World War II conviction that racial homogeneity was essential to national success—including successful democratic government—had to be readjusted in the wake of Hitler's exterminationist policies. An explicit focus on race gave way to an emphasis on assimilability and work ethic, which remained culturally connected to race. Zahra's chapter on the immediate post-World War II period explores the rhetorical distancing of Eastern European, US, and UN migrant and refugee policies from Nazi policies, even though the practical outcome emphasizing work—which “will set you free”—was the same. The chapter includes a discussion of the Austrian government's approach to displaced persons and the ability of many German speakers from the successor states to successfully claim an identity as “Altösterreicher,” an option rarely open to non-German speakers with connections to the former empire.

Zahra is successful in highlighting the pattern of selective migration laws across traditional temporal breaks; World War I, World War II, and the Cold War modulated existing narratives and policies, rather than producing dramatic ruptures. She also successfully integrates gender into her analysis, highlighting the ways in which migration policies affected men and (allegedly apolitical) women differently. The book is geographically wide-ranging. Poland and Czechoslovakia feature most prominently, but

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# An alternative Habsburg political history



John Deak. *Forging a Multinational State: State Making in Imperial Austria from the Enlightenment to the First World War*. Stanford: Stanford University Press, 2015. 376 p., illus. Cloth, ISBN: 978-0-804-79557-9, \$65

Many historians see the history of Austria from the War of Succession (1740-48) to the First World War as a long period of eventual decline. In contrast, John Deak, in his book *Forging a Multinational State* argues that the eighteenth century was a moment of change and restoration. And the state-building project begun at that time by Maria Theresa and her son Joseph II would continue until 1914. The century and a half between the War of Succession and the Great War was one of building, modernizing, and progress. *Forging a Multinational State* is a political history of the Monarchy—an examination of the ideas and actions of rulers and bureaucrats. It can teach us a lot about how the Monarchy was governed.

Deak's first main argument is that the institutions, administration, and its officials that Joseph II's successors inherited continued his work of state building. The second argument that threads its way through the book is that Josephinism (Joseph's reformist, state-centered ethos) had been so engrained in the imperial public administration under Joseph II that it continued to shape the Austrian state-building project throughout the nineteenth century. Even though this book is not specifically about the collapse of the Habsburg Monarchy, its story of progress and modernization encourages us to see the dissolution in 1918 as an immediate product of the war and not the result of a long-term process of decline.

In the introduction Deak prepares the reader for an alternative story of nineteenth-century Austria, and then in six chapters proceeds chronologically from 1780 to the outbreak of war in 1914. (The epilogue gives us a glimpse of the political decisions during the First World War.) In each chapter Deak describes the bureaucrats—their ideas and actions—who continued the reforms and worked to modernize the state.

In chapter one, "The Dynamics of Austrian Governance, 1780 to 1848," Deak argues that the decades after Joseph II's death witnessed the establishment of the "modern Austrian dynamic: an interplay between storm and tranquility—between reform and its opposite, a desire to hold onto tradition and leave things as they are." (20) According to Deak, it is this dynamic (favoring reform, modernization, and state building) that continues to 1914. It may be true that shortly after Joseph's death (during the French Revolution), Francis turned away from Joseph's drive to standardize and instead focused on tradition and monarchical legitimacy, yet Deak emphasizes that neither Francis nor Ferdinand were reactionaries. They did not dismantle the structures of the central state. And during the five decades before 1848 the bureaucrats held firm to the ethos of Josephinism and the belief in its role as the motor of progress and development.

Count Franz Stadion (interior minister in 1848) and his constitution of March 1849 are the foci of chapter two, in which Stadion's constitution is portrayed as a form of administrative restructuring of the monarchy. "It was a retooling of the centralism of the Josephinian state..." (69) Deak argues that the common understanding that the defeat of the Viennese revolutionaries resulted in a victory for counterrevolution and a return to a system of repression and absolutism fails to recognize that Austria after the revolution was fundamentally different. "It was not counterrevolution that won in fall of 1848, but a different revolution, a silent one that sought to harness revolutionary change to a stronger and more centralist state apparatus." (79) The revolution and Stadion's reforms introduced a long-term public discussion about how to integrate political participation into imperial governance.

In chapter three, "The Reforging of the Habsburg State, 1849-1859," Deak argues that Alexander Bach did not turn the clocks back, instead Bach "imbued the administration with a rejuvenated Josephinism," with the hope that his administration would "form the pillar of the rejuvenated Austrian state." (132) The 1850s and 1860s were part of a building process that witnessed the integration of the two sides of Stadion's dream: bureaucratic leadership and political participation. In chapter four, "State Building on a New Track: Austria in the 1860s," Deak points out that in the 1850s an invigorated central bureaucracy was created, and in the 1860s institutions of local and regional self-government were established in addition to the central bureaucracy. According to Deak, this new "dual-track system"—with elected officials in addition to the central state's bureaucrats—became the constitutional and administrative framework in Austria. The central state had been strengthened, but it had new challengers with the birth of representative politics, political parties, and elected officials.

It was during what is referred to as the *Gründerzeit* (from the December Constitution of 1867 to the turn of the century)—the topic of chapter five, "The Years of Procedure, 1868-1900"—when the state was faced with the dilemma of how to move forward. Federalism was an option in 1870, but the federalist experiment had failed by 1871, thereby creating a stalemate for Austria's politicians and officials. In chapter six, "Bureaucracy and Democracy in the Final Decades of the Monarchy, 1890-1914," Deak points out that the declaration of war in 1914 led to a coup d'état in which the military took supreme command of civilian policy. "Austria would go down a different path from the one in which it had followed since the days of Joseph II." (260) The war ended the state-building project.

Deak points out at the start of the book that the traditional focus on nation-states in much of the historiography has written large parts of Europe out of the narrative, and "nonnational narratives—narratives that do not arrive at the establishment of nation-states—have been ignored." (4) *Forging a Multinational State* aims to change that story by focusing on the state-building project in Austria—a

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# Frankl's troubling life, well-described

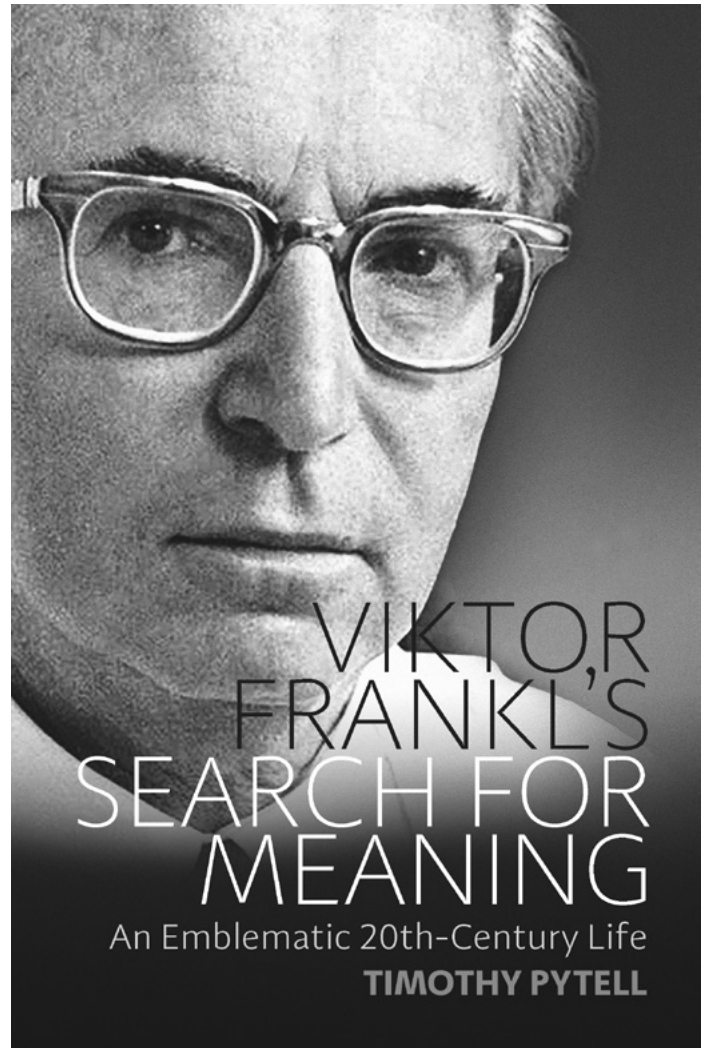
Timothy Pytell. *Viktor Frankl's Search for Meaning: An Emblematic 20th-Century Life*. New York: Berghahn, 2015. 216 pp. Cloth, ISBN: 978-1-78238-830-2, \$39.95

In the midst of discussing Viktor Frankl's relationship with American psychotherapeutic movements after 1945, Timothy Pytell describes him as "a forerunner of self-help and 'retail spirituality.'" (164) Although Pytell tries his best to be respectful of his subject, the Frankl that comes across from Pytell's description is far more of a stereotypical best-selling author of self-help books than a serious or profound thinker, let alone someone who merits the title of founder of the "third Viennese school of psychotherapy." This is far from being a hagiography; instead it brings up major issues in Frankl's approach to his work, his having been a Holocaust survivor, and his contribution to post-war Austria's management of the past—or not—that are, to say the least, troubling from today's perspective.

Much of the book is a straightforward intellectual history of Frankl's development as a thinker. Pytell is freer with his value judgements of Frankl than might be expected; on the other hand Pytell describes much concerning Frankl to be judgemental about. Overall Pytell does a creditable job in a relatively short book of describing Frankl's main ideas and the context of career and peril in which they developed. The book would have benefited greatly from a denser foundation in the world of Vienna 1900. Because of the superficial treatment of this very significant context, much of the Viennese penumbra surrounding Frankl's central problem of "man's search for meaning" is missing. There is an adequate handling of the approaches of Sigmund Freud and Alfred Adler, leaders of the two previous schools of psychotherapy Frankl saw himself and his logotherapy as superseding, and a necessary discussion of Friedrich Nietzsche's concept of the will to power. Pytell also discusses Frankl's debt to the thought of Max Scheler, but there is no discussion of any further Viennese context, especially of Otto Weininger's concept of the "will to value," which would appear highly relevant to a discussion of any "will to meaning."

