

ACF's vision to become reality

The long-anticipated Austrian Cultural Forum (ACF) tower will open to the public with a dedication ceremony for VIPs in politics and the arts on April 18. The 24-story skyscraper is the first major public building in the United States by Austrian-born New York architect Raimund Abraham. Its imaginative, contemporary design has drawn raves from architectural critics.

The praise for Abraham's building centers on its distinct glass and concrete exterior, precise geometry, and ingenious approach to the demands of a site with an extraordinarily small footprint—just 25 feet wide and less than 100 feet deep. The 280-foot tower manages to create a 30,000 square foot space for the ACF that includes exhibition galleries; a flexible theater for recitals, screenings, and lectures; a library; loft-inspired presentation areas and classrooms; reception and meeting spaces; staff offices; a multilevel residence for the Forum's director; and an open-air gallery at the tower's top.

The ACF is a branch of the Austrian Ministry for Foreign Affairs, which commissioned the tower at 11 East 52nd Street (between Fifth and Madison Avenues in the heart of midtown Manhattan). According to Christoph Thun-Hohenstein, director of the ACF, the organization's mission is to "reveal, through dialogue and experimentation in the arts, parallels between contemporary Austrian and American creativity that suggest possibilities for new cultural patterns for the 21st century."

Speaking of both the new building and the future of ACF, Austrian Federal Minister for Foreign Affairs Benita Ferrero-Waldner said, "we anticipate its future as a center for the ongoing exchange of ideas between Austria, the United States, and other cultures. . . . It is fitting that it stands in the heart of New York City, a true global capital and home for all people, where our belief in the transformative power of culture is passionately shared."

Formerly known as the Austrian Cultural Institute, the Forum was founded in 1956 to deepen cultural relations between Austria and the United States. In 1958 the ACI purchased a 1905 townhouse, once the home of industrialist Harley T. Proctor, on the site now occupied by the Abraham building. Over the following decades, the institute grew significantly in terms of its activities, audience, and ambitions, organizing increasingly sophisticated events in the arts and sciences and sponsoring hundreds of programs presented by cultural institutions and universities across the United States.

In the late 1980s, Peter Marboe, then director of ACI, his successor Wolfgang Waldner, and Austrian Foreign Minister Alois Mock initiated the process that ultimately led to the new building at 11 East 52nd Street. "A new building will afford us the chance to create a modern image for Austria, free of old clichés and prejudices," Waldner wrote. Austria's identity was (and still is) grounded in its rich tradition of classical music, literature, and fin-de-siècle art, and rightfully so. Yet the ACF needed to bring Austria's achievements in contemporary culture, both high and popular, to the world's attention and envisioned itself as an intermediary in the evolving landscape of global, borderless communication between Austrian and international artists.

continued on page 19



The new ACF building in New York City. (Photo: David Sundberg/Esto)

In This Issue

Letter from the Director	2
Minnesota Calendar	3
ASN Interview: Lou Rose	3
Preview: Mpls.-St. Paul International Film Festival	5
Jaroslav Pánek: A Life, pt. 2	8
Publications: News and Reviews	12
Hot off the Presses	15
News from the Field: Richard Plaschka, 1925-2001	16
SAHH News	17
In Memoriam: George Barany	18
HABSBURG Happenings	19
Preview: 2002 Salzburg Festival	21
Announcements	22

Letter from the Director

IT IS USEFUL to step back occasionally and reflect on how scholarly work in a field of inquiry has changed even in the space of the last several decades. Nationalist ideologies and ethnic and national conflicts have long had compelling interest for students of modern Austria and Central Europe. Much of the historiography of the Habsburg monarchy after 1848 has focused on those issues—indeed, some might say too much. National identities and loyalties were still contested in much of the region after the end of the old empires in 1918, although the terms of debate and conflict took new forms in the successor states, most of which were avowedly national states. In the Austrian Republic national identity and loyalty were particularly vexing problems between the two world wars and remained pressing concerns in the first years after 1945.

After 1918 the majority of citizens in the newly born Austrian Republic supported union with Germany. When the Entente powers and the United States prohibited union with Germany, the Austrian public and its political and intellectual leadership faced the challenge of creating a new sense of political community to support the new state. The recurring political warfare between the Christian Social and Social Democratic political camps in the 1920s and early 1930s, joined by the Austrian Nazis in the 1930s, and then the Anschluss in 1938 signified the failure to create a popular consensus on a national polity and a national political identity. The tragic experiences of Nazi rule and World War II caused many Austrians to rethink the issue of national loyalties, and a new loyalty to an independent Austrian state and an Austrian nation gradually developed in the decades after World War II. The eminent Austrian historians Fritz Fellner and Ernst Brückmüller have studied those developments in the post-1945 era using the methodologies of political, cultural, and social history. These studies and the realities of everyday experience in Central Europe have only stimulated new scholarly inquiries, however, on how political loyalties and national identity have developed among the Austrian population since 1918.

Around the globe, research on national identification has been reinvigorated in the last two decades as scholars in many disciplines have

become fascinated with issues of identity and loyalty for majority and minority groups and for peoples in diaspora. These scholars have developed sophisticated new analytic methods influenced in part by cultural anthropology and postmodernist textual analysis. They have emphasized the construction of national identities, the changing discourse of nationalism, and the fashioning and refashioning of nationalist historical and political narratives. The mutability and contradictions of nationalist cultural constructs have been highlighted in the process. The movement toward European integration is also giving new importance to studies of national loyalties as the nation loses valence as a focus of loyalties compared to the locality, the region, or Europe as a whole.

Through the early 1970s, notions of the construction and mutability of ethnic and national identities were largely alien to scholars who wrote on modern Central and East Central Europe. Conventional accounts viewed the development of modern nationalist politics and ideology as based on ethnic identities, which they viewed in essentialist ways as grounded in centuries-old cultural and social differences. Since around 1980, however, a number of major studies have appeared that address systematically the historic creation of ethnic and national identities and the construction of the politics, culture, and discourse of nationalism in Central and East Central Europe.

The maturing of this field of research in the last few years has been apparent in a number of remarkable dissertations, books, articles, and conference presentations that have attracted both interest and accolades. In 2000, the Austrian Cultural Forum in New York and the Center for Austrian Studies awarded the ACF Dissertation Prize to Jeremy King (Mt. Holyoke College) for his Columbia University doctoral dissertation on the complex and contingent processes of creating and transforming national and state loyalties in České Budějovice, “Loyalty and Polity, Nation and State: A Town in Habsburg Central Europe, 1848-1948.” In the same year the British historian Laurence Cole published his important work on the Tirol, “*Für Gott, Kaiser und Vaterland*”: *Nationale Identität der deutschsprachigen Bevölkerung*

continued on page 6

EDITOR'S NOTE

The most exciting news of the last decade is the opening of the Austrian Cultural Forum-New York's much-heralded new building on April 18. We've been looking at the designs for a number of years, and it certainly seems like an attractive, elegant, ingenious solution to the ACF's needs and the site's limitations. The ASN will cover the event, and the director of CAS will attend the festivities as well. Alas, April 18 is far too late for our spring issue; in fact, the spring issue must be on the presses before the editor can board his flight. Therefore, our less-than-elegant solution is to break the news on the cover of the spring issue and promise our readers more complete coverage—photographs and interviews of some Austrians connected with the opening—in our fall 2002 issue.

CORRECTION

The editor would also like to offer a correction to the interview of Gale Stokes in the last issue. His longtime friend's name is actually **Vid** Pecjak. *ASN* regrets its error.

Daniel Pinkerton

AUSTRIAN STUDIES NEWSLETTER

Volume 14, No.2 • Spring 2002

Editor: Daniel Pinkerton

Editorial Assistants: Kenneth Marks, Leo Riegert

Special thanks to Barbara Krauss-Christensen for her assistance.

ASN is published three times annually (January, April, and September) and distributed free of charge to interested subscribers as a public service of the Center for Austrian Studies.

Director: Gary B. Cohen

Executive Secretary: Barbara Krauss-Christensen

Editor: Daniel Pinkerton

Subscription requests or contributions for publication should be sent to:

Center for Austrian Studies

Attn: Austrian Studies Newsletter

314 Social Sciences Building, 267 19th Avenue S.

Minneapolis MN 55455

Phone: (612) 624-9811 Fax: (612) 626-9004

website: <http://www.cas.umn.edu>

Editor's e-mail: danpink@umn.edu

Subscriptions: casahy@umn.edu

We also have a subscription form at our website.

The Center for Austrian Studies is an independent unit of the College of Liberal Arts, University of Minnesota.

The University of Minnesota is an equal opportunity educator and employer.

News from the Center

Louis Rose: Psychoanalysis and its history

by Daniel Pinkerton

On Valentine's Day, Louis Rose, a historian at Otterbein College, Ohio, and winner of the 1999 ACI Book Prize, delivered a talk, "From Art History to Propaganda Studies: Two Exiled Foreign Scholars." The next day, ASN chatted with him.

ASN: What brought you to Habsburg history?

LR: I got into it through my interest in Freud. Back in undergraduate school, the professor in my intellectual history course assigned *Civilization and Its Discontents*, which got me interested both in psychoanalysis as theory and in the history surrounding the psychoanalytical movement, and it made me want to look at other applications of psychoanalysis to culture and society. When I went to graduate school, I wanted to continue pursuing those interests, and I was able to do that at Princeton with Carl Schorske.

ASN: Where did you do your undergraduate work?

LR: Clark University in Worcester, Massachusetts. I never did study psychoanalytic theory at Clark, although it would have been logical to do it. The atmosphere at Clark was very friendly toward students with an interest in history of psychoanalysis because of Freud's visit in 1909. But in graduate school, my major field was European modern intellectual history and my adviser was Carl Schorske, who encouraged me to work with Arno Mayer in twentieth-century European history, study psychoanalytic theory with the psychoanalysts, and study ancient Athens in the Classics department. I've always wanted to find some way of doing research that would bring those three areas together. Toward the end of writing my first book [*The Freudian Calling*, 1998], I began thinking and rethinking Freud's *Totem and Taboo* and comparing what he was doing there with what Aby Warburg was doing. That's when I finally found a way to do it.



Because of that, my second book, [*The Survival of Images: Art Historians, Psychoanalysts, and the Ancients*, 2001] is more personal than the book that came out of my dissertation. Of course, I didn't go back to my dissertation or academia for several years after I defended it in 1986. I took some time off in between and did some union organizing for a little while.

ASN: What union did you work for?

LR: District 65. It's an odd sort of union. And they were very political. Its first leaders conceived of unionization as a process of politicization as well. It was founded in the 1940s in New York City and New Jersey. It organized anyone who wanted to be organized, chiefly in the retail industries. It branched out into other areas, including factory workers, and always had a mixed population. It was small. By the time I got hooked up with it, it was representing workers at the Princeton University Stores, clerical workers at Columbia University, the Strand Bookstore, and the *Village Voice*. Actually, the union could only survive because it represented Revlon employees. In the late 1940s, when the cosmetics company was small, District 65 got a foot in, and the Revson family agreed that all future employees would be union members. Revlon became immensely successful, and its factories became the union's largest locals and District 65's most significant support. It was still hard to survive; after I left, it eventually merged with UAW.

Minnesota Calendar

APRIL 10. Seminar. Hubert Feichtlbauer, journalist. "The Austrian Dilemma." 3:30 P.M., Ford Room, 710 Social Sciences.

APRIL 25. Seminar. Eve Blau, architecture, Harvard Design School. "Encoding Identity and Difference: Otto Wagner's *Großstadt* as Form and Idea." 3:30 P.M., Shepard Room, Weisman Art Museum.

APRIL 26. Roundtable discussion. "Otto Wagner and the Modern Metropolis." Eve Blau; Gunter Dittmar, architecture, Univ. of Minnesota; Katherine Solomonson, architecture, Univ. of Minnesota; Judith A. Martin, geography and urban studies, Univ. of Minnesota; and Carl E. Schorske, history, Princeton. Moderator: Tom Fisher, Dean, College of Architecture and Landscape Architecture, Univ. of Minnesota. 11:00 A.M.-12:20 P.M., Shepard Room, Weisman Art Museum. Cosponsored by the College of Architecture and Landscape Architecture.

MAY 2. Robert A. Kann Memorial Lecture. John W. Boyer, history, University of Chicago. "Silent War and Bitter Peace: The Austrian Revolution of 1918." Wilkins Room, 215 Humphrey Institute, 3:30 P.M.

ASN: It must have been exciting work. The fights to unionize Columbia and the *Village Voice* are the stuff of legend. What pulled you back into academics?

LR: My interest in writing. There was still research and writing that I

continued on page 4

Lou Rose from page 3

thought I could do, and I couldn't do both. One dream won out over the other. So, of course, once I had a teaching position, I turned my attention back to my dissertation because I always thought I could get an article out of it. Liliane Weissberg, who does the "Kritik" series at Wayne State Press, thought that there might be more than an article. She thought there might be a book in it. And that got me going again.

ASN: *It's a fascinating series.*

LR: Yes, and Liliane is a wonderful person and a fine editor who has opened up that series to so many types of German and Austrian scholars. Someone doing Austrian history, especially cultural studies, really can think about that series as an outlet.

ASN: *When you talked about art historians and psychoanalysts coming together in World War II London and New York to analyze propaganda, it opened up an interesting discussion about the relationship between the propagandist and his/her audience.*

LR: The best way that I would put it is that the relationship between the propagandist and the audience—and of the two men I discussed, Ernst Kris was more involved in interpreting this than Fritz Saxl was—was always difficult to discern because tracing the influence of propaganda on an audience would require data that was simply not available. But even though much was unknowable, individuals like Kris believed they could explore the intentions of the propagandists on several different levels in several different ways. Relating propaganda messages and themes to what was happening in the war was a key to understanding what was going on, not only among propagandists but perhaps also among the leadership in Germany. Kris and Saxl felt they could analyze propaganda by holding up propaganda against another model, and one of those models was the classical tradition, which I would define as having very dramatic or dramaturgic components. In contrasting the propagandist to the dramatist, they argue that the propagandist conceives of a relationship to his/her audience that is very different from a dramatist's. A dramatist relies on a shifting between identification and distance that is very significant for dramatic impact. A propagandist is against that. Any shift between distance and identification opens up problems for the propagandist, in this case the Nazi propagandist. This is part of Kracauer's analysis. (Kracauer and Kris did work together in New York—the former analyzing film propaganda, the latter working on radio broadcasts.) Explaining propaganda through this contrast allowed scholars to generate insights into the world of propaganda formation.

Of course, if you look at current studies of propaganda you're not going to find anything like this. The field has come a long way. Researchers like the social psychologist Elliot Aronson, for example, are able to study focus groups and accumulate data that Kris would have loved to have, had it been possible to get. But it wasn't possible. What Kris could say is that every aspect of the classical tradition is anathema to the propagandist. And my reading of Kris is that he says, "What is anathema to you is still something that will expose you for what you are." Both Kracauer and Kris believed that the propagandist would reveal himself despite himself, and that they could find a method to point this out. This is the part of their work that they were so interested in as propaganda analysts in a war effort—which was, of course, their chief impulse: being part of this antifascist war effort. But their methods grew out of a general approach to the study of cultural science they developed before World War I. It's also important to note that Kris defined propaganda simply as communication from authority used as a means of social control. As far as he was concerned, it could take a totalitarian form, but it didn't have to. Every government had to develop a means of communication. The question for him was how many layers of mediation would exist between the government

and the people who were hearing the propaganda and how many different frameworks for interpretation were available.

