



THE CENTER *for* AUSTRIAN STUDIES

AUSTRIAN STUDIES NEWSMAGAZINE

Vol. 29, No. 1 • Spring 2017

AUSTRIA BUCKS FAR RIGHT TREND

Plus:

CAS celebrates its 40th anniversary

Hitler's birth house: destroy it or not?

departments

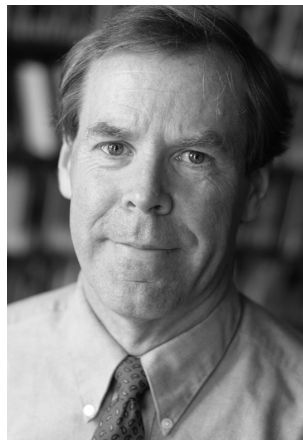
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ON OUR COVER: *Austrian president Alexander van der Bellen at his inauguration. Photo © Carina Karlovits/HBF, courtesy Austrian government.*

LETTER *from the* DIRECTOR

AS WE TURNED THE CALENDAR and moved into 2017, we entered a very special year for the Center for Austrian Studies. Forty years ago, University President C. Peter McGrath and Austrian chancellor Bruno Kreisky signed an agreement that created CAS at the University of Minnesota. Much has happened in that interval. Indeed, we devote some space in this issue to our past and remember a number of highlights from those years. On a more personal and immediate level, I have taken some time to look back and reflect on my brief eighteen months as director of CAS. In previous letters, I have emphasized those challenges the Center has recently faced. In the past year, we have gone through perhaps the most significant leadership transition in our history with the retirements of Gary Cohen and Dan Pinkerton and with Pieter Judson passing on the baton at the *Austrian History Yearbook*. Though we have not resolved all these transitional matters, we have made real progress. Dan Unowsky and Britta McEwen quickly mastered the ropes at the *AHY* and through their energy and leadership are continuing the tradition of excellence at the *Yearbook*. As CAS director, I too am beginning to find my sea legs as I accustom myself to the rhythm and flow of life and work here.

Now as we move into the Center's fifth decade, it is time to look more closely at our future. Though CAS pursues a broad range of activities, we are most importantly a research center with a mission to foster scholarship. All of us realize that in the North American context we face significant challenges as German and Slavic departments



continue to shrink or disappear altogether. Graduate programs with a focus on Austria and Central Europe are ever more difficult to find. Now more than ever there is a need for leadership from CAS. Towards that end we are devoting a greater portion of our resources to a younger generation of scholars and graduate students. Last spring CAS started its Seminar Fellows Program. We brought together an interdisciplinary group of a dozen graduate students from Vienna to Berkeley led by two seasoned professors from North America and Europe for an exciting symposium at Minnesota. The students found the weekend energizing and encouraging as they made connections with each other and their mentors and found new outlets and possibilities for their scholarship. We at CAS recognize that events like this can pay handsome dividends in the future. One of our "graduates" from the spring seminar has a teaching position this year at Cambridge University while another has a prestigious post-doctoral fellowship in Philadelphia. The seminar also helped generate a project that is now being considered for publication in the Austrian and Habsburg series we run with Berghahn press. Without a doubt that spring seminar has been the highlight of my time at CAS.

We want to sponsor more of these seminars, but need your help. We are establishing a fund to support bringing younger scholars together with established mentors. You will be hearing more details in the future, but what better way could we celebrate forty years of CAS than to look ahead to the next forty?

Howard Louthan, director

ASN

Austrian Studies Newsmagazine

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Editorial Assistants: Elizabeth Dillenburg, Jennifer Hammer

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CAS spring calendar 2017

Friday, February 3. *Lecture.* Paul Robert Magocsi, history, University of Toronto. "Jews and Ukrainians: A Millennium of Co-Existence." 10:10 a.m., Blegen 155. *Cosponsored by the Center for Jewish Studies and the Center for Holocaust and Genocide Studies.*

Wednesday, February 8. *Lecture.* Claudia Rapp, Byzantine and Modern Greek studies, University of Vienna. "Byzantium as a Global Culture." 4:00 p.m., 710 Social Sciences. *Organized by the Consortium for the Study of the Premodern World; cosponsored by the Center for Austrian Studies and the Center for Medieval Studies.*

Thursday, February 9. *Lecture.* Ivana Horacek, art history, University of Minnesota. "The Materiality of Representation: Performing the Earthly and Divine at Karlštejn Castle." 4:00 p.m., 1210 Heller Hall. *Organized by the Center for Medieval Studies; cosponsored by the Center for Austrian Studies.*

Friday, February 17. *Lecture.* Heidi Hausse, history, Princeton University. "Exploring the Material World of Mechanical Hands in Early Modern Europe." 3:35 p.m., 275 Nicholson Hall. *Organized by the Center for Austrian Studies, Center for Early Modern History, and the Program in the History of Science, Technology, and Medicine.*

Thursday, February 23. *Lecture.* Carl Niekerk, German, comparative and world literature, and Jewish studies, University of Illinois at Urbana-Champaign. "Zemlinsky contra Mahler: Aesthetic Modernism, the Jewish Body, and Alexander Zemlinsky's Deconstructive Fairy Tales." 5:00 p.m., 113 Folwell Hall. *Organized by the Department of German, Scandinavian and Dutch; cosponsored by the Center for German and European Studies, and the Center for Austrian Studies.*

Monday, March 6. *Lecture.* Rachel Greenblatt, history, Wesleyan University. "Jews Reading Christians and Christians Reading Jews: Yiddish and German Texts from Prague (1678-1716)." 10:00 a.m., 230 Blegen Hall. *Cosponsored by the Center for Jewish Studies.*

Wednesday, March 8. *Community Event.* Literaturlenz book tour from the Goethe-Institut Chicago, featuring Marlen Schachinger reading from *Martiniloben*, Antje Ravic Strubel reading from *Into the Woods of the Human Heart*, and Simon Froehling reading from *Lange Nächte Tag*. 6:00 p.m., 1210 Heller Hall. *Organized by the Center for German and European Studies; cosponsored by the Center for Austrian Studies and the Department of German, Scandinavian & Dutch.*

Friday, March 24. *Research workshop.* Michael Streif, American studies, University of Salzburg, 2016-2017 BMWFW Fellow. "College Theatricals and Male-Male Relationships in the Age of the American Revolution." 10:00 a.m., 1229 Heller Hall. *Organized by the Early Modern Atlantic Workshop; cosponsored by the Center for Austrian Studies.*

Wednesday, March 29. *Lecture.* Juliane Schicker, German, Carleton College. "Drawing Connections between Fin-de-siècle Vienna and the German Democratic Republic: Gustav Klimt and Sighard Gille." 1:00 p.m., Shepherd Room, Weisman Art Museum. *Presented by the Department of German, Scandinavian & Dutch, and the Center for Austrian Studies; cosponsored by the Weisman Art Museum.*

Thursday-Saturday, March 30-April 1. *Symposium.* "Remapping European Media Cultures during the Cold War: Networks, Encounters, Exchanges." 135 Nicholson Hall. *Sponsored by the Government of Finland / David and Nancy Speer fund; cosponsored by the Center for Austrian Studies, the Institute for Global Studies, the Department of Cultural Studies and Comparative Literature, and others.*

Thursday, April 6. *Lecture.* Timothy Snyder, history, Yale University. "The Politics of Mass Killing: Past and Present." 7:00 p.m., Coffman Theater, Coffman Memorial Union. *Organized by the Center for Holocaust and Genocide Studies and the O'Hanessian Chair; cosponsored by the Center for Austrian Studies and others.*

Friday, April 21. *Graduate Student Symposium.* "Demands of Fidelity: Tasks of Translation, Mediation and Perception." 12:00 p.m. - 4:15 p.m., 103 Folwell Hall. *Presented by the Department of German, Scandinavian and Dutch; organized with the University of Graz; cosponsored by the Center for Austrian Studies.*

Thursday, April 27. *Lecture.* Verena Stern, political science, University of Vienna. "Refugees Welcome? European Border Politics & the Creation of a Crisis." 11:15 a.m., 10 Blegen Hall. *Presented by the Center for Austrian Studies; cosponsored by the Immigration History Research Center and the Institute for Global Studies.*

Thursday, April 27. *Book Release.* Annemarie Steidl, University of Vienna and James Oberly, University of Wisconsin-Eau Claire. *From a Multiethnic Empire to a Nation of Nations: Austro-Hungarian Migrants in the US, 1870-1940.* 12:30pm, 710 Social Sciences. *Presented by the Center for Austrian Studies; cosponsored by the Immigration History Research Center and the Minnesota Population Center.*

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Interim editor's note: Retirement (with an asterisk)

A full page was devoted to my retirement in the Fall 2016 issue of the ASN . . . so you might well be asking, "What is he still doing here?" I ask myself that, too. Believe me, I'd rather be in my home office writing musicals, but it turns out that finding the right person to edit the ASN is not that easy. It takes a while.

However, time and deadlines are merciless. Someone had to be at the helm or there would have been no Spring 2017 issue. I therefore devised a plan that would allow me to actually retire for six lovely weeks, and then come back part time to lead a team of students in producing the magazine you are holding. It wasn't a perfect plan; the ASN would come out a little late, but the alternative was no Spring 2017 ASN at all.

What actually made the whole thing work was the smart and hard-work-

ing team that Howard and I assembled. Associate editor Michaela Bunke, a senior who is studying history, Czech, and German, took over all correspondence when I was gone, wrote and edited material, and was the true hero of this issue. Elizabeth Dillenburg continued her work as a copyeditor and proofreader, and Joshkin Sezer contributed material. I was grateful for all of this team's efforts.

We do have a new editor at last, Igor Tchoukarine, a PhD in history who has been teaching in the University of Minnesota's Department of History. He will officially begin his duties in early September, but he will be in during the summer to ensure a smooth transition. Look for a profile of Igor in the Fall 2017 ASN.

Daniel Pinkerton, interim editor



CAS LIVES!

In the midst of change, a vigorous Center for Austrian Studies celebrates a milestone and looks to the future

by Daniel Pinkerton and Joshkin Sezer

Break out the champagne—and perhaps some Grüner Veltliner as well! The arrival of 2017 marks the fortieth anniversary of the Center for Austrian Studies.

The Center is undergoing tremendous and dynamic changes, which include the recent appointment of Howard Louthan as our fifth permanent director (we have had four interim directors as well), Jennifer Hammer as our new program coordinator, and, as detailed in the fall 2016 ASN, the full retirement of Gary Cohen and Daniel Pinkerton.