Nonetheless, Pytell does describe well Frankl's attempts to make a career for himself in the later 1920s, and the ways in which he adjusted his thinking in order to accommodate to circumstances, whether it was moving from a dalliance with Freud's thought to that of Adler, and then, when Red Vienna was defeated by Austrofascism, to a more "spiritual" approach where the individual had the responsibility to come up with his or her own goals in life. Frankl had thus already developed the main themes of his "third school" in the 1930s, long before his Holocaust experience, and in the context of accommodating to first a conservative form of psychotherapy, and then to a genuinely Nazi form of psychotherapy. Frankl's claims for his "height psychology" (as opposed to "depth psychology")—with the individual's spiritual attitude central to the cure—fitted remarkably well with Nazi theory that emphasized the spiritual (Nazi ideology) over the biological or social. Frankl claimed individuals should make their own choice of what beliefs and goals to set, but while he was still in Austria, before 1938, with his superiors, such as Otto Pötzl, often Nazis, and the psychotherapeutic community in Germany already Nazified, he remained neutral on whether something like Nazi ideology was appropriate as this content. Pytell describes well the pressures for someone who wanted to continue their career to make such an accommodation, but it is still troubling.

Although he could have emigrated, Frankl stayed in Austria after the *Anschluss* in 1938, and remained in Vienna, employed at the Rothschild Hospital, until eventually shipped to Theresienstadt in 1942, the first of several stops within the universe of the Holocaust. Much of what he did as a psychotherapist, counselor and physician during this period was estimable, but, as Pytell relates, some of it was not, such as his conducting brain surgery and using experimental drugs on Jews in the Rothschild Hospital who had chosen suicide, to try and revive them against their will. Eventually Frankl was sent to Auschwitz, and it is as a survivor of Auschwitz, as related in his bestseller *Man's Search for Meaning*, that he is best known. Yet Frankl, it turns out, was at Auschwitz for all of two or three days before being shipped out to the less well-known sub-camp of Dachau, Kaufering III. His life there as a slave laborer was also appalling, but there is



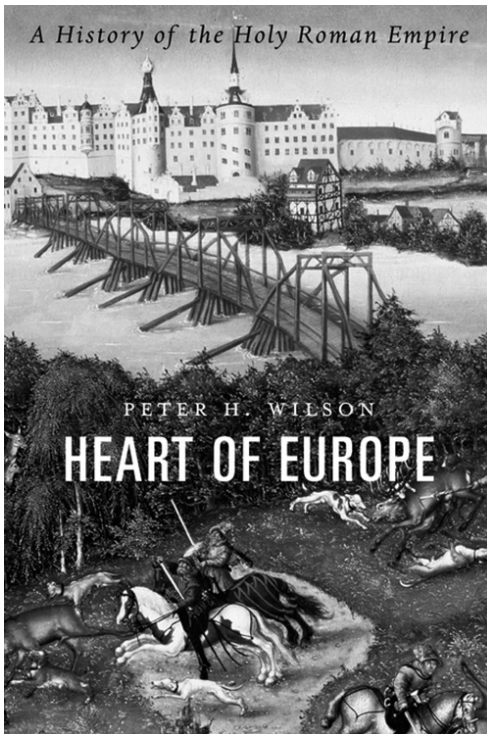
undoubtedly some self-mythologizing going on in Frankl's account of his Holocaust years. One of the most effective passages in Pytell's book is the comparison of the response to the Holocaust by Primo Levi and Frankl; Pytell takes Levi's side, seeing in Frankl's emphasis on the spiritual attitude of individuals enabling them to survive the Holocaust an only very thinly disguised form of misguided self-vindication. As Pytell writes: "For Frankl, God did not die in Auschwitz, he was reborn." (125)

After 1945, Frankl had a creative surge, working through his traumatic experiences, and the works that resulted were touted as having created a "new therapy" and providing a "new start." Yet Pytell shows this was never really the case, for Frankl's thinking after 1945 was just a development of the theories he had developed in the 1930s, in the milieu of Nazi psychotherapists—perhaps with more of an explicitly religious timbre to it. Frankl's Holocaust experience did not change his ideas; it just confirmed and strengthened them.

After 1945, as well, Frankl returned to Vienna, where he became a leading figure in intellectual life, and played a significant role, as a Holocaust survivor, in forgiving the perpetrators, denying the applicability of collective guilt, and thus enabling Austrians to avoid facing up to any responsibility for their role in the Holocaust. This was quite ironic given that Frankl's logotherapy had at its center the need for the individual to accept responsibility for his/her life and deeds, but then that is only one of the troubling aspects in Frankl's "emblematic" life that Pytell has fittingly described.

Steven Beller, *History*  
Washington DC

# HOT *off the* PRESSES



Peter H. Wilson. *Heart of Europe: A History of the Holy Roman Empire*. Cambridge, MA: Belknap, 2016. 1,008 pp., illus., maps. Cloth, ISBN 978-0-67405-809-5, €36 / \$39.95

Mary Gluck. *The Invisible Jewish Budapest: Metropolitan Culture at the Fin de Siècle*. Madison, WI: Wisconsin, 2016. 272 pp., illus. Cloth, ISBN: 978-0-299-30770-7, \$39.95

Johannes Feichtinger and Heidemarie Uhl, ed. *Habsburg neu denken. Vielfalt und Ambivalenz in Zentraleuropa*. 30 kulturwissenschaftliche Stichworte. Vienna: Böhlau, 2016. 261 pp., illus. Cloth, ISBN: 978-3-20520-306-3, € 29.99

Élisabeth Roudinesco. *Freud: In His Time and Ours*. Translated by Catherine Porter. Cambridge, MA: Belknap, 2016. 592 pp. Cloth, ISBN 978-0-67465-956-8, €31.50 / \$35

Douglas A. Howard. *A History of the Ottoman Empire*. New York: Cambridge, 2016. 450 pp., illus., maps. Cloth, ISBN: 978-0-52189-867-6, \$90; paper, ISBN: 978-0-52172-730-3, \$34.99

Robert Nemes. *Another Hungary: The Nineteenth-Century Provinces in Eight Lives*. Stanford: Stanford, 2016. 312 pp., map, illus. Cloth, ISBN: 978-0-80479-591-3, \$65

Sabina Cismas. *Invocations of Europe: Music Theatre and the Romanian Principalities 1775–1852*. Vienna: Böhlau, 2016. 279 pp. Paper, ISBN: 978-3-20520-216-5, € 60

Claudio Fogu, Wulf Kansteiner, and Todd Presner, ed. *Probing the Ethics of Holocaust Culture*. Cambridge, MA: Belknap, 2016. 528 pp., illus. Cloth, ISBN 978-0-67497-051-9 €40.50 / \$45

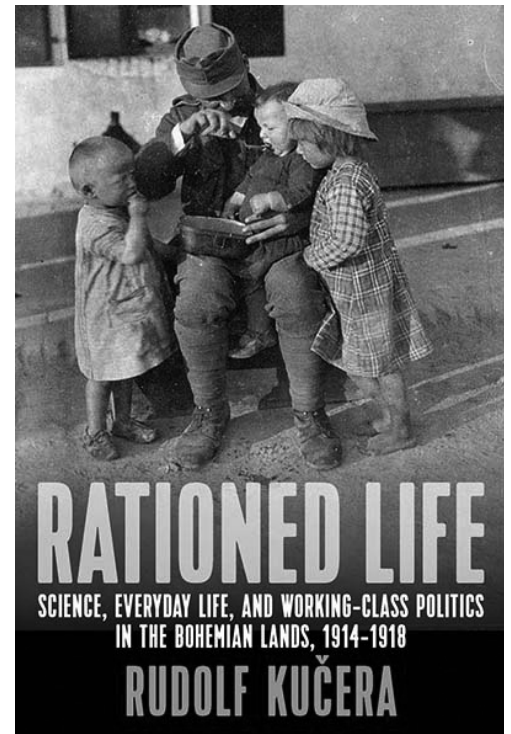
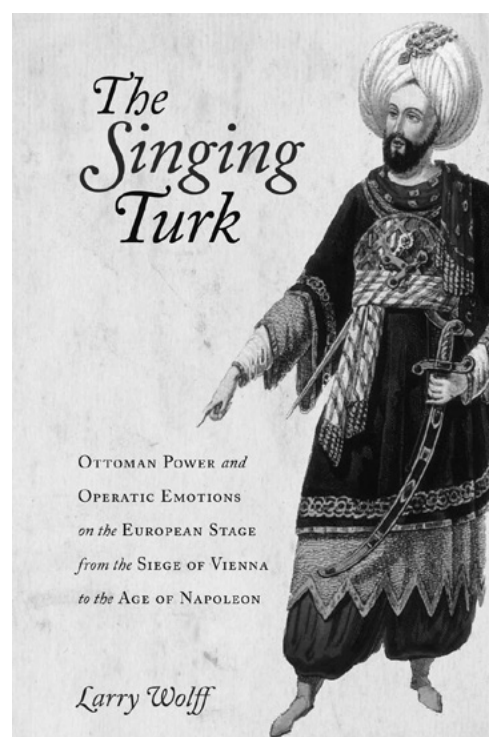
Franz Leander Fillafer and Thomas Wallnig, ed. *Josephinismus zwischen den Regimen. Eduard Winter, Fritz Valjavec und die zentraleuropäischen Historiographien im 20. Jahrhundert*. Vienna: Böhlau, 2016. 326 pp. Paper, ISBN: 978-3-20579-569-8, € 50.00

Doubravka Olšáková, ed. *In the Name of the Great Work: Stalin's Plan for the Transformation of Nature and its Impact in Eastern Europe*. New York: Berghahn, 2016. 322 pp. Cloth, ISBN: 978-1-78533-252-4, \$120