DP: *Kris also said there must not be too great a dissonance between communications from authority and observable reality.*

LR: Well, Krakauer felt that when events begin to undermine the propagandist, the broader population can decide that everything it had found satisfying in the propagandist—all that had soothed its anxieties, contributed to its feelings of well-being, and drawn it to the leader—would begin to crumble. At that point, he said, the population might "feel the void around itself" or, as you said, begin to grasp reality. But Kris, in one of his essays, says that as the propagandist becomes increasingly exposed, the population doesn't become resistant, it just becomes apathetic, and a skepticism develops that gives a false sense of security. The skeptic who argues that all messages from authority are propaganda and gives up the attempt to analyze them becomes as passive as the person who receives the propagandist's message and completely identifies with the leader. For Kris this was a psychological danger for both wartime and the postwar future.

ASN: *How long did Kris live?*

LR: Until 1957. The work that he did after the war really was very much connected to the Yale Program in the Study of the Child. And he did a lot of work with children and adolescents, both through the Yale program and in New York. He and Heinz Hartmann worked very closely on that. With the final publication of this work on German radio broadcasts, he didn't much go back to researching propaganda.

ASN: *And Saxl stayed at the Warburg Institute?*

LR: Yes. He became associate director in 1920, and even then he was starting to perform the work of a director because of Aby Warburg's personal difficulties and scholarly interests. Saxl became director in 1929 and remained so until 1948. In Saxl's work you find some of the same concerns, indirectly, that Kris is writing about. Both he and the propaganda analysts were examining the manipulation of images, and Saxl was particularly interested in the way propagandists manipulated old images for modern purposes. At the same time, he wanted to associate the Warburg Institute in England with the effort against fascism and to demonstrate that this transplanted German institute was very much attached to its new English home, that it was taking root. Therefore, he engaged in antifascist propaganda work. He organized photographic exhibitions that could reach a popular audience—he did one with Kenneth Clark, who was then director of the National Gallery. He was always conscious of the relationship between himself as director and a wider audience.

ASN: *When I think of the Warburg, I think of it as having both a certain Britishness and a certain Continental aura. So many exiles from Austria and Germany worked at the Institute, and a number of them, such as Sir Ernst Gombrich, were knighted.*

LR: What I find fascinating about the Warburg Institute is that it has roots in three cities: Hamburg, London, and Vienna. Gombrich was Kris's assistant and eventually became director. Gombrich never hid his Viennese roots, although he did want to make it clear that although the founders of the Warburg Institute may have come out of the fin-de-siècle culture, he didn't. I don't want to overemphasize Kris's role; there were a number of individuals who helped the Warburg Institute survive, many of whom came from within the German classical tradition. And although Germany recreated the Warburg Library—Warburg Haus, they call it—in Hamburg in 1990, the Institute is not going to move back. It is now British.

continued on page 23

Spring is here—
and once again the
U FILM SOCIETY
takes us around the world
—including **Central Europe**



Do you have a yen for travel? Do you love film? Then springtime in Minneapolis is heaven, for the 20th Annual Minneapolis/St. Paul International Film Festival runs April 5-20. "Best of Fest" showings based on audience surveys will continue through April 25.

From its beginnings at a single on-campus hall, the festival has grown to encompass venues around the Twin Cities, including the Oak Street Cinema, the newly restored Heights, and the Historic State Theater. This year's festival is even larger than usual. It will feature over 120 films from more than 50 countries. As usual, Austria and Central Europe are well represented, making this an event treasured by ASN readers. Among the new films from Central Europe that will be screened:

In *Bread and Milk* (Slovenia), Ivan is dismissed from his alcoholism treatment program early and returns home to his optimistic, compassionate wife Sonja, who tries to help him return to a normal routine. But by

chance Ivan encounters an old friend who pulls him back to drink. Ivan's struggle is the backdrop for a tragic family love story, with all his relationships thrown into jeopardy, including that with his 16-year-old son. Cvitković's extraordinary cast is pitch-perfect as their characters work through the challenging issues connected with alcoholism, and his uncompromising direction balances the role of human flaws and the cruel hand of fate.

Boomerang (Yugoslavia) depicts Belgrade after the fall of Milosevic. Gradually, life is getting back to normal, but what does normal mean? For Bobby, Mickey, Tony, and Olga, not a lot. They've survived the war, but it has left deep wounds and turned them all into hustlers, making money by dealing in whatever comes to hand—arms, drugs, you name it. We meet them at the Café Boomerang, on a perfectly "ordinary" day with a range of cohorts—police officers, criminals, ex-soldiers, cocaine dealers, cabdrivers, alcoholics, and a fifty-year-old femme fatale.

Absolut Warhola (Slovakia) is ostensibly a documentary exploring Andy Warhol's Slovak roots, but the film is as much about the film crew's experience as it is about Warhol. The villagers welcome the crew into their homes and their lives, but although they are proud that Warhol is the son of a Ruthenian émigré, they are less interested in talking about the artist than in showing the crew the surrounding countryside and sharing their pastimes, such as picking mushrooms and playing music.

Step on It (Austria) chronicles the life of Evi, a single mother who works as a seasonal waitress in a winter sports village. She is young and wants excitement, yet it is only

when Evi drinks that she feels completely free and uninhibited. What will happen to her and her child as she begins to push herself to her limits and beyond?

Temptations (Hungary). Anna has brought up her son Marci alone, but now at nineteen he is feeling suffocated by her love. Poised on the brink of adulthood, with good prospects, he is desperate to find his own place in the world. Will he follow in the footsteps of his father, a wasted talent who has preserved his sense of freedom but has never achieved anything? Will he be a bank robber? Or will he find himself in the unassuming love of mysterious, talented 10-year-old Juli?

Hi, Tereska (Poland) was awarded the Special Jury prize at his year's Karlovy Vary film festival. It is a riveting look at a group of Polish youth known as "blockers," a generation without goals or hopes, named after the housing projects or "blocks" where they grew up. The two young leads, who were amateurs plucked from reform schools, present stunning performances that give the film a gritty veracity.

Sweet Dreams (Slovenia) looks back at Yugoslavia at the start of the 1970s. Consumer goods have flooded in from the West, and everybody but 13-year-old Egon seems to wear jeans and own a record player. It's just another cross to bear for this intelligent, sensitive boy who lives with his crazy mother and fanatically religious grandmother. Egon must also come to terms with a hippie neighbor, an abused school friend, an abusive teacher, and assorted Party members and dissidents. Will Egon get his coveted record player? Will he grow up in the process?

continued on page 19



Above: Carmen Gratl in *Step on It* (Austria).
Upper left: Juli Básti in *Temptations* (Hungary). Stills courtesy U Film Society.

CAS COSPONSORS SIMULTANEOUS SYMPOSIA

American scholars and students of postwar Austria will have to make a choice this April. Two stimulating and provocative symposia, both cosponsored by the Center, will take place in the same week.

The first, "Redefining the Nation in Europe: Germany and Austria, 1945-2000," will be held April 11-13 at Emory University in Atlanta. Comparative in nature, its papers will discuss postwar attempts at constructing new and distinct national identities in the three countries of the wartime German state. Media representation and the politics of images, gender, ethnic, and generational differences, and identity construction in the postwar states will be topics of various panels. Although multidisciplinary, its main focus is historical.

Among the Austrians and Austrianists presenting papers will be Michael Gehler ("From the Waldheim Affair to the EU Sanctions: Political Controversy and the Austrian past, 1986-2000"), Helga Embacher ("Fractured Identities: Jews and Austria after the Shoah"), Jacqueline Vansant ("Screening Austrian History"), and Margit Reiter ("The Second Generation: The 'Children of the Perpetrators' in Austria"). Gary Cohen, director of the Center for Austrian Studies, will chair a concluding roundtable.

Further to the north, the University of Pennsylvania will be host "Austrian Writers Confront the Past, 1945-2000" April 12-14 at their campus in Philadelphia. Though scholars from other disciplines will be presenting papers, the focus is, of course, primarily literary. The huge international symposium will present 90 papers in 24 panels. There will be as many as three sessions running simultaneously, so the scholar who chooses Penn will have to make further choices. Among the speakers are Egon Schwarz (giving the keynote address), Frank Trommler, Margarete Lamb-Faffelberger, Dagmar C. G. Lawrence, Geoffrey C. Howes, Wendelin Schmidt-Dengler, Margy Gerber, historian Steven Beller sociologist Richard Mitten, and many, many others (space does not permit us to mention them all). A host of outstanding younger Germanists are approaching Austrian topics for the first time.

Authors discussed include not only the usual suspects—Bachmann, Tabori, Bernhard, Jelinek, Handke—but a host of other artists, including Lilian Faschinger, Anna Mitgutsch, Gert Jonke, Alexander Lernet-Holenia, Robert Menasse, and Elisabeth Reichart. Panels are organized around both individual authors and such subjects as "Assessing Second Generation Jewish and non-Jewish Austrian writers," "Poetics of Challenging the Past," "Repräsentation des Holocaust," "Austrian *Heimat*: Nostalgia, Mourning, and Loss," "Emigrants Look at Austria," and "National Socialism in Retrospective." The languages of the conference are English and German.

Several scholars from the University of Minnesota and other Minnesota colleges will be presenting and chairing. The Center will be sending Patrizia McBride to the Penn conference as an official emissary.

Letter from the Director *from page 2*

Tirols 1860-1914 (Frankfurt: Campus Verlag). An article by Karl F. Bahm (University of Wisconsin, Superior), "Beyond the Bourgeoisie: Rethinking Nation, Culture, and Modernity in Fin-de-siècle Central Europe" (*Austrian History Yearbook* 29 [1998]), has been honored with both the article prize of the Conference Group on Central European History and the Stanley Pech Prize of the Czechoslovak History Conference. Pieter M. Judson (Swarthmore College) has also produced several brilliant essays and conference papers from a book project dealing with the construction of a multifaceted culture of German nationalism, including political tourism and local festivals, in the Bohemian and Alpine lands of imperial Austria around 1900.

This spring the Center for Austrian Studies will contribute to studies in this field through sponsorship of several programs. On April 4 Karl Bahm will give a presentation on the University of Minnesota Twin Cities campus from his ongoing research on group identities among Germans and Czechs in Bohemia, provocatively entitled, "Imagined Wombs: Germans, Czechs, and the Gendering of National and Class Identities in 19th-Century Bohemia." A week later, a conference entitled "Redefining the Nation in Europe: Germany and Austria, 1945-2000" will begin at Emory University in Georgia with cosponsorship by the Center for Austrian Studies. Eighteen scholars—drawn from Germany, Austria, Israel, and the United States and representing diverse disciplines—will present papers over a three-day period. During the same week the Department of Germanic Languages and Literatures at the University of Pennsylvania, with assistance from the Center for Austrian Studies, will stage a conference entitled "Austrian

Writers confront the Past, 1945-2000." A number of the papers for both meetings will focus on the refashioning of Austrian political culture since World War II. The Penn conference will also examine the attitudes of Austrians toward their country's relationship with Germany and the other nations of Central Europe during and after the Nazi era (See story in opposite column of this page).

In the late 1970s and the early 1980s, when younger scholars first began to examine seriously the construction of ethnic identities in Central Europe as social and cultural phenomena, many older historians reacted with skepticism—and, indeed, fear—that this work would detract or even undermine the study of nationalist politics and national political conflicts. In fact, the growing body of research on the processes of ethnic and national identification has added important new layers of understanding regarding the complexity and significance of nationalist politics. Today we appreciate much better the processes of forming national movements and creating nationalist political formations by studying them together with the processes of identification in the population. Indeed, often through complex political and social feedback mechanisms, the building of national movements and the nationality conflicts contributed directly and powerfully to the formation of identities.

Gary B. Cohen, Director
gcohen@umn.edu

The Music Man



Stephan Hametner is this year's CAS research assistant from the Austrian Ministry for Education, Science, and the Arts. On February 21, he entertained and enlightened a packed room with his seminar presentation, "An Introduction to Austrian Folk Music—and the Truth about Yodeling."

THE HOLOCAUST IN INTERNATIONAL PERSPECTIVE

The Holocaust Education Foundation and the University of Minnesota Center for Holocaust and Genocide Studies are sponsoring an international conference November 2-5, 2002, at the Radisson Metrodome Hotel, Minneapolis MN. A Saturday evening reception sponsored by the U of M College of Liberal Arts will be held at the Weisman Art Museum. Below is the preliminary list of participants. It is, of course, subject to change. For paper titles, contact the Holocaust Education Foundation.

Roundtable I: Polish-Jewish Relations.

Piotr Wrobel, Univ. of Toronto; Christine Kulka; Alex Rossino, United States Holocaust Memorial Museum (USHMM); David Engel, NYU; Marek Chodakiewicz, Univ. of Virginia.

Roundtable II: Holocaust Education in the Next Generation(s).

Wolf Kaiser, Director, Pedagogical Division, Haus der Wannsee-Konferenz; Ms. Lori Hodin, Teacher, Swamscot High School, MA; Steven Feinberg, Director of Education, USHMM; Glenn Sharfman, Hiram College; Eric Weitz, University of Minnesota.

Roundtable III: Holocaust as Leitmotiv of the Twentieth Century.

Omer Bartov, Yale; Dan Diner, Univ. of Leipzig and Tel Aviv; Michael Wyschogrod, Baruch College; Irving Greenberg, Jewish Life Network.

Panel 1: The Soviet Union and the Holocaust.

Ziv Gitelman, Univ. of Michigan; Joshua Rubenstein, Harvard; Harvey Asher, Drury Univ.; Robert Weinberg, Swarthmore, commentator.

Panel 2: Holocaust Memory in the Second Generation.

Ernestine Schlant Bradley on W.G. Sebald; Leon Yudkin, University College, London) on Savyyn Liebrecht; Alan Berger, Florida Atlantic Univ., on Thane Rosenbaum.

Panel 3: German Elites and the Holocaust.

Thomas Pegelow, Univ. of North Carolina; Jonathan Wiesen, Southern Illinois Univ.; Ingo Haar, Freie Universität Berlin; Mike Allen, Georgia Univ. of Technology.

Panel 4: Vergangenheitsbewältigung in International Perspective.

Susanna Schrafstetter, Univ. of Glamorgan and Munich; Jonathan Huener, Univ. of Vermont; Harold Marcuse, UC-Santa Barbara; Rebecca Wittmann, Univ. of Toronto.

Panel 5: Economic Exploitation, Self-Enrichment, and Corruption.

Frank Bajor, Hamburg; Jonathan Petropoulos, Claremont Mckenna; Gerard Aalders, Amsterdam.

Panel 6: The Police and the Holocaust.

Martin Dean, USHMM; Ed Westermann, HQ EUKOM; Jürgen Matthäus, USHMM; Gregory Weeks, Graz, Austria.

Panel 7: Obedience and Ideology in the Holocaust.

William Brustein, Univ. of Pittsburgh; Arthur G. Miller, Miami Univ.; Gregory Wegner, Univ. of Wisconsin-Lacrosse.

Panel 8: Current Discussions on the Role of the Christian Churches in the Holocaust.

Suzanne Brown-Fleming, USHMM; Susannah Heschel, Dartmouth; Michael Phayer, Marquette Univ.

Panel 9: Sexual Violence and the Holocaust.

Christa Schickora, Wannsee Museum; Doris Bergen, Univ. of Notre Dame; Patricia Szobar, Rutgers.

Panel 10: Retrospective on Saul Friedlander.

Peter Longerich, London; Sidra Dekoven Ezraam; TBA

Panel 11: New Perspectives on Ravensbrück.

Elizabeth Baer, Gustavus Adolphus College; Rochelle Saidel, Center for Study of Women, Sao Paulo, Brazil; Jack Morrison, Shippensburg Univ.