But it is the milestone that makes this a particularly good moment to assess where the Center for Austrian Studies has come from, how it has changed, and where it is going. The story of its founding, with a gift from the Austrian people and the Republic of Austria, has been told many times and can be found on our website (www.cla.umn.edu/austrian). Initially, CAS was to be a research institute committed to exploring the Habsburg Empire and present-day Austria. While nominally multidisciplinary, it was strongly dominated by historians (and, in fact, the charter required that the director be a historian), with scholarship on literature and music

Above: Austrian Chancellor Bruno Kreisky, left, examines a peace pipe presented to him by University of Minnesota President C. Peter McGrath, right, at the 1977 opening of CAS.

Below: Elmar Ritzinger of the Austrian Lebensministerium prepares for a public television interview during the CAS public forum “Climate Change, Sustainable Agriculture, and Bioresources,” September 2008. (Photo: Daniel Pinkerton)





A big part of the Center's mission is training future scholars. Pictured above are the participants from our spring 2010 Dissertation / Postdoc Workshop. L to R: Jan Surman, Matthew Konieczny, Barbara Reiterer, Janek Wasserman, Ana Antic, Thomas König, Marissa Petrou, and Judith Kaplan. (Photo: D. Pinkerton)

also key to our mission and partnerships with other institutions at the university, around the nation, and in Europe. Founding director William Wright, who served for eleven years, put the Center on firm financial and academic footing. He accomplished the former by personally overseeing the investment of our endowment and tripling its size. He accomplished the latter by luring veteran Austrian historian R. John Rath and his journal, *Austrian History Yearbook*, to the University of Minnesota. Rath taught in the history department and continued to serve as editor of the *AHY* until 1981. To further solidify the Center's research credibility, Wright also sought and successfully acquired the professional library of Austrian-born historian Robert A. Kann in 1984. Along with the library, the Center began its annual tradition of the Kann Memorial Lecture, published in the *AHY* since 1991.

By the end of Wright's tenure, the Center was internationally known. After a pair of interim directors (one of whom, Kinley Brauer, established the *Austrian Studies Newsletter*), David Good became the director of the Center in January 1990. Good brought about an expansion of the Center's mission. A scholar with degrees in history and economics, he was determined to make the Center a home for scholarship from a wider degree of disciplines in the humanities, social sciences, and fine arts. He also was determined to have the Center foster scholarship on all the newly independent countries that had been a part of the Soviet bloc until 1989 and also had been a part of the Habsburg Empire: the Czech Republic, Hungary, Croatia and Slovenia, Poland, and others.

Left: CAS program coordinator Jennifer Hammer displays an issue of the *AHY*. (Photo: Lisa Miller)

In order to advance this scholarship, Good organized a series of brilliant conferences and partnered with Berghahn Books to publish a series of volumes based on the papers from those conferences. Berghahn also became the publisher to an overhauled, modernized *AHY*, which had previously been published by CAS.

Furthermore, Good moved to establish closer relations between the Center and the Austrian government. Under his initiative, the Austrian Ministry for Education, Research, and Economy (BMWFV) Graduate Fellowships and the Book and Dissertation Prizes were established. The BMWFV Fellowship was established with the intent of allowing Austrian graduate students to study for 10 months at the University of Minnesota to further their dissertation research and to give them access to a wide range of not only academic resources, but also everything that the Twin Cities has to offer. Sonja Kröll from the University of Salzburg became the very first BMWFV Fellow in 1992-1993, specializing in American Studies. After returning to Austria,

Kröll eventually ended up marrying and settling in the Twin Cities.

In 1990, Daniel Pinkerton joined the Center as a graduate assistant in the office. Good then hired him as a full time employee in 1994. While Pinkerton did not create the *Austrian Studies Newsletter* (now *Newsmagazine*), he was encouraged by Good and subsequent directors to make it his own. The *ASN* went from being a few pages to the substantial newsmagazine that it is today. Finally, Good and Pinkerton established the *CAS Annual Report* in 1990-91. The annual reports highlight the most important events at the Center, and serve as a fundraising tool.

In 1996, Richard Rudolph became director. Rudolph brought a strong background in Habsburg, Russian, and East Central European scholarship to the Center. He took the geographic expansion Good had begun a step further. His most important achievement was the organization and hosting of the symposium "Creating the Other: The Causes and Dynam-

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Andrew Pettegree:

How Martin Luther saved the nascent book industry



interview & photo by Daniel Pinkerton

Historian Andrew Pettegree was born in Wales, raised in England, and earned his PhD from Oxford University. He has taught at the Universities of Hamburg and Cambridge and for the past thirty years, has been a member of the faculty at Scotland's University of St Andrews. He is a specialist in both the history of the Reformation and the history of the book. He is a prolific scholar whose most recent titles include *Brand Luther* (2015), *The Invention of News: How the World Came to Know about Itself* (2014), and *The Book in the Renaissance* (2010). On the evening of November 8, 2016, he gave a talk at the Center entitled, "Martin Luther, the Reformation, and the Making of a Media Phenomenon." It attracted the largest crowd in the history of the CAS Lecture Series. The next day, he chatted with ASN.

ASN: *When did you become interested in history?*

AP: I would say I've always been a historian. If you scratch a British historian of my generation, you normally get either of two childhood influences: Ladybird Books or *Look and Learn*. *Look and Learn* was a weekly paper for young people with adventure stories but also various "improving" stories, and it had a strong historical bias. Ladybird Books were little two-shilling history books, mostly connected with the story of a hero or heroine of English history. I realize looking back that they were peddling a particular view of history: that individuals can shape events. I mean they were Oliver Cromwell, Florence Nightingale, Richard the Lionheart, Admiral Nelson. And I suppose that stuck as I went through school. I went to a school which put a large emphasis on leadership and personal responsibility. I then went on to Oxford from there, where you had the opportunity to have leadership positions of one sort or another. So I suppose if you ask me to characterize my approach to history, it's very much that end of the spectrum, the sense that people matter and people have the capacity to change events. Now I came into history during the postwar rejection of great men, for obvious reasons. This was the era of the Annales school, the idea that great movements of history wash over events and the individual cannot stand against the tide of history. But then, I think probably in the 1990s in the UK, the tide turned. Biography, which had been a much-despised part of historical

writing, suddenly became fashionable again and made its way from the general market back into the academic work. Since I've always been interested in people and agency in history, that was a good thing. I also must say that I was the sort of a kid who seemed to be allergic to science. Whenever I tried something like the experiment where you take a balloon, rub it on your woolen sweater, and stick it on the wall, it would never stick and it would always fall off. I was destined to be a historian.

ASN: *Therefore, it's no surprise that in your work on Luther and the history of books, as exemplified by your talk last night, you are once again examining the influence of one particular person.*

AP: Absolutely. Luther is a heroic figure, and I think there is nothing in his background, in his education, in his formation, or in his location to suggest why someone like him would decide to stand out against the authority of his church, to set himself against that authority. And then when it was clear that he was not only still alive, rather surprisingly, but that he was gaining followers, he somehow had the extraordinary personal qualities to run with it and to follow it where it led him. He had an extraordinary capacity for thinking on his feet, for seizing the moment, and like many people who have made an impact on history, a phenomenal capacity for work. I admire enormously the facility with which people like Luther, John Calvin, and many others could write and turn out, in Calvin's case certainly, 100,000 words of original writing a year in addition to all their other responsibilities. In Luther's case, he wrote rather fewer words because he wrote with such brevity, and I think that too is one of his remarkable characteristics: he could see the point of being short, very much against the grain of social practice in his time. So yes, I do admire them as originals, as individuals, and I think that is one of the enduring lessons of the past that we do owe through history a great deal to men and women of courage, who have the guts to stand up for what they believe in. Of course, a lot of people who do this turn out to be cranks and you don't necessarily want to admire everyone who stands outside the mainstream. But history owes a lot to people of that nature. When I started in history, the fashion was to write histories

of the Reformation in which Luther arrived on the scene halfway through the text as a sort of bit player, sort of carrying a tray of drinks. But that was the extreme end, I think, of a historical tendency that came on the scene and left. I would say, if I was to characterize myself, I would say I am pretty close to an extreme empiricist. I have very little interest in theory for its own sake, but I just think a historian is someone who follows their nose like a detective, and I think you pick up such skills or facilities as you need as you go along, whether it's languages or insights given by other disciplines. I've always been fairly cavalier about trading across disciplinary boundaries, whether it's history, theology, bibliography.

ASN: *I do think that one of the things the new social history brought us was a willingness for all disciplines to talk to one another, so historians could borrow new tools from other disciplines, master them, and bring them into their own histories.*

AP: I absolutely agree with that. I think we've learned a great deal as historians from social anthropology, for instance. I wish the boundaries between literary studies and history were more porous than they are. My wife has a PhD in English literature and when we talk about the same materials, I see that she has insights that are closed to me because she has a very deep knowledge of literature in a way that I don't. But the flip side of that is when disciplines try to define themselves through complexity. I think that's particularly true of young disciplines, the sort of subjects which haven't been around a long time, and this leads to a development that is very damaging to graduate students: the sense that such and such a form of work or such and such an idea is fashionable, and that you have to do that sort of work if you want to get a job. What we should want most of all is good history, that is history practiced with discernment, with an instinct for discovery, and with scrupulous care. What we don't want is second-rate scholarship surfing along on a movement which seems to be the fashion of the day. Whenever I write a book, I want it to be read in thirty years time. My worry about the cutting edge is that it blunts very quickly, and you are left with something which looks hopelessly dated, like wearing flared trousers or a flowered shirt.

ASN: *I agree. History is, or ought to be, a strong case built upon evidence but also a readable narrative.*

AP: And that's what I most owe to Oxford. As an undergraduate at Oxford, I had to write an awful lot, and I was taught by Hugh Trevor-Roper and also briefly by Simon Schama, two of the great storytellers of the historical profession. And they taught me that history at bottom is a story. It's not difficult to tell a story, but you have to have the confidence to write with simplicity. And I try and beat this into my own graduate students. If they've got something good to say, they don't have to write complex, dense sentences. I'm forever shortening sentences. One sentence, one idea. And once you stated your idea, no qualifications. There's a point for putting alternative points of view lower down the page, but not in that sentence.