Saso Jerše. "Im Schutz und Schirm des Reiches." *Spielräume der Reichspolitik der innerösterreichischen Landstände im 16. Jahrhundert*. Vienna: Böhlau, 2016. 290 pp. Cloth, ISBN: 978-3-20579-695-4, € 50

Edward Klorman. *Mozart's Music of Friends: Social Interplay in the Chamber Works*. New York: Cambridge, 2016. 358 pp., illus., mus. examples. Cloth, ISBN: 978-1-10709-365-2, \$120

Larry Wolff. *The Singing Turk: Ottoman Power and Operatic Emotions on the European Stage from the Siege of Vienna to the Age of Napoleon*. Stanford: Stanford, 2016. 504 pp., illus., mus. examples. Cloth, ISBN: 978-0-80479-577-7, \$65



Rudolf Kučera. *Rationed Life: Science, Everyday Life, and Working-Class Politics in the Bohemian Lands, 1914–1918*. New York: Berghahn, 2016. 204 pp., illus. Cloth, ISBN: 978-1-78533-128-2, \$90

Walter Zev Feldman. *Klezmer: Music, History, and Memory*. New York: Oxford, 2016. 440 pp., illus., mus. examples. Cloth, ISBN: 978-0-19024-451-4, \$74

Ewa Kocój and Lukasz Gawel, ed. *Faces of Identity and Memory: The Cultural Heritage of Central and Eastern Europe*. Cracow: Jagiellonian University Press, 2016. 224 pp. Cloth, ISBN: 978-8-32333-954-0, \$45 (dist. Columbia)

Robert E. Alvis. *White Eagle, Black Madonna: One Thousand Years of the Polish Catholic Tradition*. New York: Fordham, 2016. 368 pp., illus. Cloth, ISBN: 978-0-82327-170-2, \$125; paper, ISBN: 978-0-82327-171-9, \$35 (dist. Oxford)

Fritz Trümpi. *The Political Orchestra: The Vienna and Berlin Philharmonics during the Third Reich*. Translated by Kenneth Kronenberg. Chicago: Chicago, 2016. 344 illus., tables. Cloth, ISBN: 978-0-22625-139-4, \$50

Sarah Abrevaya Stein. *Extraterritorial Dreams: European Citizenship, Sephardi Jews, and the Ottoman Twentieth Century*. Chicago: Chicago, 2016. 240 pp., illus. Cloth, ISBN: 978-0-22636-819-1, \$90; paper, ISBN: 978-0-22636-822-1, \$30



## 2016 Salzburg Festival *from page 15*

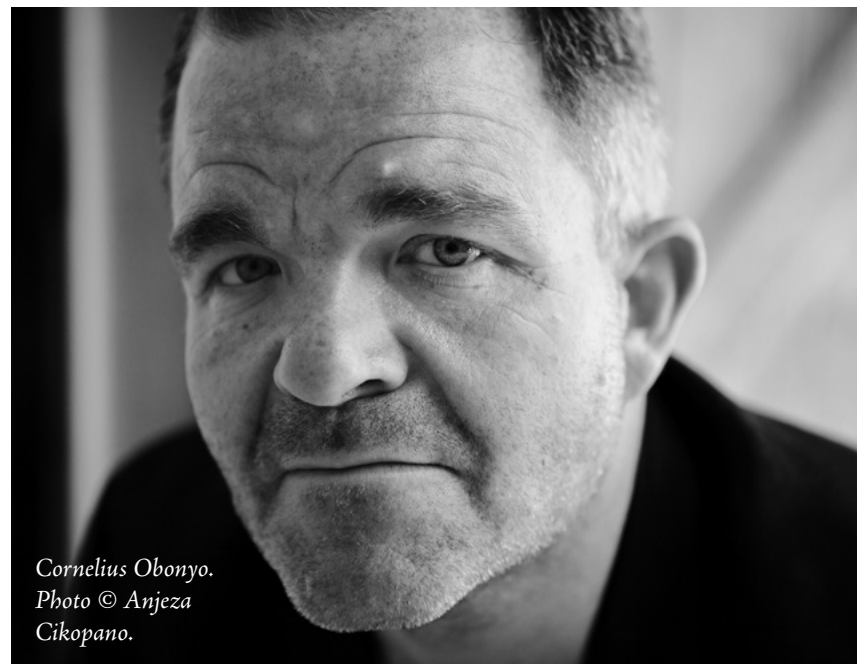
piece specifically for Martin Grubinger, Jr. Arranged by the elder Grubinger, the music recalls recent catastrophic events, namely the Sichuan earthquake of 2008, the tsunami hitting Japan in 2011, and Hurricane Sandy, which struck in the American Northeast in 2012. The composition showcased Grubinger's superhuman breadth and virtuosity. Performing with uncommon grace and precision, the artist ranged effortlessly from Tibetan singing bowls to the marimba and countless other percussion instruments.

As in Dun's piece, a devastating storm plays a central role in Shakespeare's enigmatic *The Tempest* (produced in German translation as *Der Sturm*). An audiovisual projection of the eponymous storm at sea engulfed the audience at the beginning. Otherwise the production left much to the imagination, keeping the industrial space of the Perner Insel mostly bare and special effects to a minimum. Even Ariel, performed by British performance artist Dickie Beau, though he spoke in different recorded voices, was otherwise a down-to-earth spirit. The concept of British director Deborah Warner focused on personal transformation, particularly that of Prospero, but also that of other figures. In line with this vision, Branko Smarovski's King Alonso movingly conveyed the sorrow of a father who believes his son is lost and expresses sincere remorse. The most captivating figure of the evening, Prospero aside, was Jens Harzer's Caliban, the native of the island where Prospero and his daughter Miranda were shipwrecked. While he is at times referred to as a "wild and misshapen" monster who, we are told, attempted to ravish Miranda, Caliban's praise of the island counts among the most poetic passages in Shakespeare's play. Far from monstrous, Harzer's Caliban is desperate and lacking in judgment because of his limited experience. We come to understand that his violent impulses are rooted in the trauma of loss and the understandable desire to free himself from slavery. This Caliban evokes compassion and helps to reveal ambiguities implicit in Shakespeare's play, as his fate casts doubts on Prospero's "civilizing" pedagogic mission.

Prospero (played by the Salzburg *Jedermann* of previous years, Peter Simonischek) nonetheless remained the heart and soul of the production. Though Simonischek's Prospero forcefully expresses outrage and a desire for revenge, his warmth shines through even in the earlier portions of the play. His eventual decision to forgive and renounce the power of magic therefore rings true and believable. It goes without saying that much is lost of Shakespeare's exquisitely poetic text even in a good German translation. Yet this production succeeded in highlighting some of the play's timeless themes, conveying the message that we are capable of choosing remorse, empathy, and forgiveness over hatred, lust for power, and desire for revenge.

While Shakespeare's poetry was not fully rendered, a theater production and a small, but exquisitely curated exhibition were reminders of two Austrian writers whose work is celebrated because of the power and musicality of their language. The exhibition drew attention to the Festival's relationship with Peter Handke and the late Thomas Bernhard, whose *Der Ignorant und der Wahnsinnige* was also produced this year. Despite the legendary confrontations between Bernhard and the Austrian political and cultural establishment, his theatrical work was at one time frequently staged in Salzburg. Similarly, Handke's highly controversial statements and actions have not diminished the high regard German-speaking audiences hold for him. Far from a dry presentation, the exhibition included a characteristically insulting open letter by Bernhard to an Austrian minister. The organizers also displayed surgical instruments described in a Bernhard text as well as photographs of numerous interiors of *Wirtshäuser* (taverns) that may have inspired the setting of the *Theatermacher*.

Hugo von Hofmannsthal's *Jedermann* is of course traditionally the centerpiece of the festival. Peter Simonischek's successor as *Jedermann*, the energetic, charismatic, and prodigiously talented Cornelius Obonya, made news by announcing that this would be his last season as the proverbial rich man. Despite his packed schedule, moreover, Obonya found time to support a deserving cause that has long been neglected. He pledged to donate all proceeds from a poetry reading to Papageno, a recently founded mobile service to support chronically sick children and their families. The initiator



Cornelius Obonya.  
Photo © Anjeza  
Cikopano.

of palliative services, Dr. Maria Haidinger, and the supervising physician of Papageno, Dr. Regina Jones, had spoken in an earlier press conference about the particular challenges of caring for young patients and the impact of severe illness on their families. Obonya joined them at the event and was clearly moved. He explained that fatherhood (he has a school-aged boy) has had a profound emotional effect on him, so that he did not hesitate to make his contribution. It should be mentioned that the festival as a whole contributes to several charitable causes, including a project supporting underage refugees. But Obonya's engagement represented charity on a more personal level. In a year when many productions urged values like empathy and compassion, it was moving to see these values embraced by "Everyman."

*Barbara Lawatch Melton is on the faculty at Emory University and has been reviewing the Salzburg Festival for ASN since 1996. ❖*

## Fall at ACFNY *from page 15*

and movement, sound art, improvisation, and film. Again and again, we have found that the most exciting outcome is when audiences from one discipline are exposed to the art and music of another discipline."

This year's festival was titled *Dame Electric*. It was conceived by Dorit Chrysler, a native of Graz who resides in New York. Chrysler is a Grammy-nominated theremin virtuoso, guitarist, and vocalist who is also a writer, producer, and educator (KidCoolThereminSchool). *Dame Electric* centered on pioneer female performers of analogue electronic music from Austria and the US. In addition to concerts and live visual performances around the city, the festival included workshops, a panel discussion, and a special screening of the extended trailer for the upcoming documentary film on legendary pioneer analogue electronic musician, Suzanne Ciani.