Panel 12: Early Postwar Representations of the Camps and Their Liberation.

Lawrence Douglas, Amherst; Stuart Liebman, CUNY; Christian Delage, Ecole Polytechnique.

The organizers are urging potential attendees to register as soon as possible. Registration is \$40. Checks should be sent to: Holocaust Educational Foundation, 64 Old Orchard Road, Professional Building, Room 520, Skokie IL 60077. Student registration is \$20, but accommodation can be made for any who cannot pay. Registration deadline: **October 1, 2002.**

AUSTRIAN HISTORY YEARBOOK

Volume XXXIII

Contents

Seventeenth Annual Robert A. Kann Memorial Lecture
Austrian Exceptionalism

BY ANTON PELINKA

Articles

Between Bourbon and Habsburg: Elite Political Identities at
Freiburg im Breisgau, 1651-1715

BY PETER G. WALLACE

Fin-de-Siècle Sarajevo: The Habsburg Transformation of an
Ottoman Town

BY ROBERT J. DONIA

The Archduke and Aehrenthal: The Origins of a Hatred

BY SOLOMON WANK

Becoming a "Great City": Metropolitan Imaginations and
Apprehensions in Cracow's Popular Press, 1900-1914

BY NATHANIEL D. WOOD

Adolf Eichmann, German Citizen

BY GEORG KASTNER

**Forum: The Other Modernisms: Culture and Politics in
East Central Europe**

Introduction: Uneven Cultural Development? Modernism
and Modernity in the "Other" Central Europe

BY SCOTT SPECTOR

The Modernist as Primitive: The Cultural Role of Endre Ady
in Fin-de-Siècle Hungary

BY MARY GLUCK

Schiele, Hanslik, and the Allure of the Natural Nation

BY KIMBERLY A. SMITH

Generational Politics and the Philosophy of Culture: Lucian
Blaga between Tradition and Modernism

BY IRINA LIVEZEANU

Review Essay

Austrian-Jewish History in the Nineteenth and Twentieth
Centuries

BY HELGA EMBACHER

Plus 42 Book Reviews.

JAROSLAV PÁNEK, pt. 2:

"I wanted to leave a small footprint after me"



*Carolinum fountain, near the
Rektorat of Charles University.*

Jaroslav Pánek is a professor of early modern Central and Eastern European history from 1500 to 1800 (including the Habsburg monarchy and the Kingdom of Bohemia) at the Philosophical Faculty of Charles University and director of the Historical Institute of the Academy of Sciences of the Czech Republic. He has written over two dozen books and monographs. He is coeditor of *Český časopis historický* and chairman of the Association of Historians of the Czech Republic. He served as vice rector for foreign relations at Charles University and is a member of many national and international scholarly organizations.

Pánek grew up in the 1950s and attended Charles University just before, during, and after the Prague Spring. The first part of this interview covered his early life. First, Pánek's grandfather introduced him to the joys of history and to the German language; then his middle-class family had everything taken from them by the post-World War II Communist government. Despite his "bourgeois" origins, Pánek was allowed to attend a Gymnasium and the university by kindhearted and clear-thinking individuals. While he was at the university, he witnessed the thaw that culminated in the Prague Spring of 1968. The resulting "normalization" crushed intellectual freedom. Early modern history was nearly scrapped in favor of more "relevant" hagiography of workers' movements. To prevent that, Pánek joined the Communist Party even though he did not agree with anything it stood for. The department was saved. In this issue we follow him from the dark days of the 1980s through the Velvet Revolution and

SZW: *After the Prague Spring, despite the new, more oppressive regime, you managed to pursue your CSc. degree. What difficulties did you encounter?*

JP: Even during Husák's "normalization," it was possible for a scholar of the early modern era to obtain a CSc. (candidatus scientiarum) degree, which at the time corresponded to the Ph.D. With help from my unofficial mentor Dr. Janáček, I prepared a monograph on the struggles of the estates opposition against the Habsburgs in the previously neglected period between the first crisis of the Habsburg monarchy and the Česká konfese (Confessio Bohemica) from 1547 to 1577. I defended this work in 1980 in a normal examination for a "candidate" dissertation. I also had to pass, as other historians did, examinations in languages (the obligatory Russian and the elective German), history, and philosophy. Both of the last two subjects were specifically characterized by demands of the time because, besides the usual historical materials, one had to master Marxist phraseology and the one-sided idealized history of communism. Otherwise, the required examinations were quite rigorous. At that time, the CSc. degree could be granted by the universities and by the Academy of Sciences. Mine was conferred by the academy, and the degree was signed by the ingloriously renowned communist propagandist/historian Václav Král, with whom fortunately I had no other contact.

SZW: *Did you have an opportunity at any time in the 1970s to study abroad to research your dissertation?*

JP: Study abroad in the 1970s was absolutely unthinkable. That privilege was reserved only for the most reliable members of the KSČ (Communist Party of Czechoslovakia). As a worker in the institute, I was allowed for the first time to spend a few days in Italy in 1983. Dr. Josef Janáček, my department head, recommended to Fernand Braudel and Alberto Tenenti that I read a paper at the conference organized by the Istituto internazionale di storia economica in Prato. It was an adventure of a certain kind because I had only the round-trip ticket by rail. For the portion of the trip through Austria, I could not get any foreign money. The scrutiny at the Czech border was so strict that the Czechoslovak customs officers looked thoroughly through every single paper I carried with me. To be able to manage at all, I took with me a German book about the Thirty Years' War, which I sold at a Linz antiquarian bookstore for a few shillings. This enabled me to reach Prato. Luckily, at the conference I met a Yugoslav historian who understood life under socialism. He offered me a small loan, which I was able to repay. Although I yearned to travel, I confess that many times I felt humiliation at the poor conditions under which a Czech historian traveled. It was only in the second half of the 1980s that it became possible from time to time not only to go to a conference but also to study at foreign archives and libraries. That was a time of the dissolution of communist rule. In the Academy, a spontaneous liberalization was taking place. The leadership's control over one's foreign connections weakened considerably.

The mode of financing scholarly work in those years is not only barely comprehensible to foreign scholars but also completely misunderstood by present-day younger scholars in the Czech Republic. There were no grants; there was no possibility of non-state support. All finances were in the hands of the state. It allotted funds to the institutes. There, the directors or their deputies divided it up. Ordinary staff

This interview was conducted and translated by Stanley B. Winters, Emeritus Professor of History, NJ Institute of Technology, and Zdenka Winters, Associate Director (Ret.), Sprague Library, Montclair State University. It was edited and abridged by Daniel Pinkerton. Part one, also abridged, appeared in the last ASN. The complete English text will appear in our Working Papers series.

members got a salary sufficient to survive; sometimes they received small honoraria for published articles and books. The meager funding brought home the reality that in “the state of workers and peasants,” the “working intelligentsia” was merely a tolerated element.

SZW: *You began to publish on a variety of subjects in the 1980s. Did this distract you from early modern history?*

JP: Until the end of the 1980s, I tried to keep my concentration on the subjects of the 16th and beginning of the 17th centuries. According to Dr. Janáček’s plan, I was to write as soon as possible a continuation of his book *České dějiny*, in which he mastered the short period of 1526–47. I soon discovered that the latter half of the 16th century was barely studied and that it was necessary to conduct extensive archival research. Up to 1989, I covered sources in a majority of Czech and Moravian archives and prepared the materials for several monographs. Many of them have not yet been written up. This concentration was possible because it was not possible for me to participate in the organizing of scholarly work or teaching. In the academy, that was reserved for a handful of “the chosen.” In the last years before the fall of communism, it finally became possible for me to educate postgraduate students, whom I could orient to the issues in early modern history. My best students then were Václav Bůžek, today a professor at the Jihočeská univerzita in České Budějovice, and Jiří Mikulec, head of the Department of Early Modern History in the Institute of History of the Academy. When I wished to communicate some of my knowledge to a broader public, I tried to write in an understandable style. I was able to present my main theme, the history of the early modern nobility, in lectures at the Prague City Library. Later, to my great joy, I met a number of students who had attended these lectures when they were Gymnasium students. The lectures had aroused their interest in 16th- and 17th-century Czech history.

SZW: *In the months of November–December 1989 and January–February 1990, what role did you play when academia was in upheaval?*

JP: During 1989 it was obvious even in the ÚČSSD that change was brewing. The question was whether it would be changed in a liberalizing sense or, on the contrary, that the regime would be tightened in a repressive “Chinese” way. Diverse opinions flourished within the institute. The opposition had not yet crystallized, and nobody exhibited undue political courage, including me. A strike committee was formed only in the first few days after November 17, 1989—as in other institutions—because of the violent incidents in *Národní třída*. The committee’s aim was to remove the existing institute leadership and unite with the “academic” historians in the stream of political events. Characteristically, no one from the older generation joined the strike committee out of fear of reprisals by the existing communist regime. I remained on it as the sole member of the middle generation along with several younger historians. The situation was so fragile and uncertain that none dared join the strike committee from among those who later—when the outcome was irrevocably decided—became very tough advocates of unyielding anticommunism.

The strike committee succeeded in opening up stormy discussions that began to clear the musty atmosphere and to formulate new historiographical perspectives. In the name of the Institute, I participated with others shortly after the revolution at the memorable meeting in Prague’s “Delta” hall. There, for the first time, historians from the official institutions, from the dissidents, and shelved “sixty-eighters” (formerly reform communists) met in heated discussions and exchanges of opinions about the state of Czech historiography. These discussions opened the road to a new arrangement of our field; fortunately, it did not lead to political purges but to factual evaluations of scholarly work. In deciding this, the older generation enjoyed the highest authority, no matter the wing to which they belonged. Among them in

particular were Jan Křen, Josef Macek, Jaroslav Mezník, Josef Petráň, František Šmahel, and Josef Válka. It was to their credit that scientific criteria prevailed over utilitarian political considerations in setting the future tone and direction of our profession.

SZW: *The Institute of History (HÚ) was reorganized at that point. Were you involved? What were your duties and authority after the reorganization?*

JP: Early in 1990 unforeseen possibilities for teaching and for organizing research arose. My colleagues elected me to a chair and gave me an opportunity to create an independent department of early modern history. However, I was not very successful in building it. I did succeed in attracting some excellent specialists from other institutions, but, ironically, that was the germ of the instability of the new department. The shocks of overhauling the academy and a continuing threat of dissolution led the majority of scholars in the early modern period to enter universities. At the time they seemed to offer a better future. When the outstanding church historian Noemi Rejchrtová told me that she was returning to the Protestant Theological Faculty at Charles University, I decided to accept the invitation from the Philosophical Faculty in Prague and transfer from the academy to the university, where new teachers were needed. There, for the first time in my life, I was able to teach university level history and Slavistics. My position as vice director at the faculty’s department of Czech history was—in contrast to the heavy administrative burden at the HÚ of the Academy—only a formality and rather insignificant. I even began to commute to Brno, where without remuneration I taught early modern history and the history of Slovenia at the Philosophical Faculty of the Masaryk University. This rewarded me with a new experience, but I regret that it became impossible for me to finish my work on the history of the Habsburg monarchy, to which I had given so much time while at the Academy.

SZW: *Your career took off like a rocket in the 1990s with many administrative duties, memberships in national and international scientific bodies, and editorial responsibilities. Yet you continue to publish scholarly articles and steer great research projects. How do you manage these multiple roles?*

JP: Some of my colleagues think I love offices and gather them as the medieval pluralists, the clerics who filled the offices of priests, canons, and other profitable sinecures although they were unqualified for their tasks. I can only say that I do not have and never had any inner need for a multitude of functions. There were many that were offered that I refused and others that after some time I voluntarily surrendered. Nor do I strive for personal publicity. I prefer much more to sit in peace in an archive or my home office because research and creating historical narratives belong among my greatest pleasures. Among the paradoxes of my life is that I am pulled into organizational and editorial duties, leaving much less time for systematic scholarly work than I would wish. Although the burden arising from some functions is time-consuming, I cannot stop my research and writing for publication. Were I to halt that activity, I would appear to my colleagues as an untrustworthy director and to my students as an uninteresting and perhaps even ludicrous figure. That would be a very sad end to a historian as a “servant of scholarship.” On the other hand, I knew that the intensity of my research was not what it would have been without my organizational duties. Today, however, I have students who are independent scholars to whom I can hand over topics for research that originally I might have liked to pursue. Indeed, the span of my lifetime is shortening, but I feel great satisfaction and joy that my former doctoral candidates have developed “my” themes from bygone days better than I could have done.

continued on page 10

PÁNEK from page 9

As for managing a busy life, two great shocks from childhood were decisive for me: polio and the social liquidation of my family. Both led me to hang on and endure and acquire an active relationship toward life. Thank goodness I survived my illness and then other serious threats; for instance, in youth I was not far from death due to an accident on an Alpine glacier in Slovenia and again after a fall into stormy seas in the Adriatic. I became determined to leave at least a small footprint behind me. I have always strived to do creative work but without a false sense of my exclusiveness. In that spirit I understood my part in the organizing of Czech scholarship. Even if sometimes one feels tired, one must continue to work according to one's strength, aware of one's imperfections, anchored in one's family and fellow men, and conscious that we are not here alone and only for ourselves.

SZW: Can you comment on the advances in Czech historical scholarship in the past decade?

JP: There have been multiple changes in Czech historiography since 1989, not always one-sidedly positive. It was relatively simple to provide the workplaces in the scientific institutes and higher schools with computers. This technological leap was very quickly mastered by the young and middle generations of historians. A larger problem is the thematic and methodological innovations in Czech historiography.

The traditional Bohemocentrism, the concentration on domestic problems, has been a hallmark of much of Czech historiography since the 19th century. It limits the thematic range of the field, but it is not necessarily a sign of backwardness if research is supported by knowledge of foreign historiography and its methodology. Within the field of Czech history, it is possible to investigate all the basic problems of political and economic history, material and spiritual culture, historical anthropology, and even modern microhistory. A substantial number of Czech historians suffer from an inclination toward a simplistic neopositivistic description. This avoids more complicated questions and broader international comparisons. Nevertheless, the best young scholars will be able to overcome this longtime deficiency. Our historiography has traditional strengths in Russian and Balkan history; in addition, we are now developing some excellent research on Western European and American history. Czech Ibero-Americanists have achieved noteworthy results, and the works of two historians (Svatoava Raková and Lenka Rovná) are bringing the history of the United States and Canada into view.

SZW: Are American researchers in Czech history adequately prepared for work in Czech libraries and archives? Are the archives able to meet their needs?

JP: The activity of the Czechoslovak History Conference indicates that even such a small territorial subject as Czech history has attracted many American scholars. Their work, similar to that of British and French historians, is immensely important to us for several reasons. American historiography has developed continuously over a long time span and directly creates, or receives, the methodology of world historiography, which is then reflected in research on Czech history. Further, American scholars perceive Czech and Central European history from a distance. This sometimes may lead to a misunderstanding of details but obviously allows a strong comparative evaluation of Czech development. Finally, American historiography, thanks to its enormous human potential, has unique prerequisites to coordinate world



research. Accessibility to the sources of Czech history is still unsatisfactory, not only for American and other foreign historians but also for Czechs. The condition of the libraries in which periodicals and serials are stored is catastrophic. On the other hand, the situation in the archives is much better. In the 1990s most of them were improved with new buildings and, mainly in regional archives, modern equipment. I hope that a similar improvement takes place in the central archives. Although there were some positive changes, I am aware that for American scholars, research in our libraries is stressful. I am sorry, and at this moment

ask only that they not be discouraged by these annoyances.