ASN: *Let's talk about Luther for a little bit. What I pulled out of the talk is that the history of Luther and the history of printing are really inseparable, that his ideas were disseminated by the new industry of printing and that he was ideally suited for it because of his writing style, which could appeal to the public. In the beginning, you said, there was absolutely no guarantee that the new invention of moveable type was going to be a success.*

AP: When printing first came along, everyone wanted a piece of it. There was a technological fascination. It was rather like the dot-com boom of the 1990s, and a lot of money was going in without really considering in any pragmatic way where the money was coming back from. But that wasn't unusual. There were always princes, bishops, town magistrates who wanted trophy prestige projects of one sort or another. And for the moment, the printing press was that. But when they got bored and moved on to other things, once everyone had a printing press, it was no longer really an exclusive thing. Once they moved on, the printer was left holding the baby, trying to monetize this. So there was a sort of dot-com bust, as there also was in

the 1990s when people said, "Hold on, this is probably valued at about 100 times its real value in share price." I mean, a Gutenberg Bible cost about the price of three townhomes in downtown Manhattan! Once the emperor has no clothes, things go south very quickly.

ASN: *Could you mention a rough timeline?*

AP: What we're seeing is printing invented between 1440 and 1460. The Gutenberg Bible is exhibited in sheets at the Frankfurt Fair of 1454. The boom times go through the '70s and '80s. You can see the reorientation that I've described really occurring between about 1485 and 1520, when you get this stalling of development and the project has to be handed over to the pragmatists, people who can put in the investment capital necessary to sustain the industry. But the problem of big Latin books actually does not go away. If you look, even in the seventeenth century, you see massive stocks and unsold materials. There's no way you could make a profit, behaving in that sort of a way. So the salvation of the industry, and I think this is probably the major contribution my group at St Andrews has made to history, is that the salvation lay in doing cheap work, first for the state and the church, much of this was still in Latin, like indulgence certificates, and an increasing proportion was in the vernacular. The printer who survived in towns where there were three or four printers tended to be the person who was working for the state, who has the task of cranking out ordinances and proclamations for local authorities. And then Luther came along. And what the printers began to realize is that you cannot make money if you only print the sort of texts that were produced before printing was invented. There was a real contrast between the innovative nature of the technology—print—and the very conservative choices people are making about what to print. They were saying, "Why don't we just print what we know is popular from the manuscript age?" and it took a little time to realize that if everybody prints the same text, nobody makes money. There were just too many editions of these well-known texts in existence. Then Luther came along and they had a new form of literature in a very marketable size for people who haven't previously bought books. And this is where my book *Brand Luther* makes an important contribution. Everyone has known for hundreds of years that print was crucial to the Reformation. But what I've tried to demonstrate is that the Reformation was crucial to the printing industry. It's interesting to reverse the question in that way. Luther's works created a market among people who were not traditional buyers of books, and once people start buying books, people tend to go on buying books. I think on election day, it's probably perfectly appropriate to draw a comparison that a lot of voting is habit. I see this in Scotland, but once people break the habit, they're very likely to keep on doing what they've now had the courage to do once. I think you see that also in book buying. Once people have some of these books in the house, they're used to having books in the house, they need to start thinking about where they are going to keep them, they need to start thinking about whether they're going to throw them away or store them. And then suddenly you get printers saying, "Well, we've this new clientele. How are we going to satisfy it, once they've got the Luther books they want? What else should we put in their hands? Perhaps they'd like the catechism? Perhaps they'd like a Psalm book to take with them to church? Perhaps they'd like some recreational literature?" Until this point, recreational literature was very much an aristocratic text. By the seventeenth century, the texts which had been enjoyed at court in the fifteenth century were now available in cheap, small editions. The clientele was broadening. And you can show that that's crucial without getting away from the fact that religious reading was still the absolute core of this market. And that continues until the end of the seventeenth century. People talk about the Enlightenment, the increased secularization, but the truth is that people at this time were buying tons of religious books.

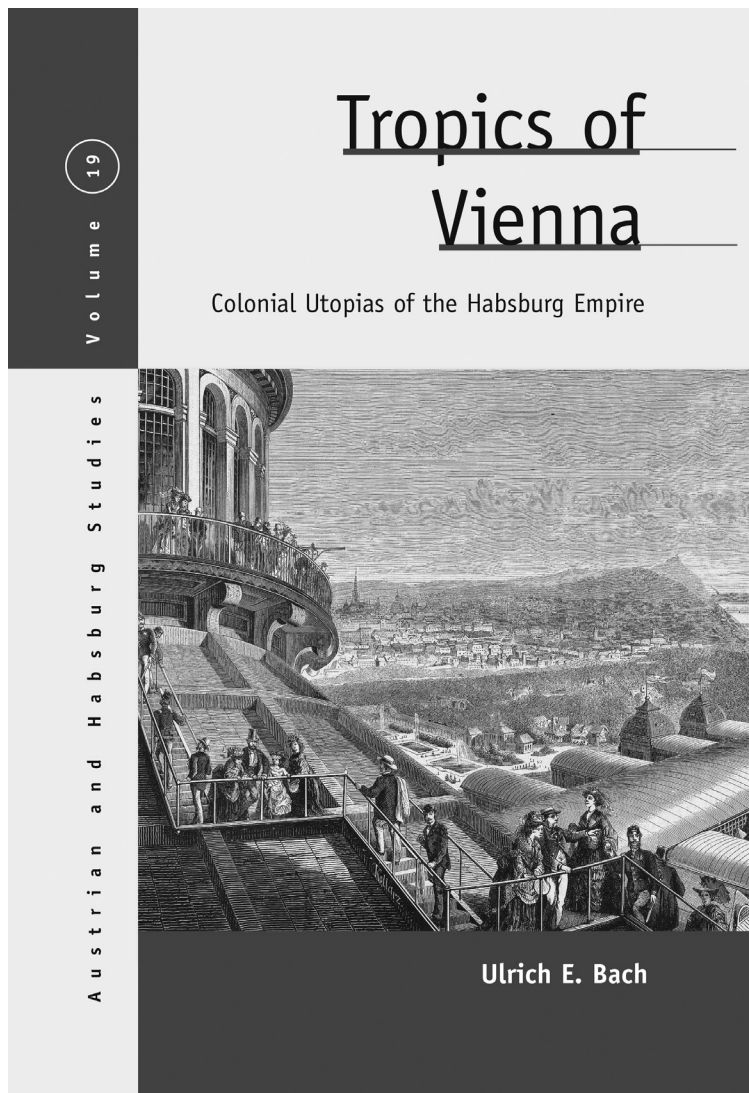
ASN: *At what point do publishers' catalogues really begin to include secular content—newspapers and that sort of thing?*

AP: The first newspaper is 1605, the beginning of the seventeenth century.

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NEW FROM CAS AND BERGHAWN BOOKS

Two monographs, volumes 19 and 20 in the series “Austrian and Habsburg History” made their debut in late 2016

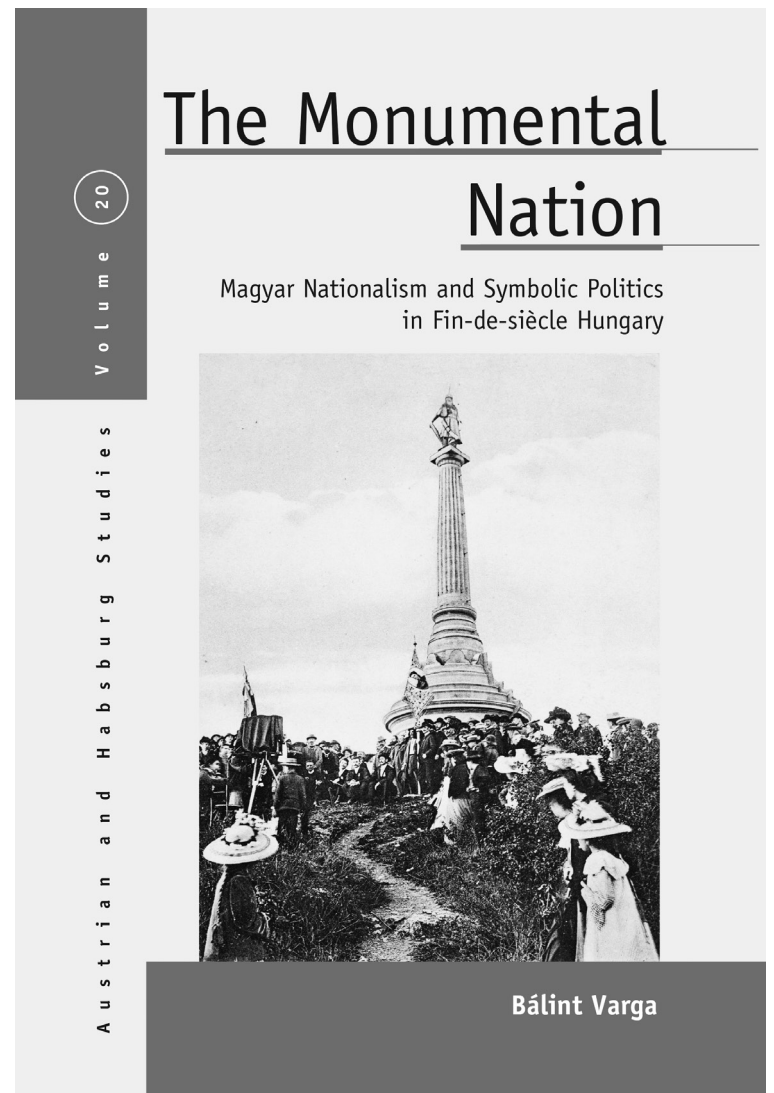


Tropics of Vienna Colonial Utopias of the Habsburg Empire

by Ulrich E. Bach

The Austrian Empire was not a colonial power in the sense that actors like 19th-century England and France were. It nevertheless oversaw a multinational federation where the capital of Vienna was unmistakably linked with its eastern periphery in a quasi-colonial arrangement that inevitably shaped the cultural and intellectual life of the Habsburg Empire. This was particularly evident in the era's colonial utopian writing, and *Tropics of Vienna* blends literary criticism, cultural theory, and historical analysis to illuminate this curious genre. By analyzing the works of Leopold von Sacher-Masoch, Theodor Herzl, Joseph Roth, and other representative Austrian writers, it reveals a shared longing for alternative social and spatial configurations beyond the concept of the “nation-state” prevalent at the time.

New York: Berghahn Books, 2016. 152 pp. Cloth, ISBN 978-1-78533-132-9, \$80 / £57



The Monumental Nation Magyar Nationalism and Symbolic Politics in Fin-de-siècle Hungary

by Bálint Varga

From the 1860s onward, Habsburg Hungary attempted a massive project of cultural assimilation to impose a unified national identity on its diverse populations. In one of the more quixotic episodes in this “Magyarization,” large monuments were erected near small towns commemorating the medieval conquest of the Carpathian Basin—supposedly, the moment when the Hungarian nation was born. This exactly researched study recounts the troubled history of this plan, which—far from cultivating national pride—provoked resistance and even hostility among provincial Hungarians. Author Bálint Varga thus reframes the narrative of nineteenth-century nationalism, demonstrating the complex relationship between local and national memories.