Artists included the aforementioned Chrysler and Ciani plus Antenes, Billy Roisz, Electric Indigo, Maja Osojnik, Maria Chavez, MV Carbon, Nicola Kuperus + Adam Lee, and Victoria Keddie. Venues included the ACF, Roulette, and Pioneer Works. As usual, nearly all the events were free.

Finally, visitors to ACFNY can see another exhibit on the 11th Floor: *Freud's Dining Room*, September 22, 2016–November 10, 2016. This historical exhibition traces the journeys of five pieces of far-travelled Freudian furniture, rediscovering the significance they held for Anna Freud in the context of her forced emigration under the Nazi Regime. A series of "Memory Objects" seeks to communicate a personal history through facilitating a sensual experience of the original furniture.

For more information about arts events at the ACF, go to [www.acfny.org](http://www.acfny.org).  
*This article was written by Judith Brand, with additional reporting by Daniel Pinkerton. ❖*

# SCHOLARS *and* SCHOLARSHIP



*Lonnie Johnson (extreme left) and Fulbrighters at the MuseumsQuartier. Photo courtesy Fulbright Austria.*

## fulbright austria: then and now

by Lonnie Johnson

On August 1, 1946, President Harry Truman signed into law a relatively inconspicuous piece of legislation that had been proposed by J. William Fulbright, a junior senator from the state of Arkansas: an amendment to the Surplus Property Act of 1944, which came to be better known as the Fulbright Act. With amazing brevity, this two-page piece of legislation laid the foundations for what became the flagship academic exchange program of the United States. It allowed the US government to use the windfall revenues it was accruing in foreign currencies from the sale of surplus war materials of all kinds in Europe, the Pacific, and Asia—foodstuffs, building materials, vehicles, etc.—to finance educational and cultural exchanges.

It ingeniously foresaw the conclusion of executive agreements between the United States and partner governments that created special binational commissions that were to be entrusted with the management of these funds. One of the unique characteristics of these binational commissions, which were originally called “US Educational Commissions” but were popularly known as “Fulbright Commissions,” was their eight- to twelve-person binational boards that shared responsibility for planning and managing the bilateral exchanges of students, teachers, scholars, and scientists. With the additional guidance of a presidentially appointed Board of Foreign Scholarships that consisted of leading academics and was eventually responsible for articulating policies and the input of cultural exchange specialists from the State Department, the Fulbright Program was born.

The foundations for the Austrian-American Fulbright Program were laid when the inaugural “Fulbright agreement” between the United States and Austria was signed on June 6, 1950 in Washington, D.C. Fulbright Austria celebrated its 65th anniversary in many ways last year: with a reception at the Austrian Embassy in Washington D.C. on October 3, 2015 under the auspices of the annual German Studies Association conference; with a celebration at the Vienna Museumsquartier with over 500 alumni, friends, and associates on November 19; and with a relaunch of its website and overall design. These dual anniversaries, 1946 and 1950, provide an oppor-

tunity to reflect a bit on Senator Fulbright, his program, its relationship to Austrian Studies, and the Center for Austrian Studies at the University of Minnesota.

It is a well known biographical fact that Bill Fulbright’s tenure as a Rhodes scholar in Oxford from 1925 to 1928 was the transformational educational experience that informed his thinking about the importance of post-World War II educational exchange. However, it is an underexposed fact that Fulbright spent six months in Vienna after he left Oxford: much of the time at Café Louvre, a hangout for English and American journalists and others writing for British and American papers, including a Hungarian, Mikhail (“Mike”) Fodor, who took Fulbright under his wing, mentored him on Central European politics, and took him on a tour of the Balkans. According to Randal Woods, author of the definitive biography of Fulbright, Fulbright’s experiences with Vienna and with Fodor “constituted an education in itself” and were “his introduction to the real world of international politics.” In this respect, interwar Vienna, Austria, Hungary, and Central Europe influenced Fulbright’s thinking, too.

It is hard to imagine what the study of Austrian history and culture in the United States or the study of the United States in Austria would look like without the Fulbright Program, because since the inaugural year of Fulbright exchanges between Austria and the United States in 1951-52, multiple generations of Austrian and American students, artists, scholars, and scientists have benefited from the program. Today, Fulbright Austria is proud of its over 6,000 Austrian and US Fulbright alumni as well as the 3,000 alumni of the US teaching assistantship program Fulbright Austria has managed for the Austrian Ministry of Education since the early 1960s. These “Austrianists” and “Americanists” have been responsible for the institutionalization of Austrian studies in the United States as well as American Studies in Austria; the Center for Austrian Studies at the University of Minnesota (CAS) provides an excellent example.

In 1976, the Republic of Austria decided to endow an institution in the United States with a million dollars to establish a center for Austrian Studies as a bicentennial gift to the United States. In a nationwide competition,



the University of Minnesota came up with the best proposal, and this success undoubtedly was due in no small part to the background and expertise of William E. Wright, a professor of history active in international education, who had been a Fulbright student in Austria in 1954-55 and a Fulbright scholar in the early 1960s. The founding father and inaugural director of CAS was not only an expert in the field but also had a network of personal friends and professional associates who helped him get CAS off the ground. It is no accident that his successor as CAS director, David Good, was a Fulbright student in Vienna in 1969-70 or that David's successor, Gary Cohen, had a Fulbright-Hays Doctoral Dissertation Research grant that brought him to Prague and Vienna in the early 1980s. In 1987-88, Howard Louthan, the current CAS director, taught in the U.S. Teaching Assistantship Program managed by Fulbright Austria (and the author of this article is an alum of that program from the late 1970s, too).

You will find alumni of Fulbright Austria programs everywhere where Austrian Studies are institutionalized—and the same phenomena exist in German studies or other fields of national area studies. Joe Patrouch, the director of the Wirth Institute for Austrian and Central European Studies at the University of Alberta, was a Fulbright student in Austria in the late 1980s and a scholar in the late 1990s. Other Fulbright alums in the field include Pieter Judson, Daniel Unowsky, and Maureen Healy, the former and current editors of the *Austrian History Yearbook* and its book review editor; and Hillary Herzog, co-editor of *Journal of Austrian Studies*. This is only a tiny sample. Fulbright alums include the authors of hundreds of dissertations and books and thousands of articles, the teachers of tens of thousands of students, and professionals who are actively mediating the interface between Austrian and American cultures by teaching and doing research on all things Austrian. The outreach of the Fulbright Program is enormous, and we have not even mentioned the musicians and musicologists or the representatives of many other disciplines.

The core idea of the Fulbright Program and the opportunities it attempts to provide have not changed much since the inception of the program. However, the manner in which Fulbright Austria manages to broker opportunities for students, teaching assistants, artists, scholars, and scientists going in both directions has changed dramatically. After the initial windfall funding for Fulbright from the sale of US wartime surpluses overseas was exhausted in the course of the 1950s, the program had to be put on a new statutory and financial basis, and the Fulbright-Hays Educational and Cultural Exchange Act of 1961 provided for US funding for the Fulbright Program as a line item in the annual federal budget, which is a politically volatile environment. However, Fulbright-Hays also gave partner governments as well as private individuals and other organizations opportunities to co-finance the program. Therefore, the Fulbright program, which initially was funded unilaterally by the US government in a handful of countries where windfall revenues from the sale of wartime surpluses were available, has become a global enterprise that increasingly has been funded bilaterally. Furthermore, as public funding for education becomes increasingly tight on both sides of the Atlantic and the costs of international education and mobility continue to rise everywhere, the importance of private support for the Fulbright Program has increased.

The Republic of Austria has the distinction of being the first country in the world to seize the opportunity to cofund the program. In 1963, it allocated 60 million Schillings from residual Marshall Plan funding it had received from the United States to the Austrian-American Fulbright Commission, which was a large fortune at the time. One-sixth of these funds were earmarked for the establishment of American studies programs at the universities of Vienna, Graz, Salzburg, and Innsbruck, and the remainder provided the basis of the Austrian government's contribution towards the program until the mid-1980s.

Fulbright Austria has a big program for a small country. This a good indication of the breadth and the diversity of the public, institutional, and private support Fulbright Austria enjoys on both sides of the Atlantic. It facilitates between 70 and 80 Fulbright grants for Austrian and US students and scholars annually, and it manages the placement of over 140 US

teaching assistants from all over the United States at secondary schools in communities large and small in all nine Austrian provinces. The outreach of the USTA program is genuinely impressive in its own right. These 140 US TAs teach 13 hours per week in over 250 different schools, and in any given week, they have contact with over a thousand different Austrian teachers and an estimated 50,000 students.

Since the end of the 1990s, Fulbright Austria has succeeded in establishing a wide range of strategic partnerships with institutions in Austria and the United States that have helped it to increase and to sustain the number of grants it awards annually, and it has concluded cost-sharing and co-sponsorship agreements with 23 different institutions. The College of Liberal Arts at the University of Minnesota is among the longstanding partners of Fulbright Austria. It has cofunded an incoming Austrian Fulbright scholar that has been affiliated with CAS but "floated" from department to department in CLA since 2002-03. The Dietrich Botstiber Foundation annually funds two Fulbright-Botstiber Scholars of Austrian-American Studies—one for an incoming Austrian and one for an outgoing American—who focus on topics of bilateral interest and import, and the Austrian political scientist Farid Hafez will be working on comparative Islamophobia in Europe and the United States at UC Berkeley under the auspices of this award in 2017. The Hall Foundation, founded by former US Ambassador to Austria Kathryn Walt-Hall and her husband Craig Hall, has pledged \$750,000 from 2003 through 2018 to support the Fulbright-Hall Distinguished Chair for Entrepreneurship in Central Europe. It is anchored at the WU-Vienna University of Economics and Business.