SZW: Whole new topics and areas of Czech history have opened up in the past decade. Do lower and higher school textbooks need revisions to take new interpretations and findings into account?

JP: School history today is completely different from that of twelve years ago. It offers alternative views of our country's history, and for receptive students, rich material for reflection. Yet problems persist. As for textbooks, enormous changes occurred in explanations of the Czech past in the 1990s, and this reality was reflected in them. Until 1989 the primary and middle schools used only centrally approved textbooks. These texts conformed to the obligatory Marxist-Leninist conception of history. In 1990 dozens of textbooks were independently published offering differing interpretations. Complete freedom sometimes created confusion, scientifically groundless approaches, and poor answers to today's postmodern perspective. Textbook publishing became a very lucrative business in which pedagogical quality was sacrificed for immediate gain.

Politics indeed played a role. The occasionally declared "neutrality of opinion" is difficult to practice where modern history is discussed; the situation is especially complicated in the rapidly changing post-communist countries. Clearly, a great influence on the interpretation of identical problems depends on the author's standpoint, whether Left or extreme Right, democratic or monarchist, religious or atheist. No one textbook could satisfy all the political, religious, and ethnic demands of the inhabitants of the state in which it would be used. But we must attempt to meet the needs of a pluralistic society. In the Czech environment, this means respect for the entire community that has lived, and now lives, in this locality (including Jews, Roma, Germans, Poles, and a growing number of Vietnamese). Religious groups demand greater respect for diversity without having textbooks express a preference for some historical concept (above all, Catholic, Protestant, or atheist).

All this notwithstanding, the greatest defect in secondary school history education lies not in textbooks but in teaching. The responsible central agency (the Ministry of Schools) shows little concern for its quality, and the time allotted to teaching history is meager. High government officials and members of parliament verbally concede the need for reform but do little to improve conditions. We must find the political will. Historians and teachers must persist in the struggle to cure these ailments.

SZW: To conclude, how does the present generation of student historians differ from earlier ones?

JP: When I began university teaching in 1990, I believed that freedom of instruction automatically aroused deep interest and corresponding diligence in almost all students. But as the euphoria of freedom ebbed,

continued on page 20



PRELIMINARY SCHEDULE

Chairs, speakers TBA; presenters, titles, and order of panels 2-6 subject to change

WEDNESDAY, SEPTEMBER 18

Executive Training Center,
Carlson School of Management

1:00-5:00 P.M.: BUSINESS WORKSHOPS

Topics: The regulatory environment, the processes for entering markets, energy needs and infrastructure projects, and environmental remediation.

6:00 P.M.: Reception

THURSDAY, SEPTEMBER 19

8:00-9:00 A.M.: Registration/Sign-in

9:00-11:00 A.M.: The Environment and Sustainable Development in Central Europe: General Considerations

Sandra Archibald and Zbigniew Bochniarz, University of Minnesota: *Assessing Sustainability of the Transition in Central European Countries: A Comparative Analysis*
Peter Jordan, Austrian Institute for East and Southeast European Studies: *The State of the Environment and Post-Communist Environmental Changes in Central Europe as Documented by a New Map*
JoAnn Carmin, Virginia Polytechnic Institute and State University, and Stacy D. Vandever, University of New Hampshire: *Environmental Prospects and Challenges of Eastern Enlargement of the European Union*

11:15 a.m.-1:15 P.M.: Business Management for Sustainable Development

Alfred Posch, University of Graz: *From 'Industrial Symbiosis' to 'Sustainability Networks'*
Piotr Płoszajski, Warsaw School of Economics: *Small Business Development in the New Central Europe*
Rupert Baumgartner, University of Leoben: *Sustainable Business Management in Central Europe: Framework, Principles and Tools*
Edward M. Bergman, Vienna University of Economics and Business: *Industrial Cluster Potentials at Austria's Accession Edge*

1:30-2:30 P.M.: Lunch (speaker)

THE ENVIRONMENT AND SUSTAINABLE DEVELOPMENT IN THE NEW CENTRAL EUROPE: AUSTRIA AND ITS NEIGHBORS

3:00-5:00 P.M.: Implementation of Policies for Sustainable Development

Tomas Hak, Charles University Environment Center: *Sustainable Development of the Czech Republic: Real Challenge or Chimera? And How Will We Know When It Finally Happens?*
Zsuzsa Gille, University of Illinois, Urbana-Champaign: *Ecological Demodernization in Postsocialist Hungary: The Role of Disposability in Smoothing the Market Transition*
Václav Mezřícký, Charles University Law School: *The Czech Republic: From Environmental Crisis to Sustainability Strategy*
Stefan P. Schleicher, University of Graz: *From Environmental Policies to Sustainable Development: Lessons from the Austrian Experience*

6:00-8:00 P.M.: Opening Reception

FRIDAY, SEPTEMBER 20

8:30-10:30 A.M.: Central European Environmental Policies and European Union Enlargement

Eva Kruzikova, Institute for Environmental Policy, Prague: *The Pre-Accession Process in the Czech Republic from the Point of View of Environmental Policy and Law*
Karl W. Steininger, University of Graz, and Franz E. Prettenhaler, Institute of Technology and Regional Policy, Graz: *Environmentally Counterproductive Support Measures in Transport: A CGE Analysis for Austria to Inform Transport Policy for EU Enlargement*
Michael Getzner, University of Klagenfurt: *Environmental Policy and Enlargement of the European Union: Austria's Policies Against Nuclear Reactors in Neighboring Countries*
Timo Goeschl, University of Cambridge: *The Political Economy of Transboundary Environmental Policy in Central Europe: Disentangling the Temelin Vote*

11:00 A.M.-1:00 P.M.: The Economics of Sustainable Development

Ariaster B. Chimeli, Columbia University: *Optimal Dynamics of Environmental Quality in Economies in Transition*
Daniela Kletzan and Angela Koepl, Austrian Institute of Economic Research: *Modeling Sustainable Consumption: From Theoretical Concepts to Policy Guidelines*
Jiřina Jilková and Thomas Chmelik, University of Economics, Prague: *Domestic Emissions Trading System in the Czech Republic*

19-21 September 2002

Cowles Auditorium,
Humphrey Institute
University of Minnesota

For registration info, see forthcoming brochure and check CAS website.

Olga Kiulia and Jerzy Sleszynski, Warsaw University: *Expected Effects of the Ecological Tax Reform for the Polish Economy*

1:30-2:30 P.M.: Lunch (speaker)

3:00-5:00 P.M.: Water Policies: Current and Future

James Perry, University of Minnesota: *The Man Behind the Curtain: The Changing and Very Personal Nature of Environmental Decision Making in CEE*
Wilhelm R. Vogel, Federal Environment Agency, Austria: *Austria and the EU Water Framework Directive*
Igor Bodík, Slovak Technical University: *Wastewater Treatment in the Post-Communist European Countries*
James B. Dalton Jr., United States Military Academy: *At a Crossroad, the Western Bug River*

6:00-8:00 P.M.: Formal Dinner (speaker)

SATURDAY, SEPTEMBER 21

9:00-11:30 A.M.: The Transformation of Agriculture and Sustainable Development in Rural Areas

Anthony J. Amato, Southwest State University, Minnesota: *"Thinking Unlike a Mountain": Environment, Agriculture, and Sustainability in the Carpathians*
Anna Burger, Hungarian Academy of Sciences: *Agricultural Land Use and the Environment in the Central European Countries with Particular Reference to Hungary*
Vladimir Ira, Slovak Academy of Sciences: *Environmental and Developmental Challenges for Rural Areas in Slovakia: Sustainability Perspective*
Antonin Vaishar, Czech Academy of Sciences, and Bryn Greer-Wooten, York University, Canada: *Sustainable Development in Southern Moravia: An Interpretation of the Role of the Small Town Sector in Transitional Socio-Economic Evolution*
Judit Vársárhelyi, Budapest: *Local Sustainability Based on Cross-Generation Education and Participation in a Small Water-Catchment Area, the Dörög Basin, Hungary*

Publications: News and Reviews

THE REMNANTS OF THE HABSBURG MONARCHY

The Shaping of Modern Austria and Hungary, 1918–1922

by John Swanson. Boulder, CO: East European Monographs. 2001. 240 pp., maps. Cloth, \$32. Distributed by Columbia University Press.

This book provides a compact and readable narrative of the first four years of the new Austrian and Hungarian states. Swanson recounts their struggles to gain international legitimacy, domestic political control, and, finally, some measure of independence as actors on the post-World War I European stage. He argues that this search for legitimacy and stability was influenced by the often contradictory policies of the Entente politicians. The book also illustrates the interconnectedness and shared destinies of the successor states of the Habsburg monarchy. Although Hungary and Austria would later succumb to fascism, the stability they had both achieved by 1922 suggests that this was not an inevitable outcome.

The Remnants of the Habsburg Monarchy is primarily a political narrative. Statesmen like Otto Bauer, Karl Renner, Mihály Károlyi, and Oscar Jászi share center stage with the revolutionary Béla Kún and the Allied control officers, Lt. Colonel Vix and Col. Cuninghame. Swanson discusses the economic and social crises that plagued both countries to provide the context for his narrative. The book is divided into five sections. Each section is introduced by a brief three- to five-page overview that sets up a comparison between the two countries and summarizes key themes of the section. He follows each overview with one chapter dealing with Austria and another discussing Hungary. This comparative format makes Swanson's book a unique and important contribution to the field of Eastern and Central European history.

The format shows how each state faced a very different situation and set of criteria for stabilization. For Austria, stability was first a matter of economic survival, then internal political stability, and finally some accommodation to an international order dominated by the Entente. It also faced one serious foreign policy hurdle: Anschluss, or unification, with Germany. Although this was forbidden under both the treaties of St. Germain and Versailles, many Austrian politicians believed that in the long run the unification question could be renegotiated in the League of Nations or some other international forum.

While the Austrians were trying to create more diplomatic maneuvering room around the question of Anschluss, the Hungarians were trying to regain something they had already lost. The Hungarian state also had to deal with questions of economic reconstruction and internal political stability, but it faced a different international situation. From the beginning, each Hungarian government faced the insoluble problem of partition. No government could sign a treaty that acquiesced to the loss of two-thirds of Hungary's prewar territory and retain



a shred of domestic legitimacy. A lot would have to change for Hungarians to accept their massive territorial losses at the hands of their neighbors. It was not until after the Bolshevik Revolution, the occupation of Budapest, and the white terror of the National Army that Admiral Horthy could send Count Teleki to Paris for negotiations with the Entente.

Swanson's main archival sources are government documents from the Austrian, German, and Hungarian foreign ministries. He also uses a wide variety of published sources such as newspaper accounts and memoirs of the various participants. He pulls all of these together to form a cogent and well-argued narrative of high politics in both Austria and Hungary.

The Remnants of the Habsburg Monarchy bears a family resemblance

to Charles Maier's *Recasting Bourgeois Europe*. Both books try to make sense of the immediate postwar years in Europe. While Maier's study makes broader claims about the European bourgeoisie and covers a ten-year time span, Swanson's work deals with a four-year period and makes a much more limited claim. Rather than proposing Austria and Hungary as models for postwar stabilization, he simply points out that despite tremendous problems, both countries were able to achieve some measure of international recognition and domestic stability in the immediate postwar era. Swanson's book points to the need for further research along the thematic lines of stability and domestic consolidation between the wars in East Central Europe.

The focus on high politics is the weakness and the strength of this book. For Swanson, the search for stability in Austria and Hungary is more a function of international relations than a matter of building domestic consensus. In comparison, Maier's study of France, Germany, and Italy spends more time exploring the domestic preconditions for international consolidation. Swanson's approach is understandable, since the Entente, Czechoslovakia, Romania, and Serbia constantly meddled in the domestic affairs of Austria and Hungary. There could be no domestic consolidation without some measure of international stability and assistance.

That said, this book should prove useful to many scholars and will serve as a solid reference for researchers of the interwar period. It is probably not suitable for undergraduate survey classes. It does not cover the social and cultural histories of the period in the same depth as the political narrative. But Swanson's approach should serve as a model and lead specialists in the field of Central and Eastern European history to do more comparative research along similar thematic lines.

Matthew Lungerhausen
Department of History
University of Minnesota

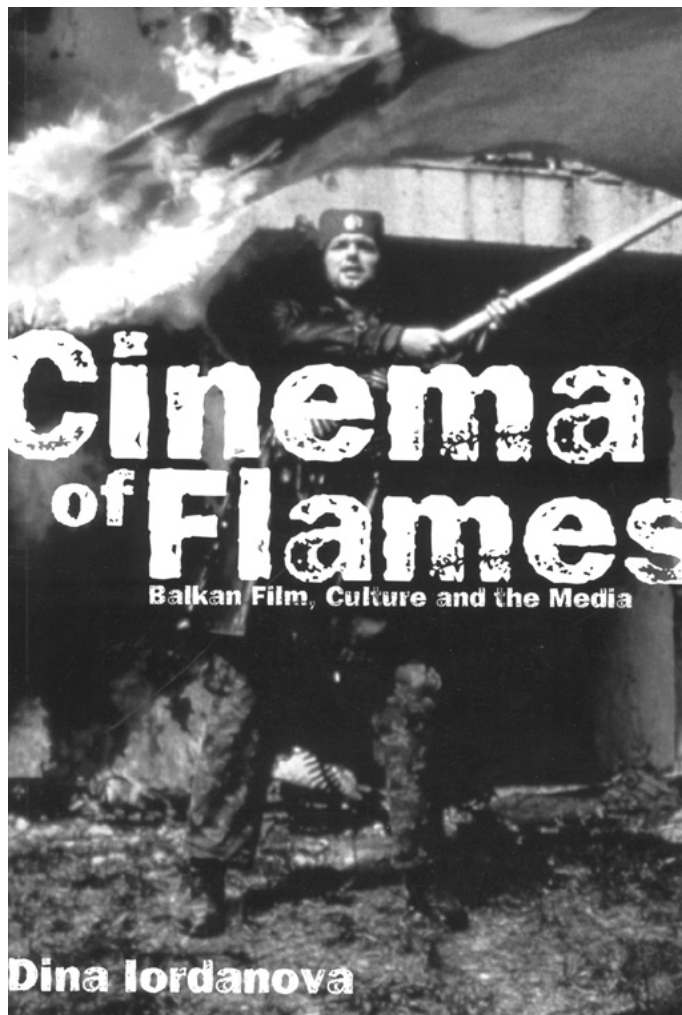
Bloomington, IN: Indiana University Press, 2001. (Dist. for the British Film Institute.) 328 pp., illus. Cloth: \$65, paper: \$27.95.

"Civil war returned the Balkans to the centre of Western consciousness—and the Western media, especially cinema, assumed a leading but ambiguous role in defining the region and its conflicts for global consumption." So reads the synopsis of Dina Iordanova's new book. Caught in the violent civil unrest in her own Bulgaria during the late 1980s and the early 1990s, Iordanova pointedly reminds us that these protests were often nationalistic gatherings and not pro-democracy rallies.

As a result, there is an ominous foreboding in Iordanova's initial assessment of events in the region: "Everything the people in the Balkans were doing was inviting their fall from grace. . . . instead of voluntarily adopting the transitional template drafted for them by benevolent democracies, they were paranoidly proclaiming it to be a product of geopolitical conspiracies." (2-3) Throughout her text, however, she reveals that this paranoia has operated as the political inverse of benevolence. That is, Iordanova demonstrates how the coupling of paranoia and benevolence inevitably lead to an extremely unhappy union of "mediated misinterpretations—the wrong expectations that the Balkans had of the West, and the stiff and unsympathetic notions that the West had of the Balkans." (3) Her engaging contextualization of the cinematic representations that emerged as a result of the various and continual struggles for recognition in the Balkans challenges not only the self-perception of the various groups involved but also the ways in which these conflicts have been appropriated—and hence colonized—by Western political and cultural standards.