New York: Berghahn Books, 2016. 300 pp., illus., tables, map. Cloth, ISBN 978-1-78533-313-2, \$130 / £92

Available online at www.berghahnbooks.com or through your local bookseller

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Spring 2017

AUSTRIAN HISTORY

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Center for Austrian Studies, University of Minnesota

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Johanna Muckenhuber

*Stress,
welfare, &
personal
health*

University of Graz sociologist Johanna Muckenhuber was the Fulbright Visiting Professor for fall semester 2016. While she was here, she taught a class and gave a lecture at the Minnesota Population Center entitled “Working Conditions and Health: An International Comparison between 34 European Countries.” A week after the November 14 lecture, she visited the ASN office for a conversation.

interview & photo by Daniel Pinkerton

ASN: *Are you originally from Graz?*

JM: Yes, but I spent a year in Ecuador, pursued German Studies in Paris, and completed my PhD in Vienna. I returned to Graz after all that.

ASN: *At what point did you get interested in sociology?*

JM: I developed an interest in political and social questions quite early because I had many political discussions with my parents. As with other kids, I wanted to be a doctor. But I was very interested in Latin America. Che Guevara was my big hero, so I also had the plan to go to medical school, become a doctor, and save the world—as Che did. I entered medical school, but it turned out that I was mostly interested in medical psychology, medical sociology, and social medicine. I decided I should study what I was really interested in, and so I did one master’s in psychology and one in sociology, and I changed.

ASN: *You did not become the next Che Guevara.*

JM: No. *(laughs)*

ASN: *So I assume going to Ecuador for a period is connected with this?*

JM: Well it is, but I went when I was in high school, when I was sixteen, so I spent one year there with host families. When I went, I thought that all differences you see in society were just due to social class, but I came back and thought, well, no; it’s also about culture, cultural differences, and gender, so I think that year strengthened my interest in sociology.

ASN: *And when you went to Vienna to get your doctorate, who were your mentors? Who helped you to refine your interests?*

JM: I got lucky, because I received a grant from the Institute for Advanced Studies in Vienna. For three years, there was a group of eight students, and we could take courses and learn how to be scholars. In Austria back then, it was really very uncommon. Most PhD students were a bit more free floating. In addition to this grant, I am most grateful to Christian Fleck. He was my main PhD supervisor, and I learned so much from him, but it was also sometimes difficult because Christian Fleck has a very specific way of doing sociology. He is not quite quantitative, but he is also not the hardline empirical researcher. I really like his approach, but it took me some time to figure out that perhaps it’s easier if you first learn that really quantitative language and then add the qualitative material to your work. If you have a lot of knowledge about the two sides, you can produce better research.

ASN: *Yes, sociology and certain kinds of social history require a mastery of both the quantitative and qualitative. On a different topic, it seems that your work on the differences between social policy connected with health and actual health in the workplace is, in a sense, a continuation of your interest from when you were in medical school.*

JM: Yes, it is. And to me it seems very logical. I did not arrive here by a straight path—I meandered. After my PhD and my habilitation, I went to the medical school’s social medicine department. It was only after that, that I returned to sociology. I liked the social medicine department, but I really

love it in sociology. The members are sociological theory, but still I can deal with health issues. One thing I love about researching health issues is that although I'm a lefty, normally in sociology, you aren't supposed to say that's right, that's wrong. However, in health studies, you can always say it is good to bring down mortality and inequality in health. Nobody wants to have inequalities in health.

ASN: *Tell us more about the differences between social medicine in the medical school and sociology.*

JM: Well, in a way, in the social medicine department, it was more straightforward. When it came to publication, they were much more concerned about the impact of journals. Sometimes I had the impression the content of what you published wasn't as important as where you published and that you even published in the first place. Because of this, somewhere on the way to my habilitation, I really lost parts of my internal motivation. When I returned to sociology, I thought for sure they would want me to publish, but they were more interested in the content. They asked me questions such as, "How do you see this?" They challenged me, saying, "But from this theoretical point of view, you need to rethink it; take some time to rethink it and rework it before you send it out, because it should be as solid as it can be." I like this approach, because it's more about the science that I love. It's why I do this. Also, in the departments, I have to admit the students are different. In social medicine, I had medical school students, and I saw each of them once for one afternoon. I could do only so much with them—many of them hated social medicine, and were not interested in it. They wanted to fix bodies and not hear about social circumstances. In sociology, I teach statistics, and that's a bit like medical school—many of them hate statistics. But I also teach other stuff and I see them more often. I especially like our *Forschungspraktika* and *Forschungswerkstätten*, which last for two semesters. We do research projects together, and from time to time, I really get to know great students.

ASN: *It's an opportunity to both teach and mentor them.*

JM: Yes, and I really like this. Also, though I liked the people at the social medicine department, there are many more people in the sociology department, and I learned that I like big institutions, because you can have more exchanges with different people, and it's enriching.

ASN: *You're in the middle of a project now, and it was intriguing to see your presentation, because it was clear that you were in the process of sifting through a lot of data to see what it was telling you. For our readers who weren't there, take us through, what are the questions that you are asking?*

JM: I am doing an analysis of working conditions and personal health and a comparison between different European countries. What I have done so far is to use secondary data from the European Living and Working Conditions Survey. This tracks about a thousand people per country, and citizens of many different European countries are asked about working conditions. I split it up into three areas of comparison. First, physical working conditions: Do they have to lift heavy loads? Is it very hot where they work? Second, psychological working conditions: Do they have strong pressures from their supervisors? Do they have good relationships with other employees? Third, decision latitude: Do they have freedom of choice concerning when they take a break? Can they decide what the order of their tasks will be? According to theory, high psychological working demands and poor psychological working conditions are bad for your health and more decision latitude is good for your health. But I want to know if there is difference between European states.

ASN: *Between individual member states of the EU?*

JM: Yes and no. It is more useful to arrange the different European countries into groups. For example, one could arrange them by the Human Development Index, because it has quite a variety of categories. When I did this, I saw that the theory worked very well for highly developed countries but not so well for underdeveloped countries. Next, I grouped countries

according to the welfare state regimes. I have used the Esping-Andersen classifications. According to him, there are three types of welfare states: the liberal welfare state, like the UK and the United States; the conservative welfare state, which includes Austria and Germany; and then you have the Scandinavian countries, such as Sweden, Norway, and Finland. In the Scandinavian countries, people are not dependent on selling their labor force, so it's about de commodification. The conservative ones would be somewhere in the middle, and the liberal ones have the smallest amount of state welfare. And when he says "liberal," he means liberal in economic terms, not in political freedom, so that's a very important distinction. Medical sociologists generally believe that you should introduce two more welfare state regimes: the Eastern European, smaller, former Communist countries, and the southern European countries, including Spain, Greece, and Portugal. My first hypothesis was that in the Scandinavian countries, people should be the healthiest and take the least sick days, but it didn't work out like that. It seems as if Scandinavians take more sick days and also feel worse. I have to dig deeper into this.

ASN: *If people have high decision latitude, they have more freedom to say "I'm sick and I'm not going into work." Therefore, there would be less presenteeism, but not necessarily poorer personal health.*

JM: Yes, that was part of the result. Interestingly, they ask about 14 different health conditions, and we've built an index of how many health problems they have. We would expect that if they have the same number of health problems, they would take more sick days in Scandinavia. But they also have more health problems—or they report more health problems—but shouldn't they have fewer health problems if they have better working conditions? It's very complex. It might have to do something with mental health. In Scandinavian countries, winter is hard and dark. If a greater number of mental health problems increases the number of general health problems, this could mess up this index completely. I still don't know yet.

ASN: *There is also the age-old question of whether there are more mental health problems or whether there is less stigma about reporting it, with the result that more people are reporting problems.*

JM: That's true, and it's really important not to draw the wrong conclusions. Some policy makers might say, "We should cut people's benefits, because people are more sick when they have more welfare."

ASN: *Is this a place where qualitative evidence could help out quantitative evidence when reaching a conclusion?*

JM: For sure. It would be a perfect thing for the European Union's sponsored project to do qualitative interviews in all of the countries and to put the pieces together, and then you might be able to reach a better interpretation of the quantitative results. But I can't interview a thousand people. For my paper, I think I will go into the literature to see what the experts have written that might be helpful.

ASN: *The relationship between working conditions, welfare regimes, and personal health isn't easy to discover.*

JM: Yes, because the results are not that straightforward. (laughs) It would be simpler if everything turned out just the way we expected it to, but science rarely works that way. That's one of the problems but also one of the things I love about sociology: with many sociological questions at first you think "well, it's evident," but the deeper you dig the more interesting and complex it gets, and you see no, it's not evident at all.

ASN: *Research wouldn't be fun if every theory tested out perfectly.*

JM: True. And that is something qualitative researchers often tell quantitative ones: "Well, it's so boring what you are doing, so anyway you have a hypothesis and you test it and you always know in advance what will come out." I can tell you that's not true! (laughs) If you are doing international comparative research, you often don't have any idea what will come out.

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SYMPOSIUM HONORS COHEN



The Center for Austrian studies held a symposium September 29-30 upon the occasion of Professor Gary Cohen's retirement from the University of Minnesota history faculty. Entitled "State and Society in Late Imperial Austria," its participants were drawn from all over the nation and Italy. Pieter Judson delivered the 2016 Kann Memorial Lecture as a keynote address (see interview, p. 22).

Participants presented works-in-progress concerning all aspects of the Habsburg Empire from roughly 1850-1914. In addition, every participant spoke about the enduring impact of Cohen's scholarship, and many spoke about his personal influence as a friend and mentor.