The fact that Austria has ranked among the ten largest US Fulbright Scholar Programs in the world in recent years testifies to the popularity of the program among Austrian universities and *Fachhochschulen* as well as other partners, such as the Diplomatic Academy, the International Research Centre for Cultural Studies (IFK), the Freud Museum, and the Museum of Natural History, all of which generously sponsor awards. There also are over twenty Fulbright awards for full-time or part-time study available to US candidates every year that are funded predominantly by the Austrian Ministry of Science, Research and Economy or the Ministry of Education and Women's Affairs, and the part-time awards are unique to

*continued on page 25*

## FULBRIGHT DEADLINES

**FULBRIGHT AUSTRIAN STUDENT PROGRAM:** Apply by May 1 for Master's programs at US universities, <http://www.fulbright.at/going-to-the-usa/students/>

**FULBRIGHT AUSTRIAN SCHOLAR PROGRAM:** Apply by October 30 for opportunities in teaching and research in the USA, <http://www.fulbright.at/going-to-the-usa/scholars/>

**FULBRIGHT FOREIGN LANGUAGE TEACHING ASSISTANTSHIP PROGRAM FOR AUSTRIANS:** Apply by November 15 for teaching assistantships in German as a foreign language at US colleges and universities, <http://www.fulbright.at/going-to-the-usa/teaching-assistants/>

**FULBRIGHT US STUDENT PROGRAM:** Apply by mid-October for fully-funded research grants or grants combining part-time study, research or service learning projects with teaching assistantships, <http://www.fulbright.at/going-to-austria/students/>

**FULBRIGHT US SCHOLAR PROGRAM:** Apply by August 1 for one-semester grants combining teaching and research in diverse fields at partner institutions across Austria, <http://www.fulbright.at/going-to-austria/scholars/>

**US TEACHING ASSISTANTSHIP PROGRAM:** Apply by January 15 for English-language teaching assistantships in secondary schools across Austria, <http://www.fulbright.at/going-to-austria/teaching-assistants/>

# ASA MEETS IN VIENNA

by Daniel Pinkerton

For the third year in a row, the Center sent a representative to the annual conference of the Austrian Studies Association. In 2016, the international, interdisciplinary group of scholars met in Vienna from March 14-17. Panels were held at the University of Vienna; events were also hosted by the Wien Museum, the Film Museum, the Rathaus (City Hall), and Amerika-Haus.

The theme of the conference was “Elfriede Jelinek: Texte - Kontexte - Rezeption.” The conference languages were German and English. The conference was superbly organized by Pia Janke, Teresa Kovacs, and Maria-Regina Kecht.

The highlights of the opening included an eloquent address from Robert Greenan, Counselor for Public Affairs with the US Embassy in Vienna, and a powerful dramatic reading of Jelinek’s *Der Tod und das Mädchen IV (Jackie)* by actress Petra Morzé.

Many conference papers, of course, discussed aspects of Jelinek’s life, work, and influence on readers and artists. Other papers addressed the connections between Austrian and American culture and covered subjects such as Mark Twain in Vienna, rap and hip hop in Austria and America, the novel *Menschen im Hotel* and its Hollywood adaptation, *Grand Hotel*, Viennese composer Olga Neuwirth’s opera *Lost Highway*, and Ruth Beckermann, whose latest film, *American Passages*, was screened at the conference.

At the Wien Museum, Michael Freund moderated a discussion between Theodora Bauer and Doron Rabinovici about Austrian women authors and the US; after that, the attendees were treated to a guided tour of the museum’s newest exhibit, “In den Prater! Wiener Vergnügen seit 1766” (At the Prater! Viennese pleasure since 1766).

At the Rathaus, conference attendees were

treated to a sumptuous buffet hosted by the City of Vienna. Stipends were given to a group of graduate students; this is done every year to enable them to attend the ASA meeting and network with colleagues from around the world.

On the final day, a meeting at the Amerika-Haus included a panel discussion, a presentation by Lonnie Johnson and his colleagues at the Austrian Fulbright Commission, and a call by Daniel Pinkerton of CAS for increased cooperation between the ASA and CAS. He also reminded attendees of the impending deadlines for the CAS Book and Dissertation Prizes.

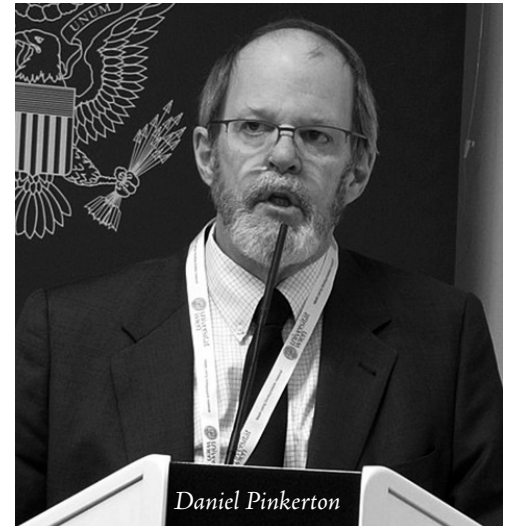
The 2017 ASA conference will be hosted by the University of Illinois at Chicago, March 16-19, 2017. It will be organized by Imke Meyer and Heidi Schlipphacke. The theme is “Inter-Texts: Correspondences, Connections, and Fissures in Austrian Culture.” Further details can be found at the Austrian Studies Association website, <http://www.austrian-studies.org>. ❖



Petra Morzé



Theodora Bauer



Daniel Pinkerton



University of Vienna



# Contemporary Austrian Studies turns 25

CONTEMPORARY AUSTRIAN STUDIES | VOLUME 25

**Austrian Studies Today**  
Günter Bischof, Ferdinand Karlhofer (Eds.)

UNO PRESS  
innsbruck university press

When we started planning the publication of a new Austrian Studies journal with the Department of Political Science of the University of Innsbruck in 1992, we did not expect it to have such a long publication run. The first volume of *Contemporary Austrian Studies* on “Austria in the New Europe” appeared in 1993. Since then we have been publishing a 300+ page volume every year dedicated to a different theme of post-1918 Austria. Our topics are often given to contemporary issues. We dedicated volumes to the Kreisky, Vranitzky and Schüssel “eras” soon after they finished their terms as federal chancellors. We have focused on broad issues such as federalism, religion, sexuality, and women in Austria in the 20<sup>th</sup> century. We have looked on new scholarship in World War I and World War II as well as post-Cold War Austria. While the first 17 volumes were published by Transaction Publishers of New Brunswick, NJ, volumes 18 to 25 have been published jointly by UNO Press and Innsbruck University Press in a unique trans-Atlantic joint publishing venture between two university presses.

We are already working on volume 26 on the theme of “Migration in Austria” (with Dirk Rupnow, University of Innsbruck as guest editor) and are planning volume 27 on “Austrian Environmental History” (Marc Landry, UNO and Patrick Kupper, University of Innsbruck as co-editors). While I have served as co-editor on the UNO side from the beginning, I have worked with Innsbruck political scientists Anton Pelinka, Fritz Plasser, and Ferdinand Karlhofer as Innsbruck co-editors. Given its presentist social sciences orientation, *Contemporary Austrian Studies* has always seen itself complementing neatly the *Austrian History Yearbook* with its much broader agenda of covering the Habsburg Empire and its successor states.

Volume 25 carries the somewhat bold title “Austrian Studies Today.” We have asked an author of each of the previous 24 volumes to update the scholarship in his or her respective field of expertise. So Oliver Rathkolb penned an update on “The Kreisky Era,” Reinhold Wagnleitner on “The Americanization of Austria,” and I wrote on “The Marshall Plan in Austria.” Charles S. Maier’s lead essay is a reflection on the current controversial debates on the “Haus der Geschichte” that is in the planning stages in Vienna. We hope that taken together these short updates will provide a solid overview of Austrian historical and social science research.

Günter Bischof, director  
Center Austria, University of New Orleans

**Fulbright Austria** from page 23  
the Austrian Fulbright Program. They provide grantees with opportunities to teach in Austrian secondary schools part-time and either to study or to volunteer with community-based organizations part-time.

Exchange is always a two-way street, of course, and Fulbright Austria is fortunate to have long-standing partners in the United States, too. The Institute of International Education in New York City and the Council for International Exchange of Scholars in Washington, D.C. are instrumental in recruiting American Fulbright students and scholars and facilitate the placement of incoming Austrians at US institutions as well. Fulbright Austria is particularly proud that between 10 and 15 US colleges and universities host Austrians as German-speakers under the auspices of the Foreign Language Teaching Assistantship program each year, and they include Emory University in Atlanta, Minnesota’s St. John’s University, the University of Oklahoma, and Linfield College in Oregon.

Furthermore, over a dozen outgoing Austrian Fulbright students annually receive \$25,000 Fulbright awards for a year of graduate study in the United States. These grants are subsidized by

the Austrian Ministry of Science, Research, and Economy, and additional support from the US institutions in which they enroll in the form of tuition remissions, stipends, scholarships, and teaching assistantships is instrumental in putting a package of support together.

Fulbright Austria is fortunate to enjoy the support of so many public and private institutions on both sides of the Atlantic. The key to its success has been the quality of the partnerships it has managed to establish as win-win relationships. The Fulbright Program is a much different operation today than it was when it was initially conceived over seven decades ago, but the timeliness and importance of it have not diminished in the least. Anniversaries are always great opportunities to reflect on legacies; however, they are also opportunities to advocate for and contribute to the Fulbright Program’s future, and Fulbright Austria would like to invite all of the alumni and friends of the program to do so. [URL: <http://www.fulbright.at/support-fulbright-austria/>] There are many ways to support Fulbright Austria, and sharing the story of your Fulbright experience helps our stakeholders and prospective applicants better understand the value of the Austrian-American Fulbright and USTA



J. William Fulbright

programs. As part of our 65th anniversary celebration and advocacy efforts, we have launched a new portal where Fulbright Austria alumni can share their stories. Read about others’ experiences and share yours on our website at [www.fulbright.at](http://www.fulbright.at). [URL: <http://www.fulbright.at/fulbright-forever/>]

Lonnie Johnson is the executive director of the Austrian-American Educational Commission (Fulbright Austria). ❖



# Roberta Maierhofer

“You have to step outside your comfort zone”

interview & photo by Daniel Pinkerton

*Roberta Maierhofer, director of the Center for Inter-American Studies at the University of Graz, spent spring 2016 researching at the University of Minnesota. While she was here, she presented a screening of the film *Shifting Perspectives*, which was partially funded by CAS. Afterwards, ASN talked with her.*

**ASN:** Tell us about your summer program at the University of Graz.

**RM:** It's called Graz University Summer School Seggau. For short we call it GUSEGG. It is actually held at the end of our spring term. It's a two-week program in Schloss Seggau, a castle south of Graz near the Slovene border in the wine growing area. The castle is actually the bishop's seat, and it was a place for contemplation for many years. It sits on top of a hill, so in that sense it's a good place to get an overview. It's now a hotel, and many groups use it for seminars, so we're not always the only ones there. But we still manage, in these two weeks, to create a special location for contemplating interdisciplinary research.