Indeed, Iordanova's use of the label "the Balkans" is not simply a remnant of Western nor Eurocentric geopolitical models but rather an effort to recognize that as an area with many shared historical and cultural traditions, the region encompasses a broad territorial scope. "The Balkans" refers to regions more commonly understood by that label, such as Bosnia and Herzegovina, as well as areas less often included, such as Greece and Turkey. The all-inclusiveness of the label has as much to do with the perception and self-perception of the peoples of the region as it does with their shared cultural and political histories.

These representations take center stage in Iordanova's study insofar as the changing geopolitical landscape constitutes a repositioning of the Balkans within the context of a new Europe. One of the most provocative results of these political and geographical realignments has been that many of the groups and cultures in the area continue to be represented as affiliates of the "third world." Lesser developed than many countries to the West, areas like Bulgaria and Macedonia often find their plight more readily aligned with those areas of the globe whose cultural configurations are incompatible with but continually assessed by Western standards of rationality and political sovereignty. In spite of the diplomatic and journalistic representations of a frag-



mented region, Iordanova sees "a number of consistent aesthetic, stylistic and thematic features that allow [her] to be confident when speaking of Balkan cinema as an entity" (10). Indeed, as her use of the work of intellectuals such as Benedict Anderson suggests, it is perhaps only in the imagined spaces of cinematic or literary texts that any geopolitical region is able to find a possible, if idealized, communality. As such, her efforts "to show how feature films that do not claim historical accuracy but choose to appeal to a shared historical imagination ultimately have influenced public perceptions of history more than its 'official' versions" (21), although particularly provocative in the context of Balkan cinema, has a broader geographic and political applicability.

Iordanova's book is itself a divided territory, but productively so. Its four sections offer various theoretical and historical insights into the manifestations of the common aesthetic, stylistic, and

thematic threads she describes as Balkan cinema. Her engaging discussion of traditional (Western/European) narrative structures involves the "travelogue" model that informs the representation as well as the self-representation of the region within certain cinematic works. She extends these concerns to the next section of the book, chapters that deal more extensively with the ways in which certain feature length films produced in or about the region appeal to a shared historical imagination. Indeed, part of Iordanova's concern is what she labels "the logic of forced choices of ethnic belonging" (22), a logic that has been rendered problematic in many of the cinematic engagements with and representations of historical events. As such, the third section of the book focuses more specifically on issues of the representation or self-representation of particular groups (i.e., women, Roma, and villains). In the book's last section, Iordanova focuses on particular, sometimes imagined spaces. She highlights the supposed cosmopolitanism of Sarajevo, a representation that she suggests arose from the Western perception of the tragic events in the region (she focuses, in particular, on the more widely distributed film *Welcome to Sarajevo*). Iordanova also investigates the concept of migration, exploring the way in which the forced relocation of thousands resulted in transformed understandings of place and made displaced locales into new homelands.

Iordanova's particular treatment of *Welcome to Sarajevo* might serve as an insightful example of much of her treatment of Balkan cinema. The film is based on *Natasha's Story*, a novel by British reporter Michael Nicholson. The film focuses on Henderson, who smuggles a child named Emira from a local Sarajevo orphanage into England to escape the fighting in her homeland. The reporter helps the girl adapt to her new home, and he and his family even adopt her. It turns out,

continued on page 20

Reclaiming Heimat

Trauma and Mourning in Memoirs by Jewish Austrian Reemigres



Jacqueline Vansant

by Jacqueline Vansant.
Detroit: Wayne State University Press, 2001. 208 pp.,
illus. Cloth: \$34.95.

Jacqueline Vansant's book is an analysis of the complex ways in which Austrian Jewish reémigrés dealt with the psychological trauma of exile during the years 1938-45 and of postwar return to a country caught up in creating and maintaining its self-image as "Hitler's first victim." Vansant insightfully describes the challenges the writers faced in finding language to tell their stories while living in a society that silenced the voices of the true victims of Nazi aggression.

Yet she goes beyond outlining the memoirists' attempts to overcome personal trauma and bear witness; she participates in the same endeavor that the memoir writers themselves do. She attempts to create and assert a narrative authority for their texts that would allow them actively to counter "mainstream victim narratives" (31) in post-war Austria, to make their voices heard in the discussion of Austria's past, and to "reclaim *Heimat*" in the face of what Matti Bunzl calls the "violent erasure from public consciousness" of Austria's Jews in the first forty years of the Second Republic.

Of the 130,000 Austrian Jewish exiles, estimates of the number who returned range from 4,500 to 15,000. As Vansant points out, part of the problem in arriving at precise figures lies in defining who exactly was Jewish, before and after the war. For the purpose of choosing her texts, Vansant gives a negative definition of "Jewish" as a group bound together and defined from the outside by state sanctioned anti-Semitism. While the Nazis defined her writers as essentially Jewish, Vansant argues that "there is no fixed, monolithic Jewish identity to be found in the memoirs" themselves (15). Whatever their identification with Jewishness before 1938, argues Vansant, it was secondary to their identification with Austria (14).

The writers' close connection to an Austrian *Heimat* and a desire to reclaim it after the war inform Vansant's choice of texts and her approach to them. She excludes memoirs by those who experienced the camps because the horrors of the camps influence the retrospective views of the writers in radically different ways than those who experienced exile. All her writers experienced the Anschluss as a life threatening event and fled Austria as adults. All the memoirs span the period from childhood through exile to return to Austria and beyond. Vansant's primary interest lies in tracing this trajectory after return, in detailing the writers' attempt to reconnect with an Austrian "we," and less with describing the hardships and ruptures connected with the experience of exile (14-15). In keeping with her desire to show the socially transformative potential of the texts, Vansant also chooses the memoir form over other types of biographies, as memoir is concerned more with the individual's relationship to the social context and less

with personal, inner development (57).

Based on the above criteria, Vansant identifies nine texts by seven writers: Ernst Lothar's *Das Wunder des Überlebens* (1960; The miracle of survival), Stella Klein-Löw's *Errinerungen* (1980; Memoirs), Hans J. Thalberg's *Von der Kunst, Österreicher zu sein* (1984; The art of being Austrian), Minna Lachs's *Warum schaust du zurück* (1986; Why look back) and her *Zwischen zwei Welten* (1992; Between two worlds); Franziska Tausig's *Shanghai Passage: Flucht und Exil einer Wienerin* (1987; Passage to Shanghai: A Viennese woman's flight and exile), Hilde Spiel's *Die hellen und die finsternen Zeiten* (1989; Light and dark times) and her *Welche Welt ist meine Welt?* (1990; Which world is my world?), and Elizabeth Freundlich's *Die fahrenden Jahre* (1992; *The Traveling Years*, 1999).

The primary theoretical frame for Vansant's analysis, which she lays out in chapter 1, "How Much *Heimat* Does a Person Need?", is the writing of Jean Améry, whose understanding of *Heimat* Vansant describes as "sociopsychological" (36). Améry reappropriates the term *Heimat* from its misuse by the Nazis and uses it as a way of understanding the sense of loss caused by his exile from Austria, torture, and experience of Auschwitz. Connection to home and sociopsychological security depend for Améry on the linguistic, spatial, and temporal ties of the individual to the collective. Améry describes his alienation not only from a collective Austrian "we" but also from himself, from "I." This alienation is for Améry the essence of *Heimweh*, or homesickness. In what Vansant describes as Améry's "pathology of exile" (39), *Heimweh* becomes self-destructive. Vansant admits that it is odd to choose as the basis for her discussion a writer who never permanently returned to Austria and whose self-diagnosed self-destructiveness led to suicide, yet, she argues, the memoir writers share Améry's fierce identification with Austria and show some of the same self-destructive tendencies as Améry. For Vansant, it is also important to recognize that the memoirists' return to Austria added additional trauma to that brought on by the experience of exile (41).

Chapter 1 also gives a wider overview of the secondary literature on trauma, mourning, and memory. While providing useful background, Vansant's presentation of the material is sometimes confusing. The repeated addition of new supporting literature occasionally causes the reader to lose track of Vansant's overall argument, despite her attempt to use Améry as a conceptual framing device. At the same time, Vansant's greatest strength, as a critic of German literature, is revealed. Throughout the book, she includes lengthy quotations from the memoirs, allowing the writers' own voices to come through clearly and, by the end, giving the reader a sense of familiarity with each of the seven memoirists. The German original for every quotation is included in the notes to the volume, and Vansant's translations are careful and elegant. She follows each quotation with nuanced interpretation that brings out the ambiguities and tensions inherent in writing in a language and a place that sought to efface and even erase the writers' voices from discussions of both the past and the present.

In each ensuing chapter, Vansant uses one of Améry's categories of social belonging (linguistic, spatial, and temporal) as the basis for her analysis of the memoirs. Chapter 2, "Asserting Narrative Authority," describes the linguistic contradiction that the writers encountered in telling their stories. The imperative to speak about their experiences of exile was challenged, on the one hand, by the dominant narrative of victimhood reproduced by non-Jewish Austrians and, on the other, by

continued on page 20

HOT OFF THE PRESSES

Padraic Kennedy. *A Carnival of Revolution: Central Europe 1989*. Princeton NJ: Princeton, 2002. 352 pp., illus. Cloth, \$29.95.

István Deák. *Essays on Hitler's Europe*. Lincoln NE: Bison Books (U Nebraska), 2001. 222 pp. Cloth, \$55; paper, \$24.95.

Donald Mitchell and Andrew Nicholson, eds. *The Mahler Companion*. New York: Oxford, 2002. 656 pp., illus. Cloth, \$80; paper, \$29.95.

Friedbert Aspöck and Konstanze Fliedl, eds. *Geschlechter: Essays zur Gegenwartsliteratur*. Innsbruck: Studien, 2001. 238 pp. Paper: EUR 22.50.

Daniel Goffman. *The Ottoman Empire and Early Modern Europe*. New York: Cambridge, 2002. 304 pp., illus. Cloth, \$55; paper, \$20.

Mark Allinson. *Germany and Austria, 1814-2000*. New York: Oxford, 2002. 224 pp. Cloth, \$60; paper, \$19.95.

Wolfgang Freidl, Alois Kernbauer, Richard Noack, and Werner Sauer, eds. *Medizin und Nationalsozialismus in der Steiermark*. Innsbruck: Studien, 2001. 212 pp. Paper, EUR 18.50.

Susan Youens. *Schubert's Late Lieder: Beyond the Song-Cycles*. New York: Cambridge, 2002. 400 pp., illus., musical examples. Cloth, \$75.

Edward Timms and Jon Hughes, eds. *Intellectual Migration and Cultural Transformation: Refugees from National Socialism in the English-speaking World*. Vienna: Springer, 2002. 270 pp. Paper, EUR 32.

Robert Evans and Martmut Pogge von Strandmann, eds. *The Revolutions in Europe, 1848-1849: From Reform to Reaction*. New York: Oxford, 2002. 264 pp., map. Cloth, \$60; paper, \$21.95.

Steven Tötösy, ed. *Comparative Central European Culture*. West Lafayette: Purdue, 2002. 217 pp. Paper, \$24.95.

Sorin Mitu. *National Identity of Romanians in Transylvania*. New York: CEU Press, 2001. 450 pp. Cloth, \$55.95.

Benjamin C. Fortina. *Imperial Classroom: Islam, the State, and Education in the Late Ottoman Empire*. New York: Oxford, 2002. 300 pp., map, illus. Cloth, \$74.

András Bozóki, ed. *The Roundtable Talks of 1989: The Genesis of Hungarian Democracy*. New York; CEU Press, 2002. 500 pp. Cloth, \$65.95.

Elga Lanc. *Die mittelalterlichen Wandmalereien in der Steiermark*. Vienna: Austrian Academy of Sciences, 2001. 672 pp., illus. Cloth, EUR 290.

Michael E. Kater. *Composers of the Nazi Era: Eight Portraits*. New York: Oxford, 2002. 416 pp. Cloth, \$45; paper, \$19.95.

Gitta Honegger. *Thomas Bernhard: The Making of an Austrian*. New Haven: Yale, 2002. 348 pp., illus. Cloth: \$29.95.

Gábor Klaniczay. *Holy Rulers and Blessed Princes: Dynastic Cults in Medieval Central Europe*. New York: Cambridge, 2002. 512 pp., illus. Cloth, \$95.

Tibor Frank. *Ein Diener seiner Herren. Werdegang eines österreichischen Geheimagenten im 19. Jahrhundert*. Vienna: Böhlau, 2002. 456 pp. Cloth, EUR 39.

Vladimir Birgus, ed. *Czech Photographic Avant-Garde, 1918-1948*. Cambridge MA: MIT Press, 2002. 325 pp., illus. Cloth, \$50.

Matthew Ostrow. *Wittgenstein's Tractatus: A Dialectical Interpretation*. New York: Cambridge, 2001. 188 pp. Cloth, \$55; paper, \$20.

Vjekoslav Pera. *Balkan Idols: Religion and Nationalism in Yugoslav States*. New York: Oxford, 2002. 368 pp., illus., maps. Cloth, \$29.95.

Brigitta Kintzel and Ilse Korotin, eds. *Wissenschaftlerinnen in und aus Österreich. Leben - Werk - Wirken*. Vienna: Böhlau, 2002. 1,024 pp., illus. Cloth, EUR 59.

Anna Grzymala-Busse. *Redeeming the Communist Past: The Regeneration of Communist Parties in East Central Europe*. New York: Cambridge, 2002. 360 pp., tables. Cloth, \$60; paper, \$23.

Herman Schwartz. *The Struggle for Constitutional Justice in Post-Communist Europe*. Chicago: U. Chicago, 2002. 348 pp. Paper, \$25.

Timothy O. Benson, ed. *Central European Avant-Gardes: Exchange and Transformation, 1910-1930*. Cambridge MA: MIT Press, 2002. 464 pp., illus. Cloth, \$59.95.

David Vital. *A People Apart: A Political History of the Jews in Europe, 1789-1939*. New York: Oxford, 2001. 968 pp., maps. Paper, \$24.95.

Robert Kriechbaumer, ed. *Die hellen und die dunklen Seiten des Lebens. Jüdische Sommerfrische in Salzburg*. Vienna: Böhlau, 2002. 304 pp., illus. Cloth, EUR 45.

Omer Hadziselimovic. *At the Gates of the East: British Travel Writers on Bosnia and Herzegovina from the Sixteenth to the Twentieth Centuries*. Boulder CO: East European Monographs, 2001. 520 pp. Cloth, \$50. Dist. Columbia U. Press.

J. J. Long. *The Novels of Thomas Bernhard: Form and Function*. Rochester NY: Camden House, 2002. 240 pp. Cloth, \$59.95.

Camille C. O'Reilly, ed. *Language, Ethnicity, and the State, Vol. II: Minority Languages in Eastern Europe post-1989*. New York: Palgrave, 2001. Cloth, \$68.

News from the Field

IN MEMORIAM: RICHARD PLASCHKA, 1925-2001

by Arnold Suppan

On October 27, 2001, Univ. Prof. Dr. Richard Georg Plaschka died after a long illness. With him, Austrian research on East, East Central, and Southeast Europe has lost its most internationally renowned member of the recent decades.