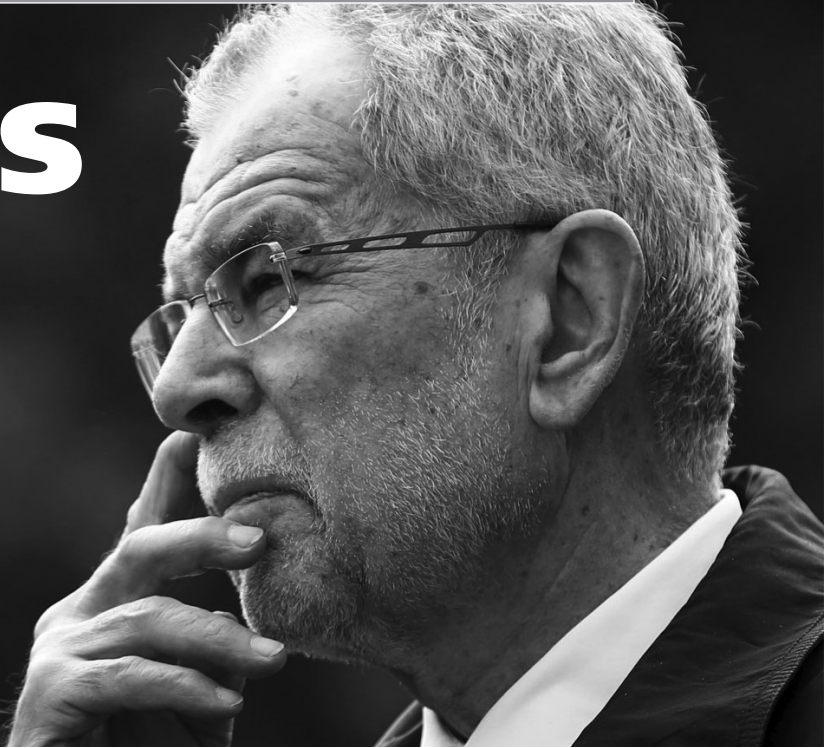


Upper left, Gary Cohen. Upper right, Tara Zahra. Above, conference participants, left to right: Howard Louthan (director, CAS), Maura Hametz (Old Dominion), Gary Cohen, Marsha Rozenblit (University of Maryland), Daniel Unowsky (University of Memphis), John Boyer (University of Chicago), Tara Zahra (University of Chicago), John Deak (Notre Dame), Ke-Chin Hsia (University of Chicago), and Pieter Judson (European University Institute, Florence). Left, College of Liberal Arts Dean John Coleman.

Photos: Daniel Pinkerton.

AUSTRIA'S GREEN VICTORY

Bellwether or anomaly?



by Steven Beller

In the rerun of the second round of the election for Austrian federal president on December 4, 2016, the former leader of the Green Party, now running as an independent candidate, Alexander Van der Bellen, defeated the candidate of the Freedom Party (FPÖ), Norbert Hofer, 53.8% to 46.2%, a healthy margin of almost 8%, or nearly 350,000 votes (out of a total number of just under 4.6 million votes cast). Thus ended one of the stranger sagas in the history of Austrian democracy. From the initial, first round, when the candidates of the two parties in the governing coalition of Social Democrats (SPÖ) and Conservatives (ÖVP), came fourth and fifth, and the far-right-wing populist Hofer won easily with 35%, to the second round, when Van der Bellen squeaked home with 31,000 votes, only for the election to be annulled on technicalities, reset for September, and then postponed until December 4 because of faulty glue, this was a very peculiar election.

That the election was eventually won by Van der Bellen was a surprise to many observers. Given the (for liberals and progressives) horrendous sequence of election results this year—the victory of the strongman Rodrigo Duterte in the Philippines in May, the victory for Brexit in June, and Donald Trump's shocking victory on November 8 in the USA—the conventional wisdom had come to assume (or fear) that Hofer, a member of the far-right Freedom Party, would win and continue the electoral assault on liberal, internationalist democracy. That is the only way to explain the fact that headlines on the BBC and most other sites were all about the fact that Hofer, the far-right candidate, had lost, with pictures of Hofer looking glum. Initially, very few sites showed a happy Van der Bellen, even though the election of a former leader of the leftist Greens as head of state was also quite newsworthy. So Austria has surprised us all. She was the first state in the European Union to allow the far right into government, in 2000; now she is the first state to *buck* the trend to the nationalist and populist far right.

Even more surprising, and encouraging, was the margin of Van der Bellen's victory. He not only won, he won by such a significant margin that Austrians can now see themselves as clearly rejecting the politics of the exclusionary, authoritarian, illiberal, nationalist, and demagogic politics that has come to seem so unstoppable: Putin's Russia, the reactionary national-

ists in Poland, the self-proclaimed illiberal democrats in Hungary, and the farrago of Nigel Farage and UKIP (the United Kingdom Independence Party), to name but the most egregious (so far). True, just over 46% of Austrian voters opted for a member of the party formed by ex-Nazis as their head of state, but that is better than a majority doing so. Moreover, Van der Bellen's victory has led some commentators, such as Robert Menasse, to see this as the highpoint of the Freedom Party's success, its decline to be confirmed in the next national elections. Whether wishful thinking or not, the decisiveness of the December 4 elections result does give cause for hope.

So, what accounts for this significant increase in support for Van der Bellen between May and December?

Part of the reason is the very success of nationalist, right-wing politics in the interim, and the consequences, as perceived in the European, and particularly Austrian media. Brexit showed that a protest vote could actually have (bad) consequences. While the British tabloid press has done its best to frame Brexit as a positive reclaiming of national freedom, the obvious economic and political problems it has caused have reminded European commentators of the merits of the European Union, and left many critics of the EU confronted with the drawbacks of leaving it. Hofer himself began almost immediately after the Brexit vote to backtrack on his previously strongly anti-EU stance. Van der Bellen's pro-EU position and generally inclusive, internationalist attitude also appeared more attractive, now that the possibility of losing all the real benefits of EU membership was brought into focus by a country actually voting to do so. The election of Trump similarly made Austrians think twice before going along with Vladimir Putin's choice of their populist far right candidate. Hofer was ostensibly a more respectable person than Trump, more guarded in his rhetoric, and without the obvious misogyny of the US president, but to be seen as Austria's Trump was not an advantage, so universally derided had Trump been by all sides in Austrian public opinion.

Added to this backlash from nationalist and populist success elsewhere was the effectiveness of the supporters of Van der Bellen in rallying their side at a time when, as outlined above, the tide seemed to be still going in the nationalist, right-wing direction. As Hans Rauscher put it in a recent column in *Der Standard*, it was not "the system" that defeated the far right's candidate, but rather the whole of Austrian civil society, whether politi-

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ERASING THE NAZI PAST?

Austria and its struggle over Hitler's birth house



by Gerald Steinacher and Joshua Bivins

In October of 2016, the worldwide media reported that the Austrian government planned to demolish Hitler's birth house in Braunau am Inn. The Austrian Interior Minister announced that the decision was made to prevent the location from becoming a shrine for neo-Nazi gatherings. This announcement was only one milestone in a much larger debate about how to deal with the material legacies—in this case in stone and mortar—of a painful and dark past.

The controversy of what to do with the building is somewhat surprising, given that the house has very little to do with Hitler's family or the Nazi regime's history. Hitler's parents lived in Braunau, a small town on the German-Austrian border, for a few years while his father served as a customs official there. On April 20, 1889, the Hitler family's son was born in an apartment in an 18th-century historic building, which housed an inn on the ground floor. A few months later the Hitler family moved to another rental property in town. As the Austrian-Israeli historian Doron Rabinovici stated, a baby was born there, not the "Führer."

Even during the Third Reich the house played no prominent role in the Führer cult. Hitler was more interested in hushing up many aspects of his early life rather than spotlighting them. After the annexation of Austria in 1938, the Nazis bought his birth house and used it as a small public library. Soon after the war, the new Republic of Austria confiscated former Nazi Germany's property in its territory, including the house in Braunau. Later, the original owners bought the house back. In the 1970s, the Austrian government started to rent the house to control its use and its most recent tenant was a charity for the mentally disabled. Since 2011, the house has been empty and the aging owner has refused to make the renovations necessary to keep it in use.

In December of 2016, the Austrian parliament decided to expropriate the house with the intent of using it as a home for the handicapped. This news was not received well by some, particularly local social workers. They

had no interest in being used as "a blanket to be thrown over the controversies," they stated. In any case, it is doubtful that the neo-Nazis would not be attracted to the new building. The location of Hitler's birth remains the same, a fact that cannot be undone. Nazi worshippers, but even more so regular tourists, are visiting and will continue to visit Hitler-related sights—a fact that has led to increased annoyance for the local population, as the 2012 removal of the tombstone of Hitler's parents in the Catholic cemetery of Leonding shows.

It might be a very Austrian solution to demolish and cover up the past. After 1945, most Austrians never openly confronted the crimes of the Nazi past and their own involvement in it. The official Austria, with the blessing of most of the world, depicted itself in the one-sided narrative of the "first victim" of Hitler's aggression. The Alpine Republic fully embraced the *Sound of Music* version of its recent history. All responsibility was deferred to Germany. It was not until the late 1980s that things began to change as a younger generation started to examine the country's Nazi past critically. In 1991, the Social Democratic chancellor Franz Vranitzky apologized to Holocaust survivors and their descendants in the name of the Austrian nation.

Removing or destroying the artifacts of the past is not a solution, because it cannot undo what happened. Even some of the Austrian government's own advising historians made this clear and stated publicly, "The demolition of the building comes close to denying Austria's history during the Nazi years." But what can be done? Similar issues exist in other European countries. What to do with monuments glorifying Italy's longtime dictator Benito Mussolini or the Spanish Fascist leader Francisco Franco? There are no easy solutions for these and other situations, but some very concrete plans and models for Braunau are already on the table.

One idea about what to do with Hitler's birth house was put forward by the Austrian historian Andreas Maislinger. He suggested turning the house into the "House of Responsibility." As such, it would be a place for young people to study the past and research ways to make the world better

by working on social justice projects. People and organizations worldwide would be invited to support the project, including the Anti-Defamation League and the Auschwitz Jewish Center. As the current controversy shows, there is still resistance to this idea from many who feel that it is better to simply forget about the house.

Converting the Hitler house into an educational and research center is a viable option as can be seen by the successful conversion of two other sites associated with the Nazi Regime—the Wannsee Conference House and the Nuremberg Rally Grounds. The Wannsee House was the site of the Wannsee Conference, where prominent members of the Nazi Party and the SS discussed implementation of the systematic mass murder of Europe's Jews. At the end of the war, this part of the house's history was largely forgotten.

Following the war, the Wannsee House was used in many different capacities, including a college for the social democratic party and a youth hostel. In 1965 historian Joseph Wulf uncovered the house's past and started a campaign for the house to become a library and research center. The Berlin Senate, following the prevalent view of the time that there should be no Holocaust Memorials, rejected the idea. It was not till 1986 that the mayor of Berlin agreed that a memorial site should be located at the Wannsee House. Nowadays the location houses a museum and research center, and visitors can learn firsthand about the history of the house and its sinister connection with the Holocaust (Lehrer, *Wannsee House and the Holocaust*, 132).