**ASN:** How many years has (University of Minnesota history professor) Patrick McNamara participated?

**RM:** He came as an exchange professor two years ago, in 2013. He already had heard about the summer school, and he came to Schloss Seggau to take a look. The next year he came and gave a talk at the summer school. When we saw the call for projects at the Center for Austrian Studies, we saw an opportunity to apply for funding and to start institutionalizing the cooperation between the Center for Austrian Studies and the Center for Inter-American Studies through this project. On the one hand, the project incorporated our already existing relationship with Patrick through his interest in Mexico and the history of Latin America. On the other hand, the summer school has an emphasis on European studies. We look at European studies in terms of the level of commonalities and differences within the countries as a structure of the European Union, but also what it means to be European. Is it the Europeanness of the definition of the Council of Europe, or being a member of the European Union—or is it something else? What we have done at the Center for Inter-American Studies is to

ask that question of Americanness in a similar way. What is Americanness, in the sense of North, Central, and South America? Therefore, the summer school originally was a more clearly defined European studies summer school, but it has become one that is looking at both Europe and the Americas.

**ASN:** How many students do you take, and where do they come from?

**RM:** We have eighty students, usually from about thirty-four different countries. We aim for diversity; when we started eleven years ago, the initiative came from the enlargement process of the European Union, because Romania, Bulgaria, and other countries were joining the European Union and platforms were needed to be able to negotiate this new European identity within the structure of the European Union. So the cooperation was set up and was initiated by the Conference of Bishops from the European Union. They wanted to look at the question of cohesion within the enlarged EU, in terms of the organization of state and church. They came to the University of Graz because we have an emphasis on the study of and cooperation with Southeastern Europe. This has expanded over the years. We now have a high percentage of students from Canada, the US, and the Caribbean, because we have a special program with the University of the West Indies in Trinidad and Tobago. And we've seen more students from African and Asian backgrounds that have applied from European universities.

**ASN:** I noticed a number of students in the film are from Central America.

**RM:** We have more and more students from Central America. Interestingly, at the screening, Heider Tun, who is from Central America, said that he hesitated to go to a European summer school; he only had negative associations with Europe, and was not sure he should bring his background to such a summer school. That's an interesting issue to explore, because within the discussions we had at the summer school, there has been a certain challenge in talking about the question of this American identity, especially with Canadian and Caribbean students discussing the US position in world affairs.



**ASN:** *What kinds of meetings/seminars/classes do students attend?*

**RM:** The idea is not just to replicate the university offerings. This is unusual, because most summer schools just do whatever the university does during the year for a different audience. We want these two weeks to be special and different, and they are on many levels. First, the location is this castle atop a hill, with everything covered in terms of room and board. Second, what we offer in terms of the academic encounter is an interdisciplinary approach. In the morning, we have two back-to-back lectures with intense guided discussion groups that are for all eighty students. The professors also come to the discussions and participate in them. You can't be a spectator; you can't lean back and say, "Okay, what are you going to show me?" You have to get involved. In the afternoon, we have workshops, or modules as we call them, and that's where students can go back into their disciplines. We have seven modules: Politics & Law; Media, Society & Culture; Ethics & Economics; State, Society & Religion; Narratives of Transgressions (Jewish Studies); Aging, Communication, & Technology; and History & Power. Sometimes a student says, "I don't want to do the other things in the morning," but that's part of the package. Both the students and the professors have to step out of their comfort zone. If someone in the humanities has to engage with someone in political science, or if we have a discussion on the political situation, we want students in religious studies to be a part of that. The discussions that happen in the morning section are sometimes also taken into the more specialized afternoon sessions. You see, we live in times of immense challenges. How do you face challenges on political, structural, economic, cultural, individual, and community levels? You get people together during these two weeks who are willing to discuss these issues. Because we have such a diverse student population, some of the students come from countries that are seemingly less afflicted by these changes. They are challenged by students from, say, Serbia, Kosovo, the Ukraine, and Russia, who are talking about these issues in a more immediate way. In fact, GUSEGG discussions don't remain in a class. They have a constant spillover, not only from large discussions in the morning lectures into the smaller, more specialized afternoon classes, but there's a spillover from breakfast to morning lectures, from morning lectures into lunch sessions, from lunch into the afternoon, afternoon to dinner, and then you can sit on the terrace and continue these discussions. It offers students the opportunity to step out of the frame of their individual lives. Let's face it: regardless of whether you're a professor or student, one's life is extremely busy, and one has commitments not only to one's work, but commitments on a personal level. But within these two weeks those commitments cease to exist. One must be very much in the moment and concentrate on the other person that is there. One does not have much time for "chatting," because one is stepping out of time for an intense two weeks, and therefore one tends to talk about the issues with more urgency than in the everyday world.

**ASN:** *The film certainly gives a strong impression of this. I would say GUSEGG helps people to see things from another point of view by meeting other individuals who are quite different from them.*

**RM:** Each year I'm surprised, because students actually come to me and say, "This has changed my life." Perhaps the impact of the life change is overestimated at that moment, but many students take away something that continues to affect them after summer school is over. I've learned to believe that change can happen if you are able to talk about the concrete and the abstract together, and there aren't many opportunities or platforms where we can feel emotionally engaged and at the same time can understand on a rational level. Of course, not all students will experience change on this level, but many do. We also have a few communal leisure time activities, like karaoke, where you can be playful and funny, but you're making friends. Or the outing to Graz, where you learn about the city, but you have some free time to frolic and be happy in a different setting. The whole experience—its seriousness, intensity, and shared fun—can bring out our own limitations in terms of tolerance and acceptance. We can reflect on that, and I think it's important to do so.

**ASN:** *Yes, "life changing" might mean the beginning of a change. You can't learn everything, but you can begin to learn, and when the two weeks are over, you can continue looking for that knowledge.*

**RM:** That's a good point, and every year, the summer school has created an immensely strong community. This has helped those changes, because suddenly, the student from New York spends time with a woman from Kosovo, whom she never would have met, or perhaps met only on a superficial level. They live through two weeks together that are enriching, challenging, and intimate, and that creates a community that reinforces reflection and even paradigm changes. We have a GUSEGG Alumni club now, with its own Facebook page. They've had meetings not just in Graz, but also in different places, organized by former participants around the world. This is important. You may have seen the world completely differently, but you can't always sustain that when you go back to your normal life. If you have these people you connect to, it opens up possibilities that you would not have had without the summer school.

**ASN:** *Shifting Perspectives is a beautiful film; it's lively, it's fun, it gives a wonderful emotional and visual idea of what these two weeks and the program are like. What made you decide to create a film? Tell us a little bit about the making of it.*

**RM:** The idea of the film came from exactly what we were talking about: the reactions of people who said "it has changed my life." Barbara Ratzenböck, a sociology PhD student at the University of Graz, Patrick McNamara, and I worked very closely together with the filmmaker, Pavel Mezihorak, on this film. From the beginning, we asked ourselves, how can we document these shifts in perspectives? We asked students from two modules, the history module that Patrick was teaching, and the aging module. Sometimes people think that the latter is something for old people, but actually what we're looking at in aging studies is the matrix of time and experience. Time is important, but it's not important as such, it's important when it meets experience. We think that "old" is only someone who is older than oneself, but age is actually a moveable marker. History has similar challenges in terms of present and past and looking at it in different ways from the vantage point of the present looking back; it, too, is also concerned with time. When we were thinking of documentation, the idea came to ask, "Can we, in this period of shifting perspectives, already reflect on it?" That's why these two classes were targeted, and therefore, it's not a documentation of the whole summer school.

**ASN:** *I like the fact that it's a very impressionistic film that tells you about what people felt about the things they were doing, the people they were meeting, and the experience as a whole. This is a much more intriguing kind of film.*

**RM:** It's interesting to hear you say that. This last year, we had a couple of really talented students in terms of music. We had someone play the guitar like Jimi Hendrix, and someone sing, and so on, and some of the professors were saying, "Film that, film that!" to these impromptu sessions. They were really impressive, but because we'd already decided on doing something very specific, and also the questions that were asked had to do with the feeling of time—and the shots of clouds and sun and bees and so on, are all references to time—and it didn't fit in. Some people said that it's not going to give a good impression of what the summer school is as a whole.

**ASN:** *I did like the performance by the young woman with the ukulele.*

**RM:** Her name is Melissa Baldwin and she was a student, and her presentation fit our theme. *Shifting Perspectives* is, of course, a more carefully constructed film than it appears. We did have a script. Yet, we left some room to adapt it according to spontaneous events. A big strength of the film is that the participants who were interviewed really shaped the film. They talked about both their own personal experience and what they brought to it. One student was shot in the swimming pool, because he remembered his grandfather and the question of water. The filmmakers came up with these locations, trying to find different locations within the castle to match

*continued on page 31*

# Canada's Migration Views

*University of Alberta-EU project discusses many facets of the refugee crisis*

by Adam Dombovari

*Photo: Migrant camp in Paris, France. Photo by Shayne Woodsmith (originally in color). Used by permission.*

In the past two years, the number of citizens fleeing war, poverty, and oppressive regimes in the Mediterranean and Middle Eastern regions has increased sharply. By mid-autumn 2015, over 700,000 migrants (a significant portion of them children) had crossed the Mediterranean into Europe. We all remember Alan Kurdi, the three-year-old Syrian boy whose lifeless body made global headlines in September 2015, and the halted trains in Hungary's Keleti railway station crammed with migrants. The refugee crisis even made it to the forefront of the debates in the Canadian federal elections, in which the Liberals campaigned on a promise to bring 25,000 Syrian refugees into the country by the end of the year.