Richard G. Plaschka was born on July 8, 1925 in Burg Vötau (Bítov) in southern Moravia. After attending the Czech primary school in Bítov and the German gymnasium in Znaim (Znojmo), he joined the Wehrmacht and was taken prisoner first by the Americans and then by the Russians. Due to health problems he was released. He followed his family, who had been expelled from Moravia, to Lower Austria, where they were—contrary to official state policy—hosted by a friendly farmer.

In 1946-47 Plaschka enrolled at the University of Vienna to study history. He earned his living as a freelance writer and journalist at the Österreichischer Wirtschaftsverlag. His doctoral advisers were Prof. Hugo Hantsch and Heinrich Felix Schmid, and he earned his doctorate in 1954. His dissertation was *Von Palacký to Pekař. Geschichtswissenschaft und Nationalbewußtsein bei den Tschechen* (published 1955).

In January 1958 he was entrusted by the Minister of Education to build up the Arbeitsgemeinschaft Ost (Committee for Study of the East) as its general secretary. In 1962 this organization became the Österreichisches Ost- und Südosteuropa Institut (Austrian East and Southeast Europe Institute, or OSI), and Plaschka became its director. He helmed this institute for over 30 years, leading it to national and international prominence.

The basic mission of the OSI was to initiate and nurture institutional and personal scholarly contacts as a means of tearing down the iron curtain. As director of the OSI, Plaschka distinguished himself in two important ways:

1) He made a strong contribution to overcoming the division of Europe by cooperating with the academies and universities of Prague, Brno, Bratislava, Budapest, Kraków, Ljubljana, Zagreb, Belgrade, Sarajevo, Sofia, Bucharest, and Moscow on scholarly research. Starting in 1964 Dr. Plaschka and Karlheinz Mack brought scientists from the East and the West together at many conferences; this created an invaluable “map of European minds” that continues to contribute to international understanding.

2) He fostered long term international research in cooperation with other organizations such as the Historical Institute of the Hungarian Academy of Sciences and supervised transformation of these projects into publications of the highest standard. The publication series of the OSI featured work by members of the staff as well as other Austrian and international scholars. A series of monographs (by such scholars as Robert A. Kann, Richard G. Plaschka, Horst Haselsteiner; Arnold Suppan, Helmut Slapnicka, Péter Hának, and Jiří Kořalka) and edited volumes (by Richard G. Plaschka, Karlheinz Mack, Helmut Rumpel, Arnold Suppan, and others) are con-



sidered classics of the East Central European historiography to this day.

After his *Habilitation* (*Cattaro – Prag. Revolte und Revolution*, 1962), Plaschka became Dozent and rose rapidly within the University of Vienna. In 1965 he became Ausserordentlicher Professor and in 1967, Ordentlicher Professor for Eastern European History. From 1975 to 1977, he was dean of the newly formed Arts Faculty. In 1980, he became Prorektor and in 1981-1983, he served as Rektor of the University of Vienna. He was also chair of the Austrian Rektors' Conference, and in 1984 he became its Prorektor.

Plaschka was welcomed into prestigious scholarly organizations throughout Central Europe. The Austrian Academy of Sciences admitted him as a cor-

responding member in 1977 and as a full member in 1982. From 1988 to 1997 he was director of the Austrian Historical Commission. Under his leadership, the commission initiated a series of celebrated conferences and publications. Plaschka became a corresponding member of the Serbian Academy of Sciences in 1985 and of the Polish Academy of Sciences in 1992. In 1988 he was named an honorary member of the Hungarian Academy of Arts and Sciences and of the Collegium Carolinum in Munich. He received honorary doctorates from the Universities of Prague and Sofia in 1991. The Slovak Academy of Sciences awarded him the Great Golden Medal of Honor.

His many national awards included the Ehrenkreuz für Kunst und Wissenschaft I. Klasse (1976), the Anton-Gindely-Preis (1979), the Goldenes Kompturkreuz des Ehrenzeichens für Verdienste um das Land Niederösterreich (1984), the Großes Goldenes Ehrenzeichen für Verdienste um die Republik Österreich (1985), the Wilhelm Hartel-Preis of the Österreichische Akademie der Wissenschaften (1989), and the Großer Kardinal-Innitzer Preis (1992).

In spite of his heavy scholarly and organizational burdens he remained an exemplary teacher who maintained contact with his former graduate students. The many oral and written condolences following his death confirm the respect and friendship that Plaschka earned during his career as a scholar and teacher.

Last but not least, one should mention his gift for making critical judgments of important moments in the course of history. The freedom of academic teaching and learning was his greatest maxim. As director of the Austrian Rektors' Conference, he welcomed Pope John Paul II in front of a hundred Austrian scholars in the Vienna Hofburg with his credo: “One must speak out—whether it is opportune or not.”

The OSI and its active and former members will always keep their “chief” and “honorary president” of many years in thankful memory.

Arnold Suppan is a member of the faculty of the Institute for East European History of the University of Vienna and OSI. This article was translated by Stephan Hametner and Daniel Pinkerton.

Austrian Fulbright Grants for students 2003-04



Executive Secretary Lonnie Johnson (left) with Fulbright students in the Wienerwald, 2000.

The Fulbright Program, the United States' flagship academic exchange program, was established by federal legislation in 1946. Conceived by and named after Senator J. William Fulbright (D-Arkansas, 1905-1995), the Fulbright Program has provided more than 230,000 participants—88,000 from the United States and 146,000 from other countries—with opportunities to study, teach, and pursue research abroad. Over 3,100 Austrians and almost 1,900 U.S. citizens have participated in the Austrian program since its inception.

Funded by the U.S. Government and the Republic of Austria, the Austrian-American Educational Commission (better known as the Austrian Fulbright Commission) cooperates with two organizations to administer the U.S. end of the program. Student grant competition is handled by the Institute of International Education (IIE) in New York, and applications by scholars and professionals are managed by the Council for International Exchange of Scholars (CIES) in Washington, D.C. The Fulbright program is based on annual, national, open and merit-based competition. Binational committees in Vienna are ultimately

responsible for nominating grantees, who receive award offers from the J. William Fulbright Foreign Scholarship Board.

Students interested in applying for a grant to Austria should contact the Fulbright Program representative on their home campus (usually a faculty or staff member who serves as an advisor) and consult the IIE website (at www.iie.org). The application process usually begins on campus with an interview. A fair amount of advance planning is necessary. Applications for the 2002-2003 academic year will be due at IIE on **October 25, 2002**. Please note that your campus representative may well set an earlier due date.

Fulbright student grants to Austria fall into two discrete categories. *Full grants* are designed for students, whose projects demand full-time research or study—usually graduate students, Ph.D. candidates, and music students but also recent graduates with convincing research proposals. *Combined grants* combine part-time teaching at an Austrian secondary school as a foreign language teaching assistant with enrollment and part-time study at an Austrian university. Most recent graduates fall into this combined grant category. In addition to monthly maintenance payments, all grantees receive a travel grant, health and accident insurance coverage, and tuition remission at the Austrian university of their choice.

The Fulbright Scholar Program is designed to give U.S. faculty and professionals opportunities to teach or pursue research abroad. Potential applicants for Austria should consult the CIES website (www.iie.org/cies); contact Dr. Richard Pettit, an experienced program officer responsible for handling applications for Austria; and note the **August 1, 2002** application deadline for the 2003-04 academic year. Details of grants to Austria can be found on page 21 of the previous (winter 2002) ASN or at the Austrian Fulbright Commission website: www.fulbright.at.

Lonnie Johnson
Austrian Fulbright Commission

SAHH NEWS

The executive Committee of the SAHH held its annual meeting at the American Historical Association Convention in San Francisco this year. The Committee elected Larry Wolff (Boston College) to a five-year term and Pieter M. Judson (Swarthmore College) to a two-year term as executive secretary. The Committee heard reports on the strong state of the *Austrian History Yearbook* from its intrepid editor, Charles Ingrao, and on goings on at both the Center for Austrian Studies in Minneapolis and at the Canadian Center in Edmonton from directors Gary B. Cohen and Franz A. J. Szabo.

Hardly surprising in a year when the AHA chose "Borders and Frontiers" as its organizing principle, the SAHH was well represented on the program. Topical panels included "Real and Imagined Frontiers in Habsburg Central Europe" (a joint session with the AHA and Conference Group for Central European History), "Sound Film and the Politics of National Stereotyping in Interwar Central Europe," and "In the Name of a Nation: (Re-) Naming and Identity Construction in Twentieth-Century Europe." Comparative panels, such as "The Culture of Conquest and Reconquest in the Early Modern World" also included Habsburg-related papers. Foreign scholars of the Monarchy and successor states happily made the long trip to

San Francisco to participate on the program as well, including Peter Bugge (Aarhus) and Peter Haslinger (Collegium Carolinum).

The program for future meetings was at issue in the Committee's discussion. One problem is that the AHA and GSA deadlines for panel proposals for the following year fall so soon after the annual meeting, that the Committee has little time to encourage proposals. In addition, scholars who do organize panels should make far more aggressive use of the Committee and its potential co-sponsorship of sessions. We were very well represented this year, but it is unclear how well represented we may be in the future. If you are interested in organizing a panel for a future AHA or GSA meeting, we're at your disposal!

After the meeting, members joined a host of eager Habsburgists to enjoy the hospitality at the joint Center for Austrian Studies/University of Minnesota History Department reception.

Pieter M. Judson
Associate Professor and Chair, Department of History,
Swarthmore College, Swarthmore, PA 19081
Tel: 610-328-8136
E-mail: pjudson1@swarthmore.edu

George Barany, 1922-2001



(Editor's Note: George Barany was a valued colleague and friend of the Center for Austrian Studies. Between 1966 and 1998, he published four articles in the *Austrian History Yearbook*, primarily on Hungary and Magyar nationalism in the Habsburg monarchy. He also wrote numerous book reviews. He was erudite, gracious, and charming; in addition to his fine scholarly work, I will always remember his rich, musical Hungarian baritone, sparkling with unhurried wit. The memorial below was written by fellow Hungarian-American scholar István Deák for the HABSBURG discussion group.)

One more of the generation that built up East and Central European studies in North America left us when George Barany passed away on August 22, 2001. While Peter Sugar, George Barany, Donald Treadgold, István Kertész, Paul Horecky, Josef Korbel, Hans Kohn, Joseph Rothschild, Oskar Halecki, Robert J. Kerner, and others did not exactly create these studies—the honor belongs mostly to such Protestant Anglo-Saxon gentlemen scholars as R. John Rath, Henry L. Roberts, Philip E. Mosely, S. Harrison Thomson, and Cyril E. Black—they were the ones to set up centers and institutes at every major university and to make the study of the region a popular and successful academic endeavor.

Many members of this younger generation were refugees from Eastern Europe who had left behind two successive bitter experiences, with fascism and with Communism. In North America, they invariably held constitutionally liberal and socially progressive views, which meant that they were often bewildered by the doings of the generation of 1968 with whose social criticism and pacifism they tried to sympathize but in whose ranks they often detected elements of the totalitarian political thinking they had suffered from in their younger years.

George Barany belonged to that younger (by now, of course, very old) generation. Born in Budapest in 1922, he grew up in Miskolc; he was studying at a teachers' college when the German army marched into Hungary in March 1944 and he was called up for labor service in the Hungarian military. In one of the nearly incomprehensible yet characteristic quirks of modern East European history, George owed his survival to the notoriously anti-Semitic Hungarian army. Back in 1942 the Hungarian military often brutalized and even killed Jewish draftees for labor service who as civilians had still been able to conduct peaceful and productive lives. But in the late spring of 1944 the same military sheltered Jewish men from deportation to Auschwitz. Thus while nearly half a million Hungarian Jews, old people, children, and women from outside Budapest were crammed into box cars on the way to the gas chambers, Jewish men between 18 and 48 worked often under humane conditions within the custody of the army. But because Germany was rapidly losing the war, the Soviet Red Army was able to capture thousands of Hungarians, whether soldiers or Jewish forced laborers. In another quirk of modern East European history, the Soviet authori-

ties treated the Jews, the quintessential victims of fascism, exactly as other prisoners of war, the justification being that because the Jews had served the fascists with axes and spades, they now deserved their fate. No one knows exactly how many Jews were captured and how many of them perished in Soviet camps, but according to some recent calculation, Hungarian Jewish deaths amounted to 20,000, nearly 80 percent of those in Soviet captivity. This would make Jewish losses within this group proportionally higher than the losses among those who had been deported to Auschwitz, among such forced laborers who remained under German and Hungarian command to the end, or among the Jewish inhabitants of Budapest who had generally not been deported.

All this is fascinatingly told by George Barany in his superbly documented scholarly essay entitled "Jewish Prisoners of War in the Soviet Union During World War II," which appeared in issue 31 (1983) of the *Jahrbücher für Geschichte Osteuropas* (161-209), and which ought to be republished. George and his brother spent three years in Soviet camps; at one point, at Kimry, 300 of them went on an ultimately not unsuccessful hunger strike to protest the Soviet camp command's practice of assigning Jewish prisoners to build the houses and to serve the needs of the families of German nuclear and other scientists whom the Soviets had brought to the region. But this insane twist in history also passed. Sent home at last, Barany worked for the main foreign-language publishing house in Budapest, sharing at first in the enthusiasm for the socialist experiment of many former victims of anti-Semitic persecution.

Disillusionment must have set in quite early, however, because following the Hungarian revolution of 1956, we find George in the United States, where he earned his MA and Ph.D. degrees at the University of Colorado under the guidance of S. Harrison Thomson. From that time on he lived for his research, writing, and teaching.

Over time, George Barany became a foremost specialist in the history of East Central European nationalism, the age of romanticism, and Habsburg as well as Hungarian history. His major monograph, *Stephen Széchenyi and the Awakening of Hungarian Nationalism, 1791-1841* (Princeton University Press, 1968), is the best work, in any language, on Hungary's greatest political thinker and political activist; unfortunately, George never succeeded in completing the monograph on the remaining twenty-odd years in Széchenyi's life.

George Barany's many contributions on related, and occasionally not-so-related, topics are equally remarkable for their objectivity, solid research, and persuasive argument. I am thinking here in particular of his momentous essay of 160 pages entitled "Ungarns Verwaltung," which appeared in 1975 in vol. II of Adam Wandruszka and Peter Urbanitsch, eds., *Die Habsburgermonarchie 1848-1918*, but also of his chapter on Hungary between 1790 and 1848, in Peter Sugar et al., eds., *History of Hungary*, and his contributions to such books as *Native Fascism in the Successor States and Nationalism in Eastern Europe*, both volumes edited mainly by Peter F. Sugar, George Barany's old friend. But George also published, in 1986, such an out-of-the ordinary monograph as *The Anglo-Russian Entente Cordiale of 1697-1698* as well as articles and essays on the immigrants' influence on Wilsonian politics, on truth in myths, and on Voltaire. His *Humanitarianism and Totalitarianism: The Strange Case of Raoul Wallenberg*, which appeared in the USA in 1961, may well have been the first English-language publication on the tragic fate of that famous Swedish savior of Jewish lives.

continued on page 20

HABSBURG happenings

Wanted: a few good HABSBURG editors

Teaching editor Mills Kelly recently resigned his editorship to devote more attention to other professional responsibilities. As we examine the responses to our recently completed survey, we are taking stock of our needs in new editors. Please consider taking this opportunity for service to our profession, our field, and the H-Net organization.

H-Net now boasts over 140 networks with several hundred editors who have been approved by their editorial boards, certified by the H-Net Council, and trained in the rudiments of list management by the H-Net staff at Michigan State University. Editors of one or more network subscribe to the internal discussion lists in which the techniques and policies of online editorial work are explored among colleagues working with different online communities. On these lists we also deliberate on the policies of the organization, nominate candidates, then elect H-Net's officers and council in annual online elections. HABSBURG editors benefit from these consultations and H-Net's status as the largest and one of the most active affiliated societies of the American Historical Association. University administrations are increasingly interested in alternative publishing initiatives such as H-Net.