The Nazi Party rally grounds in Nuremberg are another controversial site. Nuremberg is a city which has become associated with Nazism in many ways. The Nazis built many massive structures designed to portray their vision of a thousand-year Reich. However, after the war many of these buildings, including the Zeppelin Building and the Congress Hall,

began to fall into disrepair. The city council in Nuremberg and the Bavarian state government were ambivalent about the buildings, but in the 1970s the Bavarian government passed a law to protect them. As anthropologist Sharon MacDonald contends, "The very fact of designating the buildings as heritage, however, signaled a new consciousness of them as historically significant and as part of the historical record even though this was a record that many in Germany would have preferred to forget." (Macdonald, "Undesirable Heritage," 18.) After some debate the Bavarian state parliament finally decided to use the sites for educational purposes and in 2001 a documentation center was added.

Both the Wannsee Conference House and the Nazi Party Rally Grounds at Nuremberg are German examples of dealing with "Fascist Material Culture." But Austria is different in many ways. There, facing the horrors and legacies of the Nazi past is a more recent development. The harsh controversies in the late 1980s, which reached their peak during the candidacy of Kurt Waldheim for Austrian president, are now only a distant memory for most. Since then a certain normalization has taken place, where the mainstream society is not denying the Nazi past anymore, but mostly uninterested in dealing with it. This is likely not to change anytime soon regardless of what Austria decides to do with Hitler's birth house.

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Austrian Elections *from page 13*

cians from the main parties, writers, celebrities, major players in Austrian industry, such as Hans Peter Haselsteiner, who financed his own publicity campaign for Europe and against Hofer, or independent groups such as "es bleibt dabei" who rallied members of the public any way they knew how to campaign and then vote for Van der Bellen. [<http://derstandard.at/2000049449011/Das-System-Die-Zivilgesellschaft>] This does raise the question of what the 46% of the electorate who voted for Hofer represented: the *uncivil* society in Austria? Given, however, that people who see themselves as members of a civil society believe in democratic procedures, openness and freedom of debate, and are anti-authoritarian, this description of the supporters of Van der Bellen as Austria's (self-chosen) civil society seems valid to me.

There was, furthermore, the clever move by Van der Bellen's camp to wrap their candidate in the Austrian flag (almost literally). By sending him out to the countryside, by getting representatives of "small town" Austria to express support for him, to stress his Austrian *patriotism*, in contrast to the exclusivist, paranoia-inducing *nationalism* of his opponent, the Van der Bellen campaign managed to at least diminish Hofer's significant edge in this sector of the populace in the first second round election. The revelation that Hofer was a member of a dueling *Burschenschaft* which had retained its pan-German (and hence anti-Austrian) tradition (from back in the day when being "national" in Austria meant being *German* nationalist) probably helped Van der Bellen, too. He, in contrast, could quite confidently proclaim it as within a proud Austrian tradition to be pro-European and in favor of multi-national co-operation, because that is indeed part of the larger Austrian history of the Habsburg Monarchy, with which the Freedom Party, as heirs to the German nationalist and National Socialist legacies, have always had problems.

This move to attract *just enough* of the rural and "patriotic" vote to add to the more liberal and internationalist base in the more urban parts of Austria proved a brilliant and decisive move, for, given that Austria's presidential election is decided by the straightforward tallying of the nationwide

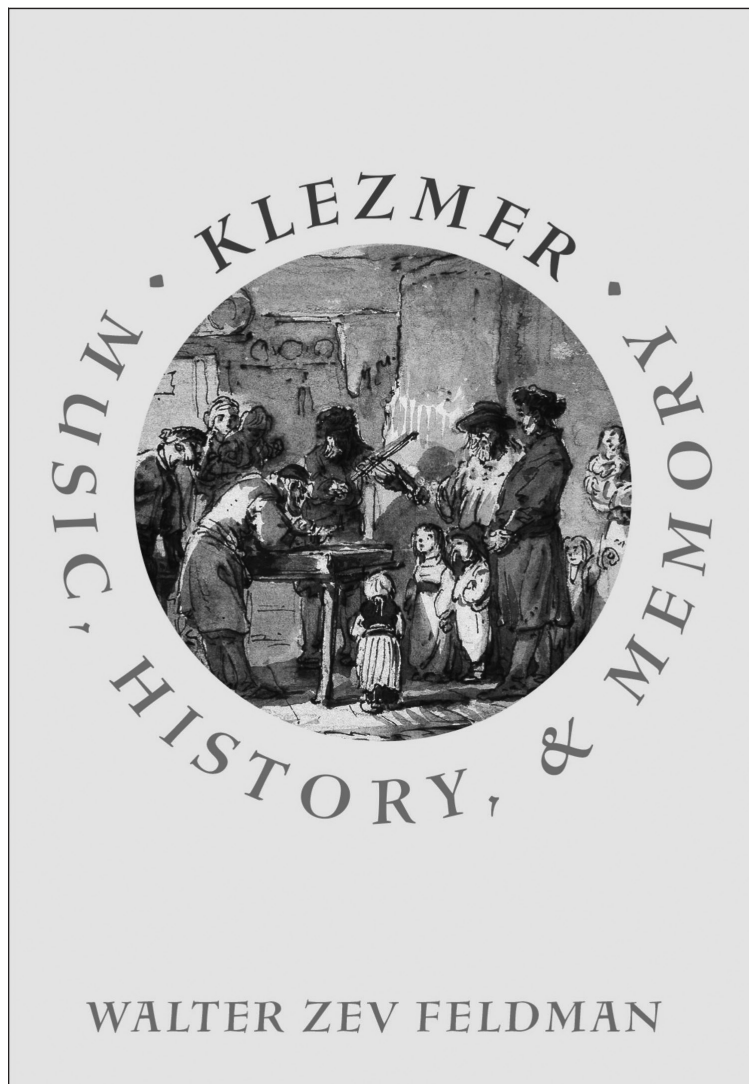


popular vote, with no electoral college to get in the way, all that was needed was to increase one's presence in the sector previously dominated by one's opponent. Hillary Clinton tried to do the same in Arizona, North Carolina, Georgia, and Texas, and she did much better than Obama in the latter. But she did not win any of those states, so she lost to Trump. Had rules analogous to those of the Austrian presidential election applied in the US, Clinton—the winner of the popular vote by 2.8 million (more votes than Van der Bellen received in total)—would now be president.

Let us hope Van der Bellen's victory is a sign of green shoots for liberal democracy that are not desiccated by the nationalist climate change that the quirk in America's constitutional arrangements has encouraged. Italy's vote against constitutional reform came the same day as Van der Bellen's victory, and that was not a positive sign. Therefore, the jury is still out as to whether Austria is a bellwether for what is to come or an exception. Let us hope for once it is the former.

Steven Beller is a historian. He lives in Washington, DC. ❖

Exploring the world of the klezmerim



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

This book attempts to fill central voids in the history of klezmer, or Jewish wedding music, from 1750 to 1950. We have long lacked an academic history of klezmer's social function, in great part due to the destruction of its East European Jewish environment during the Holocaust and the relative inaccessibility of the sound and ethnographic studies of klezmer that still exist, for the most part in Russia and Ukraine (367). Feldman's text also attempts to sketch out a comparative musicological analysis of different klezmer genres, and to situate them in their geographical context.

Throughout, Feldman makes the somewhat obvious argument that klezmer is a fusion music. What it did not join, it spanned: klezmer style differentiated in the northern region of Belarus, Lithuania, and northern Poland versus its southern variant in Ukraine, Galicia, and Moldova. It moved between the liturgical and the secular, the Jewish and Christian worlds, not to mention its ability to leap class status as well, from the *shtetl* peasantry to non-Jewish aristocracy. And yet it remained uniquely Jewish.

The first half of the book addresses the professional world of the *klezmerim*, or players of klezmer. Most of the section details klezmer's roots in sixteenth-century Prague, its development in the Polish Commonwealth,

and its modernized form in the Russian Empire and Ottoman and later Romanian/Russian Moldova. Feldman notes the evolution of the klezmer ensemble over this same period, beginning with first and second violin, cimbalom, and bass, later replaced by string and brass instruments until its modern formation of clarinet, trumpet and/or saxophone, and other instruments. An online chapter, "Regional Centers of the Klezmerim," sets out geographical differences among klezmer players in Vilna, in the *shtetlach* of Volhynia and Podolia, and in Galician and Moldovan towns. The reader is left unsure as to why this seemingly central information would not be included in the text. Meanwhile, some chapters included in the text would seem to be better placed online or in the appendix, such as Chapter Four, which studies late Tsarist and early Soviet historiography and musicology of klezmer, and Chapter Six, something of an ethnographic field study on the centrality of East European Jewish dance to the klezmer form.

The book's much stronger second half discusses the genres and repertoires of klezmer, highlighting its significance as dance music and its structural relationship to dance and gesture. The two central klezmer repertoires intended for Jewish audiences expanded well beyond dance, Feldman recounts, and did not draw on local musical influences in the Jewish Pale of Settlement, where klezmer developed. They lacked much input from Yiddish or Hasidic song. Rather, klezmer music played for local Jewish audiences emerged from "pre-modern pan-European dance music," Renaissance and Baroque dance music from Western Europe (as detailed in Chapter 10), Askenazi liturgical melody, Greco-Turkish music, and Moldavian instrumental music. Feldman suggests this indicates a "high degree of music differentiation from the immediate environment" and a "shared cultural consensus among East European Jews" (14-15). No other Jewish community, Feldman notes, created a "distinctive instrumental repertoire with its own system of genres and performance practices" (367).

This section of the book sets out a classification scheme and musicological analyses of structure within klezmer dance and non-dance song forms, from the *dobriden* (beginning of the wedding day) to the *gas nign* (song at the wedding's end) as well as music played at the wedding table (*tsum tish*). Chapters 11 through 14 set out klezmer dances like the *sher*, a contra-style dance akin to the quadrille; the circle dance called a *redl*, *hopke*, or *freylekhs*; the *skotshne*, a "leaping rhythmic klezmer melody" for virtuosic playing and attentive listening, not for dancing (300); the *khosidl*, a slower, more contemplative dance form intended for elders; and the *bulgar*, the song form which became the embodiment of klezmer itself in the American diaspora. An online chapter depicts Germanic folk dances like the *shuster*, *shtok*, and *patsh tants*, only the last of which entered the klezmer repertoire.