What is life like for displaced persons and refugees arriving in a new country? How will they fit in? What does new immigration mean for Canadians and for Europe? Just as the flows of refugees crossed from one country to the next, the nature and effectiveness of government, community and media responses were being discussed and compared on a daily basis, polarizing both experts and the general public.

In an effort to facilitate informed and critical dialogue on campus and in the broader community, the Kule Institute for Advanced Study, the European Union Centre of Excellence, and the Wirth Institute for Austrian and Central European Studies at the University of Alberta (Edmonton, Canada) joined forces in October 2015 and launched a rapid research response and public outreach project called Migration Views. The project consisted of a large-scale web initiative and a series of on-campus events.

## **Migration Views website**

The Migration Views website (<http://migrationviews.ualberta.ca>) collected scholarly, professional, and personal reflections on migration and the refugee crisis through targeted invitations to University of Alberta experts on migration and refugee issues, an open call to the broader University of Alberta campus community (including students, alumni, and staff), and interviews of the speakers at the project's related public events (these

included EU experts, EU ambassadors, and Canadian government and community leaders).

Over thirty video and paper contributions have come from researchers working on various aspects of migration, citizenship, identity, security, and conflict, from ambassadors of countries affected by the crisis, and from individuals with personal experiences to share. The website brings these perspectives together to highlight the connections between the academic work on campus on migration and voices from the broader community.

People can read or watch videos about many topics on the website, including terrorism and refugees, the Syrian refugee crisis and the Canadian federal elections, European immigrants' integration into the labor market, the rise of ISIS, the political philosophy of hospitality after the Paris attacks, supporting immigrant children in schools, the experiences of migrant minors, the EU migration policy response, the role of media in portraying the crisis, mental health planning for Syrian refugees, and statements from ambassadors, to name just a few.

Some of the contributors looked more closely at the responses of Central European countries. Nicole Lugosi, a PhD candidate in the Department of Political Science at the University of Alberta, situated the Hungarian government's hostile response to refugees in the broader context of the country's shift toward right-wing populism that followed Prime Minister Viktor Orbán's electoral victory in 2010. The conflicting interests of the Visegrad countries and the rest of the EU were examined by Matus Misik, a post-doctoral fellow at the University of Alberta's European Union Centre of Excellence. David Wineroither, Austrian Visiting Professor at the Wirth Institute and the Department of Political Science, commented on the Austrian perspective.

The Migration Views project and its researchers were featured over 15 times in the Canadian national and local media, and the website attracted 1,397 unique visitors from 69 different countries, 338 cities, and 5 continents in its first month.



To the right, the panel, "Is Canada Shaping a New Model for the Refugee Crisis?" Pictured, left to right: Jennifer Fowler, Erick Ambtman, Agnieszka Weinar, Ibrahim Cin, and Reza Hasmath. Not pictured: Andre Corbould and moderator Lori Thorlakson.

Photo: Karolina Dzimir-Zarzycka, Wirth Institute.



### Major public events

The website launch was followed by two major public events. The organizers first teamed up with the Edmonton Mennonite Centre for Newcomers to host a roundtable entitled *Is Canada Shaping a New Model for Managing the Refugee Crisis? Reflections from Government, Academia, Community and Civil Society in Canada, alongside the EU Perspective* in January 2016. Approximately 150 guests, including members from all three levels of government, media, and the broader community attended the roundtable.

Panelists included representatives of provincial and municipal government, refugee-serving agencies, and academic experts (including EU migration policy expert Agnieszka Weinar, Marie

Curie Senior Fellow at the European University Institute and Carleton University), who shared their insights from the perspective of the provincial and civic governments in Canada, local communities in Edmonton, the EU, and Turkey, as they discussed practical approaches to managing the reception and integration of refugees. While the speakers did not agree on whether or not Canada's response to the crisis constituted a new model, there was consensus that taking a leadership role and welcoming refugees was the right approach and intrinsic to the country's national identity.

The project concluded with a public talk by Vice-Admiral Glenn Davidson, ambassador of Canada to Syria from September 2008 until

March 2012, who shared his personal insights about the country and its people from a period which included the beginning of the Arab Spring and Syria's descent into civil war. Davidson also lauded Canada's exemplary humanitarian response to the crisis, but warned that there is no end in sight to conflicts in the region.

The video recording of the public roundtable and an interview with Davidson are also available on the Migration Views website.

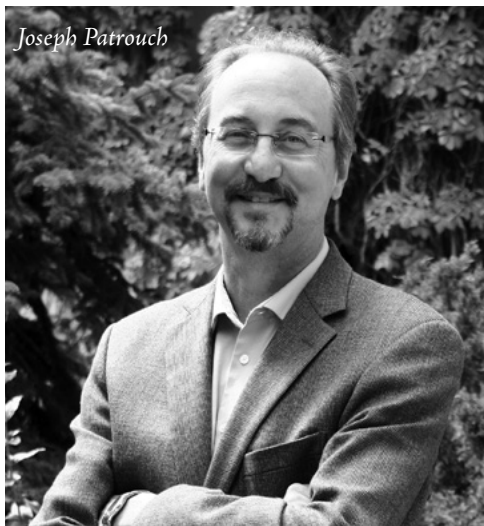
The public can access an archive of the social media response to the project activities at <https://storify.com/KIASAlberta/migration-views>.

Adam Dombovari works at the Kule Institute for Advanced Study at the University of Alberta. ❖

## WIRTH INSTITUTE RENEWS PATROUCH CONTRACT, CROATIAN AGREEMENT

Joseph F. Patrouch began his second five-year term as Director of the Wirth Institute for Austrian and Central European Studies on July 1, 2016. A professor in the Department of History and Classics at the University of Alberta since July 1, 2011, Patrouch was reappointed by the Acting Dean of the Faculty of Arts Lise Gotell following the recommendation of a review committee chaired by Associate Dean of Research Michael O'Driscoll. The committee solicited input from the Institute's Academic Advisory Board and staff as well as from university and community members. As part of the review and renewal process, Patrouch was asked to deliver a public visioning statement outlining his plans for the Institute's future.

Future plans include deepening the academic ties of the Institute beyond its current four partner universities in Austria and Poland to include institutions in Croatia, the Czech Republic, and Hungary, and a closer partnership with the other centers and institutes in the world sponsored by the Austrian Ministry of Science, Research, and Economy, including the Center for Austrian Studies at the University of Minnesota. The Wirth Institute will remain committed to interdisciplinary and international ways of understanding, with firm ties to not only traditional disciplines in the Humanities and Social Sciences, but to those in the Fine and Performing



Arts. It will also continue to be particularly interested in supporting students and young scholars in the field of Central European Studies.

On June 15, 2016, Patrouch met with Croatian Minister Predrag Šustar in Zagreb and signed a renewal of the agreement sponsoring the Croatian Doctoral Research Fellowship Program at the Institute for another five years. Started provisionally in the 2010-2011 Academic Year, this program has seen seven Croatian doctoral students travel to Edmonton for year-long research stays. As a result of this renewal, an eighth stu-

dent will be joining the Institute in September, 2016. These students research and write dissertations while under the supervision of their doctoral advisors in their home universities in Croatia. The students' fields of study can include any of the fields covered by the departments in the Faculty of Arts at the University of Alberta. In the past, these fields have included Theater Studies, Literature, Media Studies, Linguistics, Political Science, and Folklore. Funding for the program comes from the Wirth Institute, the Canadian Croatian Congress, and the Croatian Ministry of Science, Education, and Sports.

In addition to signing the agreement, Patrouch and Šustar discussed ways to expand the fellowship program and to develop closer ties between the University of Alberta and Croatian institutions of higher learning. Patrouch also met with scholars affiliated with the University of Zagreb and with the Institute of Ethnology and Folklore Research in Zagreb and delivered an invited public lecture titled "Vienna Pentimento: The Austrian Capital Seen through a Comparison with Miami, Florida, USA and Edmonton, Alberta, Canada" at the Zagreb Public Library. This presentation was part of the undertakings of the Croatian Science Foundation research project "City-making: Space, Culture and Identity." For more information, see the project's website: <http://www.citymaking.eu>. ❖

# Wirth Institute cosponsors conference at University of Wrocław



From June 21-24, 2016 approximately forty scholars, students, activists, musicians, and diplomats met in Wrocław, Poland to participate in the interdisciplinary conference “Traces of Multiculturalism in Central Europe.” Wrocław (formerly known as Breslau, Germany) was an ideal location for these participants, who came from at least fourteen different countries, to discuss the complex cultural interactions which have characterized and continue to characterize Central

Europeans’ lives and histories.

The conference was held mostly in the ornate Oratorium Marianum of the University of Wrocław, a part of the university dating back to its foundation by Holy Roman Emperor Leopold I of Habsburg in 1702. Organized by the Wirth Institute for Austrian and Central European Studies, the Wirth Alumni Network, and the University of Wrocław, the conference featured a keynote address by Anil Bhatti of the Jawaharlal

Nehru University in New Delhi, India. Professor Bhatti’s lecture was titled “Similarities and Differences: Comparative Dimensions of Pluricultural and Plurilingual Spaces in Central Europe and India.”

Nine panels were supplemented by a presentation by the actress Bente Kahan who discussed the (re)building of the Jewish Center in Wrocław, a roundtable discussion featuring the retired diplomats Walter Lichem of Austria and Krzysztof W. Kasprzyk of Poland who discussed the relationships between multiculturalism and diplomacy, and the world premiere of a musical piece commissioned by the Wirth Institute for the conference. This piece, titled “A Musical Journey across Central Europe,” was written by the Russian-Canadian composer Airat Ichmouratov.