Work for H-Net is very visible and appreciated by our colleagues, but it is not paid. Editorial resignations occur after no set term of office and are accepted in good spirit. HABSBURG is fortunate to have more continuity in its staffing than do many other H-Net networks, but we can also look back upon former editors who made a fine contribution and then moved on. Gary Shanafelt preceded Hugo Lane as membership editor, Nick Miller was our first documents editor, and Mills Kelly served as our first teaching editor. We have four editors at present: myself, founding editor Charles Ingrao, membership editor Hugo Lane, and our second review editor, Franz Adlgasser.

HABSBURG has an editorial board that is international in composition and diverse in gender. In the past we have recruited new editors, confidentially and without any announcement, from among HABSBURG members who had demonstrated scholarly aptitude and enthusiasm for our online community through the writing of reviews and spontaneous yet serious contributions to our discussions. Individuals who confuse us with a chat list, or suppose that editing involves little more than forwarding messages, are unlikely to make good candidates.

This public appeal reaches out to individuals who may not have been active HABSBURGers. Our editorial policy is open to varied methodologies and topics, but because the flow of discussions has not always reflected this, we are especially interested in editorial candidates with an interest in cultural history. There is now also strong sentiment among the editors that our new recruits should mirror the diversity of our board and include residents of East Central Europe. Unfortunately, these categories of people have been far less active contributors to HABSBURG than their share of the membership would suggest. A recent analysis of H-Net's editors found not a single one from East Central Europe. HABSBURG is the ideal network to break this barrier because it has a higher percentage of subscribers from this region than do other networks. From its initial core at the Central European University in Budapest, our membership in the region has grown along with the computer infrastructure and Internet practices of academe. We hope that, as with the appointment of our Austrian editor, the new editor(s) will help increase participation by scholars from the region.

At least one of the new recruits should be a teaching historian who would become our teaching editor, and possibly our documents editor as well. In these positions, you would build our syllabi and teaching resources page at <http://www.h-net.msu.edu/~habsweb/syllabi/> and our source texts collection at <http://www.h-net.msu.edu/~habsweb/sourcetexts/>. In the teaching position you would invite the submission of electronic syllabi and teaching pages that can be archived on our page, and in the documents position you would select and digitize historical sources that are in the public domain and useful for the teaching of history. An interest in online teaching methodology and comfort with new media are expected in these positions. In each case the editor will also take turns in the editorial rotation and seek to stimulate discussions about teaching and digital teaching resources. Scholars interested in contributing to HABSBURG Reviews by selecting publications and then commissioning and editing reviews of books and multimedia are also invited to apply. To register your interest, please write me at the address indicated below.

Jim Niessen is H-Net's Vice President for Research & Publications and World History Librarian at Rutgers University. You may contact him at niessen@mail.h-net.msu.edu or 732-932-7129 x136.

U Film Festival *from page 5*

Victims and Murderers (Czech Republic) is Andrea Sedlackova's dark, stylish directorial debut. It revolves around a tormented psychosexual relationship between introspective, emotionally repressed Mirek and Jana, his forthright, sexually charged half sister. The passionate relationship that consumed them as adolescents in the 1970s continues to torment them. This archetypal story is pure Greek tragedy, yet its setting in a small Czech village grounds it in a familiarity that makes the fate of the protagonists particularly harrowing.

For screening times and locations of these and the other 112 films, see the *City Pages* pullout section April 3, watch for festival catalogs at local merchants, or check the website at www.ufilm.org. Tickets may be purchased at the box office or online at www.ticketweb.com. Festival passes are always the best deal. Prices are \$7 general admission, \$6 students/seniors, and \$5 U Film Society members (except for special event screenings). It's the greatest art and entertainment bargain in town. For more information, call the hotline at (612) 627-4430. ❖

ACF tower *from page 1*

The future envisioned for the Austrian Cultural Forum moved closer to reality in 1992 when the Federal Ministry for Foreign Affairs invited all Austrian-born architects internationally to participate in an open competition to design the new building. Following several years of extensive analysis and negotiations, construction began in September 1998.

During the inaugural season of spring/summer 2002, the Austrian Cultural Forum's programs will encompass concerts and events in the performing arts, a series of exhibitions, film and video screenings, lectures and symposia, and installations in a variety of new media throughout the public spaces of the new tower. These will be presented under the banner "Transforming Modernity," a theme that Thun-Hohenstein has described as a crystallization of the "guiding principles and priorities for the future of the arts in Austria and elsewhere." ❖

(This article contains material from ACF press releases.)

Cinema of Flames *from page 13*

however, that Emira is not an orphan and that her biological mother, after meeting with Henderson, grudgingly but knowingly agrees to waive her parental rights. As a result of the heavy-handed moralizing, the film is weighed down by a benevolent sentimentality. Iordanova spends little time discussing the narrative strategies and cinematography of the film, choosing to focus on its promotion and reception in various national contexts. As a result, she quickly concludes that the film is structurally flawed: "The members of its creative team were involved in a belated effort to produce politically correct work about a cause for which they did not care much about. The film came at a time when it no longer mattered." (251)

Film studies advocates may find such summary of a cinematic text disheartening, for despite brief mention of photographic strategies and nuances, Iordanova appears to base her analysis on the impressions of journalists and a discussion of the distributor's marketing campaign. As the example of *Welcome to Sarajevo* demonstrates, the actual treatment of the cinematic texts is minimal in Iordanova's approach, a point that one should note.

Cinema of Flames is, nevertheless, an interesting, provocative work that holds much promise for scholars. Iordanova has provided an emphasis on cinematic texts and geopolitical contexts and the book is not a simple exercise in exoticism. Indeed, much of Iordanova's concern is with the way in which the Balkans have become the equivalent of the postcolonial other, and the work is a timely challenge to media studies scholars and political scientists alike. Perhaps, in that context, the last words on the subject should be given to Iordanova herself, words which speak as much to her intellectual concerns and her own plight as they do to Western political and foreign policy activities:

We [diasporic intellectuals] reached out for a compensatory safety net, and it seemed we had found it when we embraced the accommodating shelter of Western liberalism. But as the story evolved, we could not help witnessing how the Balkans were continuously portrayed as a group of disobedient schoolchildren in need of disciplining . . . Had we committed to yet another imagined community, which was now becoming equally elusive and alien? The growing disillusionment with this new sphere of belonging resulted in the solitary detachment in which most of us live now. What seemed to be an aftermath of Bosnia turned into a continuation of the Balkan ordeal. (282)

Thomas O. Haakenson

Program in Comparative Studies of Discourse and Society
University of Minnesota

PÁNEK *from page 10*

the quality of applicants for programs in history generally declined. Some teachers decried a calamitous decline of the national culture. But this phenomenon is not peculiar to Czechs. And we do have students who care deeply about their field and believe it self-evident that what the past generations lacked constitutes a good education today: a quality education at home, learning at least two Western languages, a short stay at a Western university, research in foreign archives, and reasonably speedy publication of their findings. These young people express their critical abilities not only in lectures and seminars but also in reviews and articles. A sizable number are women, who show they are not merely equal partners of men but also capable scholars with specific opinions about concepts of the history of culture, of everyday life, and of ideas and mentalities. Today, there are exciting ongoing discussions among historians. The present middle generation almost always avoids controversy over the meaning of Czech history, but the young generation speaks out more emphatically. The future of Czech historiography in the 21st century rests with these young scholars. ❖

Reclaiming Heimat *from page 14*

the sense that the traumatic reality they had experienced was impossible to convey in words (71). Vansant argues that the authors appropriate many of the same strategies employed by mainstream victim narratives, including insisting on the "eyewitness" veracity of their memories and using "documentary" evidence such as photos, letters, and diaries to buttress their historical claims (68-78). At the same time, an absence in the memoirs of emotional effect and sometimes even a "narrative silence" regarding particularly traumatic memories point out mainstream Austrian silence about the Holocaust and serve to commemorate the memoirists' loss (78-79). Chapter 3, "Mapping Trauma and Mourning," describes how the body and Austria are figured in the memoirs as literal and metaphorical locations for the anguish of exile and of return. In chapter 4, "Reclaiming the Past," Vansant deals most directly with the Jewish identities of her writers, describing their attempt to "use the past as a tool to root themselves in Austrian society and determine for themselves the meaning of a Jewish identity" (114). Each writer shows varying degrees identification with that Jewish identity and also some level of ambivalence about it. This is evidence of Vansant's claim early on that there is no single Jewish identity to be found in the memoirs; in fact, she goes even farther in this chapter, concluding, "There is no single Austrian past, no one single Austrian story, no one single Austrian identity" (149).

Vansant's book offers a valuable contribution to the literature on memoir in three important ways. First, it details the ways in which the experience of return to Austria was radically different than that of return to Germany. These exiles were forced to articulate their stories of suffering and their desire to reconnect with an Austrian *Heimat* in a country where the construction of a mainstream postwar *Heimat* by non-Jewish Austrians was based largely on a state-sanctioned narrative of their own suffering and where the presence of these Jewish *réémigrés* represented an uncomfortable reminder of who the true victims were. Second, it does so using texts that have received relatively little attention compared to the memoirs of Austrian camp survivors or writing by Austrian Jews born after the war. The latter self-consciously and affirmatively assert their Jewish identity. Vansant's authors, on the other hand, identify themselves as Austrians first and Jews second (153). They attempt to convince non-Jewish readers of their attachment to Austria, at the same time demanding recognition by those readers of their suffering and of mainstream Austrians' role in causing that suffering. Finally, Vansant demonstrates the power of these texts to intervene in and reshape the historical narrative of post-war Austria. The writers stake their claim to a *Heimat* that they redefine to include both their experience as fellow Austrians before their expulsion and their experiences as both Jews and Austrians during and after the war.

Leo Riegert

Department of German, Scandinavian, and Dutch
University of Minnesota

George Barany *from page 18*

George Barany received many fellowships and academic honors, and was, among many other things, the president of the Conference of Central and East European History in 1978 and of the American Association for the Study of Hungarian History in 1975-1976. He liked to take on the authorities and thus fought some legendary legal battles against the bureaucracies in his state.

In 1974 George Barany lost his first wife, Susan, and now his second wife, Ernestine, has lost him. He suffered greatly in the last few years of his life, yet always he pressed on with his work. His friends and his many students will all miss him.

István Deák

Department of History
Columbia University

SALZBURG FESTSPIELE 2002: THE DAWN OF THE RUZICKA ERA

by Daniel Pinkerton

The Salzburg Festival gave a long farewell to its previous artistic director, Gerard Mortier. According to critic Andrew Patner, "the 2000 Festival was his real (and quality) farewell." The 2001 Festival was not the brilliant career summation that the previous year had been, nor was it the product of the new artistic director, Peter Ruzicka. Ruzicka had been hired in 1999, but festivals have to be prepared years in advance and his plans had not borne fruit yet.

But in 2002, the world will finally be able to witness the dawn of the Ruzicka era. Most of his creative and administrative team has been in place since 2000, and this year's program reflects their aesthetic. What new winds have blown through Salzburg Festival programming? What can we expect at Salzburg 2002?

In a nutshell, more of the same, only different. The eclectic, cutting-edge productions and big stars of the Mortier era continue. For example, Nikolaus Harnoncourt returns to conduct a cycle of new Mozart opera productions that will continue through 2006 (the 250th anniversary of Mozart's birth). The first will be this year's *Don Giovanni*, featuring American baritone Thomas Hampson as the Don and Russian soprano Anna Netrebko as Donna Anna. James Levine will conduct a Wagner gala concert featuring Plácido Domingo and Waltraud Meier.

Other choices could not have been made by anyone but Ruzicka. Alexander Zemlinsky's *Der König Kandaules* was supposed to have been performed at the Met in 1938, but was canceled with the excuse that its nude scene was unacceptable. Zemlinsky never completed the orchestration, but Ruzicka found an expert to do the job and premiered it in 1996 at the Hamburg State Opera, where he was artistic director. Alfred Hrdlicka will design and Kent Nagano will conduct. Richard Strauss's *Die Liebe der Danae*, a rarity that has not been performed at Salzburg since its 1952 premiere, will get the royal treatment—Deborah Voight will sing Danae and Christoph von Dohnányi will be the musical director. A good deal of Strauss and Zemlinsky shows up in the concerts as well—Ruzicka is a big champion of the two.

He is also a champion of avant-garde composer Helmut Lachenmann. The concert program will include a small Lachenmann festival, and his opera/sound installation *Das Mädchen mit dem Schwefelhölzern* (the little match girl) will be given performances. The program notes: "This opera does not need a libretto or a story



and it is not sung in the usual sense." This, too, was first performed at Hamburg (in 1997). Sylvain Cambreling, noted for his expertise with Mozart, will conduct, and the composer will perform a speaking role.

Another notable premiere will be a new version of Puccini's *Turandot* featuring a reconstructed ending by Luciano Berio. As many readers know, the composer died before completing the orchestration, and Alfano's orchestration of the last two scenes has had many detractors. The Ricordi publishing company opened its archives and made Puccini's complete sketches available to Berio. The results are said to be much closer to the maestro's intentions. Famed Russian conductor Valery Gergiev will be musical director, and *Turandot* will be sung by German soprano Gabriele Schnaut.

The plays include Peter Turrini's *Da Ponte in Santa Fe*, commissioned by the Salzburg Festival, Schnitzler's *Das Weite Land*, and a Young Director's Series that ranges from *The Shape of Things* by American Neil LaBute to *Oedipus the King* by Sophocles.

The concert music includes a contemporary series, "Austria Today." And of course the chamber and orchestral concerts will feature an array of brilliant artists—Martha Argerich, Mischa Maisky, Maurizio Pollini, Gidon Kremer, Alfred Brendel, Anne-Sophie Mutter, René Fleming, and many others. The Vienna Philharmonic, The Metropolitan Opera Orchestra, the Mariinsky-Kirov Orchestra and others will be conducted by Dennis Russell Davies, Sir Roger Norrington, Riccardo Muti, and a galaxy of podium stars. If you can't, alas, be there, don't worry; in the fall *ASN*, our reviewer will reveal all—or nearly all. ♦



Above: Nicholas Harnoncourt. Right: Plácido Domingo. Above right: interior, Großes Festspielhaus (courtesy Salzburg Festival).

Announcements

INTERNATIONAL CONFERENCES & SYMPOSIA

England. *International graduate student conference.* "The Contours of Legitimacy in Central Europe: New Approaches in Graduate Studies," May 24-26, European Studies Centre, St. Antony's College, University of Oxford. Opening Keynote Panel: Mr. Timothy Garton Ash (St. Antony's College, Oxford), Dr. Martyn Rady (SSEES, London), and Professor George Schoepflin (SSEES, London). For information, contact the conference coordinator: Larissa Douglass, St. Antony's College, Oxford, OX2 6JF United Kingdom. E-mail: ce_conf@yahoo.co.uk.

Austria. *Symposium.* "Vom Staat zum Globalen Empire. Aspekte des Politischen in der gegenwärtigen Philosophie," 25.-26. Mai, Institut für Wissenschaft und Kunst, Berggasse 17, A-1090, Wien. Tel./fax: 43-1-317 43 42; e-mail: iwk.institut@utanet.at. Website: <http://iwk.phl.univie.ac.at>.