A marvelous, engaging book could be written about klezmer, given the inherent complexity, fascination, joy, and tragedy its subject encompasses. That marvelous book is not this one. Feldman's text addresses important voids in the field, and will be regarded as a valuable reference volume. But its prose style is far too idiosyncratic to be of use to anyone but devoted graduate students or research libraries. Feldman's book reads more like a dissertation than a standard historical or musicological monograph. Its organization can be hard to follow. Its first section in particular suffers from an overuse of jargon, long exegeses on or excerpts from scholarly literature, chatty footnotes, and discourses on Feldman's family history of *klezmerim* (klezmer players). All this and more renders this important text inaccessible, at times even self-indulgent.

Andrea Orzoff
History

New Mexico State University

1,000 YEARS OF “FAILURE”

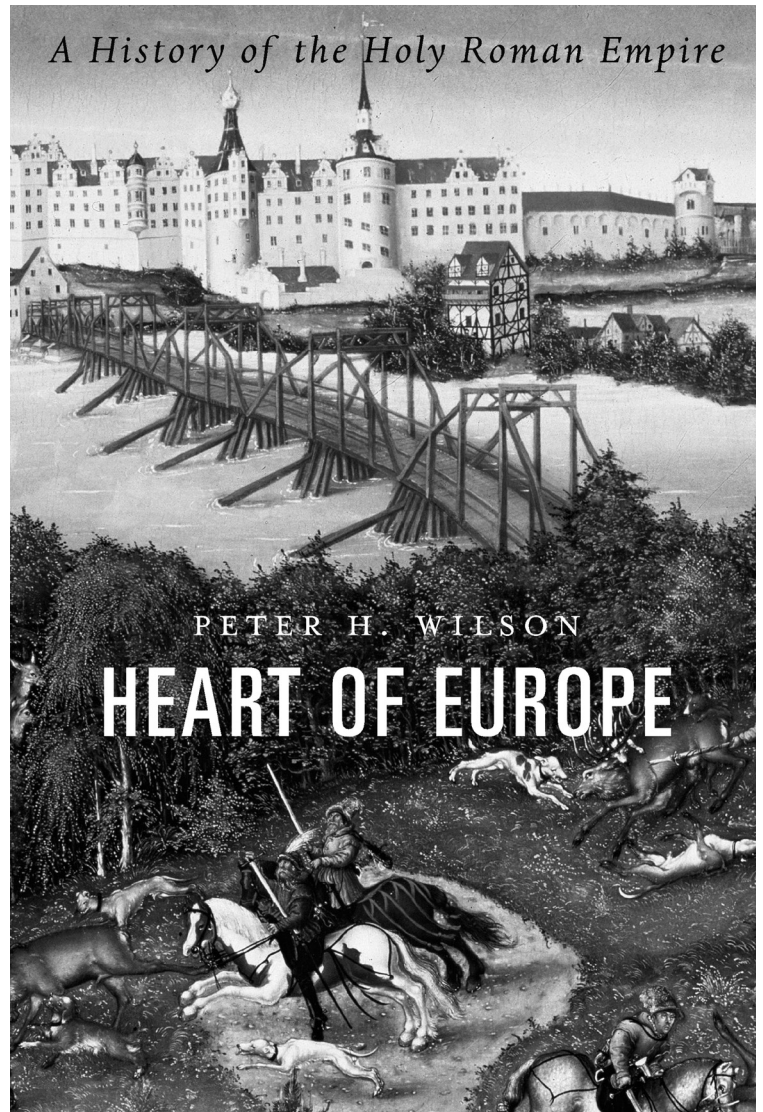
Peter H. Wilson. *Heart of Europe: A History of the Holy Roman Empire*. Cambridge, MA: Belknap, 2016. 1,008 pp., illus., maps. Cloth, ISBN 978-0-67405-809-5, €36 / \$39.95

Some two hundred years after its demise, the Holy Roman Empire is once again back in academic vogue, with this present work joining a raft of volumes on the Empire that have appeared in the last decade. Any historian willing to undertake a book on the Empire’s history, however, is faced with the problem of its enormous longevity—from Charlemagne’s crowning in 800 AD to its dissolution in 1806—as well as its vast size and fluid borders, which shifted over time to include not just a German core, but also numerous other territories encompassing a variety of ethnicities, languages, and cultures. Rather than try to portray such a complex history through the usual chronological structure, in this volume Wilson tackles it thematically. This, he argues, allows him “to stress instead the multiple paths, detours and dead ends of the Empire’s development, and to give the reader a clear sense of what it was, how it worked, why it mattered, and its legacy for today” (5).

In pursuit of this goal, Wilson divides his volume into four sections, each of which is further subdivided into numerous additional thematic sections and most of which follow a rough internal chronological structure. Part I, “Ideal,” addresses the Empire’s legitimization and identity as holy, Roman, and Christian, and includes information on the Empire’s founding and the shifting relationship between Church and state. Part II, “Belonging,” looks further at the issue of identity, this time focusing on how the Empire brought together and balanced its many different peoples and lands. Part III, “Governance,” addresses the Empire’s political structure and patterns of governance, including historical shifts such as the late 15th- and early 16th-century imperial reform. Finally, Part IV, “Society,” takes more of a social history approach to the Empire, but focuses in particular on the interrelationship between the Empire’s political structures and its social-economic framework.

Threaded throughout this extraordinarily detailed and interesting work, and indeed, serving as something of a central organizing principle, is Wilson’s decisive rejection of the older view of the Empire as nothing but a limping political failure, hopelessly divided, unable to complete the inevitable march toward centralized state-building—a cautionary tale of inefficiency, disorganization, and dysfunction. This, he argues, was the farthest thing from the truth, for even if at times it was lumbering, inefficient, and fractious, the Empire was also dynamic, resilient, and eminently functional—collecting taxes, ensuring justice, mounting military defenses, and encouraging such things as a vibrant religious and court culture. Thus, while he describes some of the serious flaws inherent in the imperial structure and traces many instances of internal conflict, chaos, and dissent, he downplays their significance, stressing that one should note instead that in the face of such issues, the Empire not only survived, but flourished.

To explain such longevity and success, Wilson points to both the flexibility of imperial institutions and the Empire’s continued reliance on consensus-building and cooperation. This, he argues, provided it with a mode of political development that was different from but as equally effective as the pattern of centralized command and control adopted by other European monarchies. Over time, moreover, the changes made to imperial institutions further improved the Empire by strengthening and institutionalizing this emphasis on consensus and ensuring the decentralized “complementary distribution of responsibilities between imperial structures and princely and civic territories” (11). The Empire’s diversity and decentralization were not hindrances, but key aspects in preserving balance and allowing smooth functioning, for “communities and groups formed their own particular identities through securing a legally recognized autonomous position within the wider imperial framework” (235). In other words, it was in the continued interest of each socio-economic or political body within the Empire to pre-



serve the Empire as a whole, since it was through the Empire and its “multilayered political structure” that their own special liberties and privileges were preserved and legitimized (243). Thus, he argues, it was this same “attachment to corporate identities and rights [that] helps explain why the Empire endured despite internal tensions and stark inequalities in life changes” (13).

It seems at times as if Wilson bends over backward to find the interpretation most flattering to and supportive of the Empire, attacking at every point the criticisms that have been levied against it over the centuries. He is not alone in such an argument, as this work fits within the positive framework of interpretation that has become increasingly common among scholars since the 1980s. But while this volume may have a flavor of apologia, Wilson’s larger point is entirely valid: no empire that lasts over a thousand years, however flawed it may be, can be termed a failed state. Furthermore, given the recent resurgence of hyper-nationalism and backlash against multiculturalism in the US and Europe, it is especially significant to note Wilson’s well-argued assertion that the multinational and multicultural nature of the Empire was often the source of its strength, durability, and popularity. The fact that the “Empire never demanded the absolute, exclusive loyalty expected by later nationalists,” he argues, “allowed heterogeneous communities to coexist, each identifying its own distinctiveness as safeguarded by belonging to a common home” (7). Wilson does not shy away from the implications of this to the modern world, directly tackling the question of

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A superb history of war & governance

BALKAN WARS



HABSBURG CROATIA, OTTOMAN BOSNIA,
AND VENETIAN DALMATIA, 1499–1617



James D. Tracy

James D. Tracy, *Balkan Wars: Habsburg Croatia, Ottoman Bosnia and Venetian Dalmatia, 1499-1617*. Lanham, MD: Rowman & Littlefield, 2016. 456 pp., maps. ISBN: 978-1-4422-1358-6, \$85 / £54.95

James D. Tracy needs no introduction to the readers of *Austrian Studies Newsmagazine*. As founding director of the Center for Early Modern History and managing editor of the fledgling *Journal of Early Modern History* at the University of Minnesota, his influence on the direction of the field has been significant. The two edited volumes on merchant empires in the early 1990s, his works on the Habsburgs, Erasmus, Charles V and the Reformation, and latterly on the Dutch Republic, represent a lifetime of meticulous scholarly dedication to the comparative history of early modern Europe.

Celebrating its 20th anniversary in 2016, *JEMH* editor Simon Ditchfield commissioned three articles on the work of the journal, one of which notes that *JEMH* continues to be one of the most globally inclusive of contemporary publications on early modern history (Luke Clossey, "The Geographies and Methodologies of

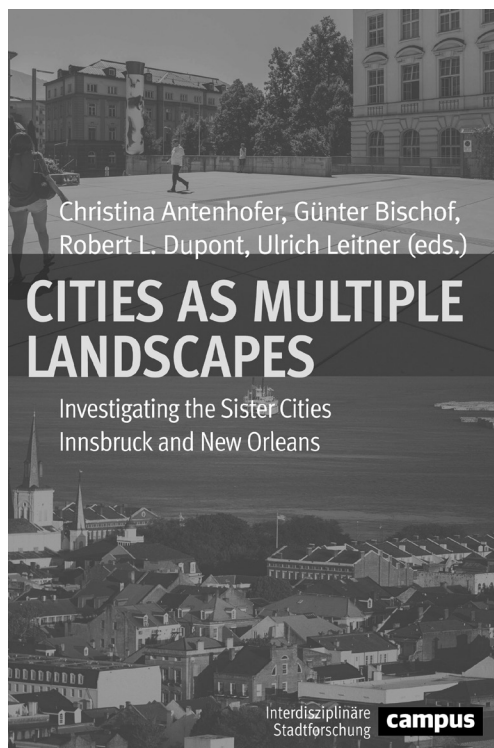
Religion in the *Journal of Early Modern History*"). While celebrating the achievements of *JEMH* and its community of contributors, Giuseppe Marcocci argues for the need to "retrieve the wide connectivity of states and empires" to avoid overemphasizing exceptionality on the one hand or producing abstract comparison around "convergences and differences" on the other. Sometimes, he concludes, "the most interesting global history is written by focusing on fragments" ("Too Much to Rule: States and Empires across the Early Modern World").