An excursion to the “Ściany Pokuju-Walls of Peace” exhibition in Wałbrzych tied to the activities surrounding Wrocław’s position as one of 2016’s two European Capitals of Culture was led by Kamila Kamińska of the University of Wrocław, one of the exhibition’s organizers. Jacek Rajewski of Culturarchitect Consultancy and BINOQ ATANA in the Netherlands also gave a project presentation and led an interactive lab titled “Wro-Mix: Dutch Cultural Diversity Code in Wrocław”.

Plans call for the presentations and papers from the conference to be published.

Joseph R. Patrouch  
Director, Wirth Institute

## 2016 CAS Prizes from page 7

“German,” despite origins that expose the meaninglessness of such a putatively national description. ‘German,’ in Olin’s words, little more than a ‘catchall for the European colonists recruited [by the Habsburg administration] to settle in the Banat,’ became the defining feature of those settlers for two hundred years. Indeed, the concepts of ‘Germanization’ and ‘Europeanization’ were both used as disciplinary terms to describe a putative failure of the Banat to adhere to ‘Western’ standards of the modern.

“The history of the border regions that both separated and connected the Habsburg and Ottoman empires deserves more attention than it has received, in part due to linguistic challenges. Yet Olin’s marshaling of sources available in German and English (ranging from English-language newspapers to collections of archival documents translated into German) shows how the history of southeastern Europe can be illuminated through a combination of diligence and creativity.”

The Dissertation Prize committee consisted of Alison Frank Johnson, chair, Hillary Herzog, and Nicole Phelps. CAS thanks this group of selfless scholars for their service and dedication to the future of Austrian Studies. ❖

## Edith Sheffer from page 9

You might think these kids would be discarded, but that wasn’t always so, because of the practitioners who wanted to be considered “useful” by the Reich.

**ASN:** *Some thoughts on autism and Asperger in the Third Reich versus autism today?*

**ES:** One of the disturbing legacies is that we still keep Asperger’s dividing line between children who are disabled and seen to require state resources and services, versus kids who will be integrated and productive for society. The term Asperger’s syndrome is the label for kids who can be integrated and have jobs and be productive citizens, whereas the term autism we associate with kids who are disabled and never going to be fully functional—I mean, I’m being ironic here. There’s great resistance to the term “Asperger’s syndrome;” it’s been erased from the DSM-V. There is no diagnosis of Asperger’s, technically; it’s been subsumed under autism spectrum disorder. We no longer give out technical diagnoses of Asperger’s, because it is a false distinction. But it persists as a social category, because many people who self-identify as Asperger’s don’t want to self-identify as autistic. And many parents would rather say, “My child has Asperger’s syndrome,”

than, “My child is autistic.” But this can impede parents from getting the help they need.

**ASN:** *Well, if Asperger’s is subsumed under autism, maybe Asperger is on his way to becoming a footnote after all.*

**ES:** I think it’s going to persist because of our dividing line: who is going to be useful and productive? It’s a eugenicist label that still works for us culturally. But autism may one day be a footnote. I hope so. ❖

## John Deak from page 18

process that Deak argues began in the eighteenth century and continued throughout the nineteenth century. Deak’s research is thorough, and his writing is strong. The maps used in the book, unfortunately, are of poor quality. The absence of the Hungarian half of the Monarchy after 1867 is obvious. Deak has provided us with an important new history of the region—one whose narrative centers on the state-building process begun by Joseph II and ends with the outbreak of the First World War.

John C. Swanson  
History

The University of Tennessee at Chattanooga



## The Great Departure *from page 17*

Austria, Hungary, and Yugoslavia make frequent appearances. Russia, Germany, and Italy provide useful comparisons, and the United States plays an important role as both a generator of key narratives and policies and as the destination of many European migrants. Brazil, Argentina, the Dominican Republic, and a handful of other destination countries make cameo appearances. The specific processes by which migration-related legislation was passed in particular countries is absent, and one wonders if there are perhaps meaningful consistencies there, but the overarching argument about the patterns is convincing and Zahra's attention to a broader global context is commendable.

The narrative is well constructed, usefully combining synthesis with effective analysis of specific primary sources. As a Norton book, it is aimed at a crossover audience. A purely academic audience might wish for an introduction that more overtly addresses historiography and clearly outlines the book's structure and argument. The book as a whole hangs together well, though, and the notes are more robust than one often sees in a trade publication. It could be used effectively in undergraduate European or global history courses or graduate seminars. For general and academic audiences alike, it provides a useful big picture that brings real depth to current debates over the EU and other migration hot-spots and challenges the widely held idea that mobility is inherently good.

Nicole M. Phelps  
*History, University of Vermont*

## The Habsburg Empire *from page 16*

necessities and relieve their wartime suffering. Among those whose experiences Judson details are the Monarchy's internal refugees, first people from Galicia and Bukovina, later from the Italian border region. Judson also describes the radical transformation of society during wartime, formally from above—rationing, surveillance, and the like—and informally from below. Indeed, previously unimaginable conditions during wartime rendered collapse not only probable, but likely. As he points out, the end of the war on the Western Front in autumn 1918 did not mean an end to the fighting in Habsburg Central Europe. Nor did it constitute a radical break with the imperial institutions, practices or legal systems of the Monarchy. Many of the new multinational states, which were ruled as nation-states, retained imperial laws, judicial systems, and the like. Crises of disease, food, and housing continued in the post-Habsburg lands into the 1920s.

In his epilogue, Judson reminds the reader that the newly created, or augmented, states that grew out of the Monarchy, including Austria and Hungary, both greatly reduced in size, rejected the legacy of empire. In the postwar euphoria of nationalism, they also identified as nation-states. After Austria-Hungary's demise, politics based on cultural differences as the primary way for people to make claims on their government continued. (449) Judson concludes that the forms of nationalism that emerged from Austria-Hungary were highly distinctive, forged in the context of Habsburg imperial institutions, and the possibilities that those institutions foresaw. Separated from the limitations of the Habsburg institutions that had given them life and shaped their development, Judson concludes that these forms of political nationalism developed into something else altogether between the wars. (452)

Judson comments on the secondary source reading he did for this book in the acknowledgements. Indeed, the endnotes themselves are absolutely fascinating. They should be required reading for all Habsburg graduate students choosing a dissertation topic. They are also useful for anyone planning to teach a Habsburg history course.

With this wide-ranging, cogently argued, beautifully written, and lavishly illustrated survey, Judson has cemented his place as one of the most important and influential contemporary Habsburg historians.

Nancy M. Wingfield  
*History  
Northern Illinois University*

## NEW ONLINE JOURNAL: SERENDIPITIES

*Serendipities*, <http://serendipities.uni-graz.at/>, is an international peer-reviewed online journal for sociology and history of the social sciences, which published its first issue in spring 2016. It is an open-access journal so all articles are available free of charge. Please register if you are interested in receiving information about new publications when they are posted. *Serendipities* publishes three kinds of texts:

**ARTICLES** report research results, develop theoretical arguments, or—at best—offer a combination of both. An article has to be concerned with the sociology and history of the social sciences and should demonstrate how it adds to our understanding by relating to and positioning itself towards the relevant literature from this field.

**BOOK REVIEWS** are intended to present and assess new publications relevant to the field of the journal. There is no restriction with regard to the language of the reviewed publication. Moreover, it is the explicit aim of the editors that this section will function both as a forum for critical evaluation of new books and as a platform for those who are not able to read them in their original.

**MATERIALS** can either be archival materials, i.e., items from the past that are deemed valuable enough to be made visible to the scientific community, e.g. letters, unpublished manuscripts, administrative documents etc., together with short commentaries on the significance of the documents. Or, using some of the functionalities offered by digitalization, these materials can also be contemporary reconstructions of past situations (e.g., visualizations), data sets, or the like.

*Serendipities* will also make use of typical features of the web by encouraging online discussions. The principal editors are Christian Daye, Christian Fleck, Carl Neumayr, and Kristoffer Kropp.

Christian Fleck

## Roberta Maierhofer *from page 27*

the spirit and the atmosphere of what people were going to talk about. We were also trying to provide visual examples of “moving out of the comfort zone.” This student wasn't quite comfortable sitting in the water, because it is a little odd being filmed in a swimming pool. You can tell by his body language, this movement that is there, and also perhaps because of his story, the dangers and challenges that are involved by shifting one's perspective.

**ASN:** *Is the program for undergraduates or grad students?*

**RM:** Neither. We quite intentionally do not target just undergraduate or graduate students. That's important for the program, because you have to talk to people of different ages and education levels, and that's what happens in life as well. We even have postdoctoral students who would like to take the course, and we accept them on the basis of their applications. Last year we had thirteen PhD students, a lot for us. The interaction between the PhD students and undergraduates is also reflected in the film.

**ASN:** *The program features diversity of intellectual background or perspective, cultural and geographic backgrounds, age, and gender. In the film you feature some older students—and to an undergraduate, older might mean thirty or fifty—who have life experiences that younger students don't have. By sharing them, they participate in a rich learning experience.*

**RM:** That's a good point, and that's what we're aiming for. Therefore within the film, this question of time and experience and specifically experiencing the summer school, that was the aim of the film. It was more documentation of perspective shifts than of the summer school itself.

**ASN:** *And that's what makes it such a delightful and brilliant film.*

**RM:** Thank you! Pavel and Barbara did a wonderful job of directing it, and Pavel was also the director of photography and film editor. We haven't shown it to many people. It made me very happy that the first screening was here at Minnesota. We are so appreciative of the generous funding that we got through the Center for Austrian Studies. ❖



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- I want to honor a respected Habsburg scholar and the founder of the Center, William E. Wright, and help the Center and the Department of History award needed aid to graduate students in Central European history.

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