Romania. *Eighth International Conference of the Center for Romanian Studies*, June 23-27, Iasi, Romania. "Twentieth Century Romania: A Retrospective." The Twentieth Century was a period of both remarkable progress and great turmoil in world history. This was no less true in Romania, which during the past one hundred years experienced numerous highs and lows including the cultural flowering and economic development of the interwar period; the tragedy of World War II; the imposition of the communist regime in Romania with its grave consequences for the people of Romania; the collapse of the dictatorial regime and a rebirth of democracy and freedom in the country together with the challenges it brings for developing a market economy and the integration of Romania into European and Euro-Atlantic structures. Contact: Petronela Postolache, Program Coordinator, Center for Romanian Studies, Oficiul Postal 1, Casuta Postala 108, 6600 Iasi, Romania. Fax 40-32-219010; e-mail: csr@romanianstudies.ro.

Bosnia-Herzegovina. *Symposium.* "Democracy and Human Rights in Multiethnic Societies," July 8-13, 2002, Konjic, Bosnia-Herzegovina. Contact: http://www.bosnet.org/democracy_institute.

Austria. *International conference.* The 38th International Conference of Labor and Social History (ITH), September 12-14, Linz, Austria. "Sexuality, the Working Classes and Labor Movements." The International Conferences of Labour and Social History have taken place every year since 1965. Conferences include researchers and research from Eastern and Western Europe, the Americas, Asia, Africa, and Australia. The topics for the forthcoming conference are the discursive construction of sexuality, the definition and maintenance of social norms by dominant groups, and the resulting tensions in the everyday lives and practices of working people. Papers will address the complex relations between everyday sexual practice and the

attempts to regulate and standardize them through law, sexual morals, or ideological positions of labor organizations and groups claiming to represent the working class. Contact Sonja Niederacher, Stiftung Bruno Kreisky Archiv, Rechte Wienzeile 97, A-1050 Vienna, Austria. E-mail: niederacher@kreisky.org.

Switzerland. *International conference.* "Kinship in Europe: The Long Run, 1300-1900," September 15-20, Monte Verita, Ascona, Switzerland. For detailed information and registration see: <http://www.isalp.unisi.ch/eng/kongresse/kinship.htm> or contact (preferably in German): Istituto di Storia delle Alpi ISAlp, Università della Svizzera italiana, Via Lambertenghi 10, CH-6900 Lugano, Switzerland. Tel: 41-91-912 4705; fax: 41-91-912 4740. E-mail: admin@isalp.unisi.ch.

Slovenia. *International conference.* "Slovenians and Germans in Common Space: The Examples of Carniola and Lower Styria," September 28-29, Maribor, Slovenia. Organized by the South East German Historical Commission and other institutes. It has a fixed program and will concern special topics connected with the coexistence of Slovenians and Germans from the Middle Ages to the 20th century. For more information: Harald Heppner, e-mail: harald.heppner@uni-graz.at.

Austria. *International symposium.* Fünfter Kongress der Internationalen Gesellschaft für historische Alpenforschung in Zusammenarbeit mit der Universität Innsbruck, 24.-27. September 2003 in Innsbruck. "Faszination Berge: Chancen und Gefahren des Tourismus seit 1750." Kontakt: Univ.-Prof. Dr. Brigitte Mazohl-Wallnig oder Univ.-Prof. Dr. Franz Mathis, Institut für Geschichte der Universität Innsbruck, Innrain 52, A-6020 Innsbruck. Tel: 43-512-507-4370/4390; Fax: 43-512-507-2945/2888; e-mail: brigitte.mazohl-wallnig@uibk.ac.at or franz.mathis@uibk.ac.at.

England. *Call for Papers. International conference.* "States and Social Transformation in Eastern Europe, 1945-1965," 24-26 April 2003, The Open University Conference Centre, London, UK. In the years following the Second World War the countries of Eastern Europe (Albania, Bulgaria, Czechoslovakia, the GDR, Hungary, Poland, Romania and Yugoslavia) fell under the rule of Communist parties and underwent major state-directed social change. Industry was nationalized and private ownership of agricultural land was drastically restricted. Attempts were made to integrate previously excluded groups into national life while urban and rural life was transformed. The vast majority of the work on the socialist dictatorships has concentrated on the realm of high politics. A focus on the transformation of everyday life provides new ways of looking at the social and economic policies of the regimes that will reshape our understanding of the nature of socialism. We welcome proposals for papers from historians, anthropologists, sociologists, and those interested in the material and visual cultures of the region during the period under discussion. Proposals for papers should address the following themes: projects of the state; the experience of

socialist labor; socialist communities; the private sphere; memories of early socialism. Please send a 300-500 word abstract of your proposed paper indicating its content and the sources on which it is based to the conference organizers. Contact: Dr. Mark Pittaway, Lecturer in European Studies, Department of History, Faculty of Arts, The Open University, Walton Hall, Milton Keynes MK7 6AA, U.K. Tel: 44-0-1908-653266; fax: 44-0-1908-653750; e-mail: M.D.Pittaway@open.ac.uk —OR— Dr. Nigel Swain, Deputy Director, Centre for Central and Eastern European Studies, University of Liverpool, 9 Abercromby Square, Liverpool L69 7WZ, U.K. Tel: 44-0-151-794 2422; fax: 44-0-151-794 2366; e-mail: swainnj@liverpool.ac.uk. Conference website: <http://www.open.ac.uk/Arts/everyday-socialism>. **Deadline: June 21, 2002.**

Scotland. *Call for papers. International conference.* "Continuities and Discontinuities in the Austrian Twentieth Century," April 3-6, 2003, the Centre for Austrian Studies, the Universities of Aberdeen and Edinburgh. Spanning the whole of the 20th century, from the flourishing imperial era to the radical vibrancy of the Second Republic, the conference will highlight Austria's leading role in literature, art, music, architecture, history, politics, psychology, and sociology during this period. Individual papers may be devoted to a single time period or span the twentieth century in its entirety. We especially welcome papers that are interdisciplinary in approach or that focus on the relationship between theory and praxis. Papers should preferably be delivered in English and should last 25 minutes. All submissions should include a 200-word abstract and full contact details, including e-mail addresses. Please send proposals for papers, preferably by e-mail, to both organizers: Professor Andrew Barker (a.barker@ed.ac.uk) and Dr. Janet Stewart (j.stewart@abdn.ac.uk). For information: www.abdn.ac.uk/austria/conf2003/index.hti. **Deadline: June 30, 2002.**

PUBLISHING OPPORTUNITIES

Call for papers: New Comparative Central European Culture. Ed. Steven Tötösy. Papers are invited for a collected volume on contemporary Central European culture. To be published in 2003 in the Purdue University Press series, "Books in Comparative Cultural Studies." A contested notion, the concept of a Central European culture is constructed based on real or imagined and variable similarities emanating from historical, social, and cultural characteristics apparent in cultures ranging from Austria and the former East Germany to Romania and Bulgaria and Serbia to the Ukraine, etc., thus including the Habsburg lands and their spheres of influence at various times of history (including the present). The book will contain work that is implicitly or explicitly comparative. Instead of the single-language and culture approach, the authors of the papers in the volume will discuss topics in at least two cultures of the Central European landscape or any other literary, media, communication, politics, economics, etc., topic that fits the proposed framework of comparative cultural studies. Papers on theory and methodology

concerning comparative cultural studies as applied to the study of Central European culture are also invited. Papers should be between 6000 and 7000 words, in the MLA style of parenthetical sources and works cited but without footnotes or endnotes. Please send papers to Steven Tötösy at totosy@lib.purdue.edu. *Deadline*: no later than **December 2002**.

NEW ON THE NET

The Slavic Virtual Reference Desk. On January 28, 2002 the Slavic Reference Service of the University of Illinois at Urbana-Champaign will launch a new service. Patrons will be able to discuss their questions in live chat sessions with reference librarians from the Slavic Reference Service, as well as the Jagiellonian Library (Jagiellonian University) in Kraków, Poland, and the Russian National Library in St. Petersburg, Russia. The librarians of the Slavic Reference Service will be available for consultations Monday-Friday, 10 A.M.-noon, Central Time. The librarians of the Russian National Library will be available for consultations Monday-Friday, 7 A.M.-9 A.M., Central Time. The sessions with reference librarians in Poland will be available by appointment only. As always, this is a free service. For more information, see the Slavic Virtual Reference Desk website at <http://www.library.uiuc.edu/spx>.

FUNDING OPPORTUNITIES

Visiting and Research Fellowships, IFK Internationales Forschungszentrum Kulturwissenschaften, Wien, akademisches Jahr 2003-2004. Visiting Fellowships für renommierte internationale GastwissenschaftlerInnen, die am IFK sowohl eigenen Forschungen nachgehen sowie wissenschaftliche Kooperationen mit den Fellows und mit österreichischen Kolleg/innen pflegen wollen. Die Auswahl der Kandidat/innen erfolgt auf der Basis einer Peer Review durch den Internationalen Wissenschaftlichen Beirat des IFK. Research Fellowships für vorzugsweise österreichische ForscherInnen, die sich im Postdoc Stadium befinden oder sich zu Forschungszwecken von ihrer Universität karenzieren lassen wollen. Auswärtige WissenschaftlerInnen müssen ein gleichwertiges Forschungsvorhaben vorlegen. Die Bewerbungs- und Auswahlmodalitäten entsprechen jenen für Visiting Fellowships. Die Ausschreibungen und Bewerbungsunterlagen stehen unter "Fellowships" auf der Website des IFK (<http://www.ifk.ac.at>) zum Download bereit. Kontakt: Dr. Eva Cescutti, IFK Internationales Forschungszentrum Kulturwissenschaften, Reichsratsstraße 17, A-1010 Wien. Tel.: 43-1-504 11 26-28; fax: 43-1-504 11 32; e-mail: cescutti@ifk.ac.at. *Deadline*: **31. Juli 2002**.

SUMMER STUDY OPPORTUNITY

"Galicia: A Cultural Region, Past and Present," July 14-28, 2002. Sponsored by the Institut für den Donauraum und Mitteleuropa in Vienna and the University of Vienna. Galicia has a powerful tradition which combines elements of plurality, cultural diversity, European identity, and nationalist revival. The idea of the cultural region goes far beyond the past and present ethnic, religious, and



On March 7, Hansjörg Klausinger, Professor of Economics at University of Vienna and the 2002 Schumpeter Fellow at Harvard, came to the Center. He made a seminar presentation entitled "The Austrian School of Economics and the Gold Standard Mentality of the 1930s."

Tracey Gorman wins 2001 Voices of Vienna scholarship

Tracey Gorman, a doctoral candidate at the University of Minnesota, has been awarded the 2001 VOV scholarship. Gorman, one of the university's most promising singers, had a lead role in the School of Music's fall production of Mozart's *Il re Pastore*, and sings with the Ted Mann Quartet. She is also an outstanding instructor who teaches at St. Olaf College and gives lessons to 40 students in her private studio. Gorman used the award to fund summer study at Salzburg's famed Mozarteum in 2001.

state borders. Thus the idea of the summer session is to analyze the history, politics, and future prospects of the region from different points of view with special attention given to European integration process and the consequences of globalization for Central European countries. The curriculum will comprise lectures and discussions on such subjects as the history of Galicia, myths and identities, Jewish life in Central Europe, literary life, regional cooperation, European integration in relation to Poland and Ukraine, economic and political transformation processes, traditions, and identity. The program was prepared by Dr. Emil Brix (Vienna) and Prof. Jacek Purchla (ICC). The faculty will feature prominent experts teaching a modular program, including Alois Woldan (Passau), Shlomo Avineri (Jerusalem), and Jaroslav Hrycak (L'viv). The working language is English. The program will end with a study tour of the border region of Poland and Ukraine, and will examine its urban and spatial development. The session is addressed to advanced students, post-graduates and young scholars who will gain credits after having completed written final exams. Participants from Austria and Central European countries will be offered scholarships to cover tuition, board and accommodation costs. The applications should be sent to: International Cultural Centre/College for New Europe, Rynek Główny 25, 31-008 Kraków, Poland. Fax: 0048 12 4218571; e-mail: sekret@mck.krakow.pl. *Deadline*: **May 15**.

Lou Rose from page 4

DP: *The Warburg Institute's work—and your work—emphasizes the survival of the classical tradition, even though new meanings are added and old meanings are subtly altered.*

LR: And it's not one tradition. There were battles, and there were classical scholars both in the era of World War I and of World War II who were propagandists for authority—the imperial authority, the fascist authorities. But what interests me is the antifascist links. Aby Warburg always defined the classical tradition as an international tradition, and he said that art historians must cross both borders of geography and borders of disciplines. His analysis of the Palazzo in Ferrara explained the astrological organization of these high works of Renaissance art and traced their magical hidden meanings as they passed through different forms, different lives, first in the astrological tradition of ancient Greece and then in Persia and India, and back to France and then into Italy without ever shedding its astrological meaning. The scholars of the Warburg tradition today have that borderless view. Carlo Ginzburg, who spent time at the Warburg Institute in his early career, is a good example of a scholar who does this. ♦

Working Papers in Austrian Studies

The Center for Austrian Studies serves scholars who study the politics, society, economy, and culture of modern Austria and of Habsburg Central Europe. It encourages comparative studies involving Austria or the Habsburg lands and other European states, stimulates discussion in the field, and provides a vehicle for circulating work in progress. It is open to all papers prior to final publication but gives priority to papers by affiliates of the Center and scholars who have given seminars or attended conferences at the Center. If you would like to have a paper considered for inclusion in the series, please contact Gary Cohen or Daniel Pinkerton at the Center for Austrian Studies.

95-1. Edward Larkey, *Das Österreichische im Angebot der heimischen Kulturindustrie*

95-2. Franz X. Eder, *Sexualized Subjects: Medical Discourses on Sexuality in German-Speaking Countries in the Late Eighteenth and the Nineteenth Centuries*

95-3. Christian Fleck, *The Restoration of Austrian Universities after World War II*

95-4. Alois Kernbauer, *The Scientific Community of Chemists and Physicists in the Nineteenth-Century Habsburg Monarchy*

95-5. Stella Hryniuk, *To Pray Again as a Catholic: The Renewal of Catholicism in Western Ukraine*

95-6. Josef Berghold, *Awakening Affinities between Past Enemies: Reciprocal Perceptions of Italians and Austrians*

96-1. Katherine Arens, *Central Europe and the Nationalist Paradigm*

96-2. Thomas N. Burg, *Forensic Medicine in the Nineteenth-Century Habsburg Monarchy*

96-3. Charles Ingrao, *Ten Untaught Lessons about Central Europe: An Historical Perspective*

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

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

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

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

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

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

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

01-1. Arnold Suppan, *Austria: A Short European History* (forthcoming)

01-2. Erika Weinzierl, *The Jewish Middle Class in Vienna in the 19th Century* (forthcoming)

Working papers 92-1 through 94-4 are still available. See previous issues of the *ASN*, the CAS website, or contact the Center for authors and titles. The price per paper is \$3.00 (\$4.00 for foreign addresses). To order, send your name, address, and paper numbers requested along with payment to Center for Austrian Studies, Attention: Working Papers (address on page 2). Checks must be drawn on a U.S. bank in U.S. dollars and should be made out to "Center for Austrian Studies, University of Minnesota." We also accept MasterCard, VISA, and Discover. To pay by credit card, indicate the card used and include your card number, expiration date, and signature on the order. Most working papers are also available on our website and may be downloaded for free. The URL is <http://www.cas.umn.edu>.



CENTER FOR AUSTRIAN STUDIES
314 SOCIAL SCIENCES BUILDING
267 19TH AVE S.
MINNEAPOLIS MN 55455

Non-Profit Organization
U.S. Postage Paid
Minneapolis, Minnesota
Permit No. 155