While that may not have been Tracy's intent in writing *Balkan Wars*, it is his greatest contribution: to assemble an extraordinary array of information on a military frontier 600 miles long running from the Adriatic through Croatia and Hungary as far as Ukraine (1). This is the story of the Habsburg Province of Croatia, the Ottoman Province of Bosnia, and Venetian Province of Dalmatia in their common experience of war from 1527-1618. Despite their connection to three different centers of decision making in Istanbul, Venice, and Vienna, the three kindred provinces had a common history, and shared languages, social orders and economies (4-5). As Tracy readily admits, the story that unfolds in *Balkan Wars* is largely a political and military history, adding that he wished to focus on "local ramifications of efforts by two very different European Christian states to contain the seemingly irresistible impetus of Ottoman power, advancing from Bosnia" (6). He chose this approach because of his concern over the recent neglect of warfare in Habsburg-Ottoman studies in general. He focuses on the ninety year period because of an important change of fortunes: the continued eclipse of Venice, the further consolidation of Habsburg Vienna after the 1555 Peace of Augsburg (coincidentally the year of the Treaty of Amasya between Shah Tahmasp and Suleyman), and the Ottoman financial and leadership crises after the death of Sultan Suleyman in 1566. By 1606, the Habsburgs achieved a position of parity with the Ottomans, and Bosnia became a major trading conduit for Venice (6-7).

The work then unfolds chronologically, in six chapters and a conclusion, to pause on particular moments of confrontation. In truth, the narrative is more than a bit difficult to follow, in spite of Tracy's lucid prose and admirable ambition for us to know every twist and turn of palace plots in the three distinct styles of governance. However, the reader is ably served by glossaries of names and places as well as nine maps, a superb bibliography, and an index. Otherwise it would be rather like reading a version of the *Game of Thrones* without the hyperbole. Using chapter three ("Diplomacy and *Kleinkrieg* 1542-1556") as an example, Tracy begins with the state of play in Istanbul and Vienna, opening with the consolidation of Ottoman control over Buda and establishment of a garrison of two thousand Janissaries. Both Suleyman and Charles V had other preoccupations, in Iran and France, respectively, and engaged in lengthy negotiations, avoiding major, massive, and costly campaigns. But the focus here is on Archduke Ferdinand, his aspirations in Hungary, and Ulama Beg, *Sancakbeg* of Bosnia (1541-1546) and Požega (1550-1554). Aware of the problem of *in media res*, here is a sample: "Seeing mobilization on the Sava, Zrinski and Szeckel expected the enemy to head upstream toward Zagreb and made their preparations. Instead, the Ottomans stuck north toward Virovitica, whose surrender they forced after a monthlong siege. Ulama Beg then pulled back from the Drava because of a raid down the Sava by the younger Petar Erdödy that resulted in a brief reoccupation

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HOT *off the* PRESSES



Christina Antenhofer, Günter Bischof, Robert L. Dupont, Ulrich Leitner, eds. *Cities as Multiple Landscapes. Investigating the Sister Cities Innsbruck and New Orleans*. Frankfurt: Campus Verlag, 2016. 529 pp., illus. Paper, ISBN: 978-3-59350-647-0, \$49.95

Scott Spector. *Violent Sensations: Sex, Crime, and Utopia in Vienna and Berlin, 1860-1914*. Chicago: U. Chicago Press, 2016. 296 pp. Cloth, ISBN: 978-0-22619-664-0, \$75; Paper, ISBN: 978-0-22619-678-7, \$25

Florin Abraham. *Romania since the Second World War: A Political, Social and Economic History*. New York: Bloomsbury, 2016. 360 pp. Cloth, ISBN: 978-1-47253-218-3, \$122; Paper, ISBN: 978-1-47253-418-7, \$39.95

Christopher A. Hartwell. *Two Roads Diverge: The Transition Experience of Poland and Ukraine*. New York: Cambridge, 2016. 528 pp., illus., tables. Paper, ISBN: 978-1-10753-098-0, \$39.99

Katrin Keller, Petr Mat'á, and Martin Scheutz, eds. *Adel und Religion in der frühneuzeitlichen Habsburgermonarchie: Annäherung an ein gesamtösterreichisches Thema*. Vienna: Böhlau, 2017. 388 pp. Cloth, ISBN: 978-3-205-20390-2, € 60

Johannes Feichtinger and Heidemarie Uhl, eds. *Habsburg neu denken: Vielfalt und Ambivalenz in Zentraleuropa, 30 kulturwissenschaftliche Stichworte*. Vienna: Böhlau, 2016. 261 pp. Cloth, ISBN: 978-3-205-20306-3, € 29.99

Moshe Zuckermann. *Freud und das Politische. Psychoanalyse, Emanzipation und Israel*. Vienna: Promedia, 2016. 224 pp. Paper, ISBN: 978-3-85371-411-9, €19,90

Devin E. Naar. *Jewish Salonica: between the Ottoman Empire and Modern Greece*. Stanford, CA: Stanford U. Press, 2016. 400 pp., Cloth, ISBN: 978-0-80479-887-7, \$109.40; Paper, ISBN: 978-1-50360-008-9, \$24.95

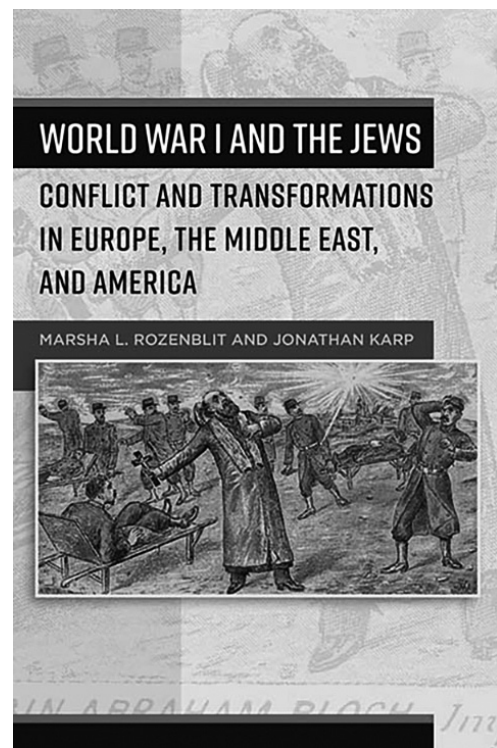
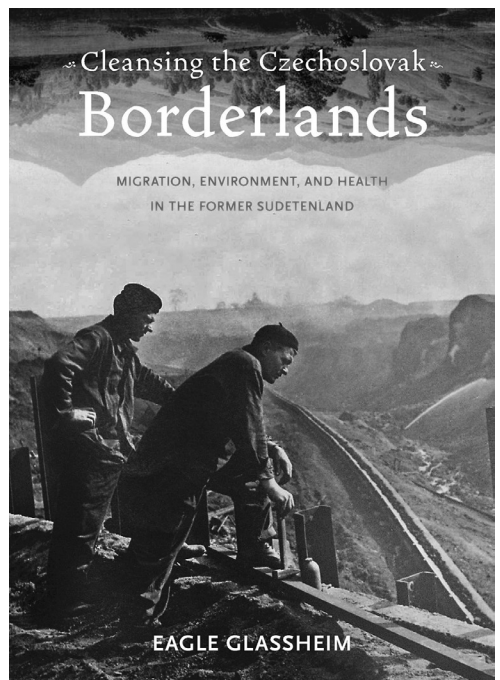
Jeremy Barham, ed. *Rethinking Mahler*. New York: Oxford, 2017. 368 pp. Cloth, ISBN: 978-0-19931-609-0, \$74

Ali Yaycioglu. *Partners of the Empire: The Crisis of the Ottoman Order in the Age of Revolutions*. Stanford, CA: Stanford U. Press, 2016. 368 pp., Cloth, ISBN: 978-0-80479-612-5, \$65

Barbara Törnquist-Plewa, ed. *Whose Memory? Which Future? Remembering Ethnic Cleansing and Lost Cultural Diversity in Eastern, Central and Southeastern Europe*. New York: Berghahn, 2016. 242 pp., illus. Cloth, ISBN: 978-1-78533-122-0, \$95 / £67

Barbara Schedl. *St. Stephan in Wien. Der Bau der gotischen Kirche (1200-1500)*. Vienna: Böhlau, 2017. 280 pp., illus. Cloth, ISBN: 978-3-205-20202-8, € 29.99

Eagle Glassheim. *Cleansing the Czechoslovak Borderlands: Migration, Environment, and Health in the former Sudetenland*. Pittsburgh: U. Pittsburgh Press, 2016. 193 pp., maps, illus. Paper, ISBN: 978-0-82296-426-1, \$28.95



Marsha L. Rozenblit and Jonathan Karp, eds. *World War I and the Jews: Conflict and Transformations in Europe, the Middle East, and America*. New York: Berghahn, 2017. 386 pp., illus.. Cloth, ISBN: 978-1-78533-592-1, \$130 / £92

Andreas Suttner. *Das schwarze Wien Bautätigkeit im Ständestaat 1934-1938*. Vienna: Böhlau, 2017. 288 pp. Cloth, ISBN: 978-3-205-20292-9, € 40

Marjorie Perloff. *Edge of Irony: Modernism in the Shadow of the Habsburg Empire*. Chicago: U. Chicago Press, 2016. 224 pp. Cloth, ISBN: 978-0-22605-442-1, \$30

Joel Whitebook. *Freud: An Intellectual Biography*. New York: Cambridge, 2017. 494 pp. Cloth, ISBN: 978-0-52186-418-3, \$39.99

Matthias Falter, Saskia Stachowitsch, Kathrin Glösel, Eva Kreisky, Nicolas Bechter, Karin Bischof, and Marion Löffler, eds. *Jüdische Identitäten und antisemitische Politiken im österreichischen Parlament 1861-1933*. Vienna: Böhlau, 2017. 260 pp. Cloth, ISBN: 978-3-205-20094-9, € 39

Carlo Moos. *Habsburg post mortem: Betrachtungen zum Weiterleben der Habsburgermonarchie*. Vienna: Böhlau, 2016. 414 pp. Cloth, ISBN: 978-3-205-20393-3, € 39.99

Jakub S. Beneš. *Workers and Nationalism: Czech and German Social Democracy in Habsburg Austria, 1890-1918*. New York: Oxford, 2017. 272 pp., illus. Cloth, ISBN: 978-0-19878-929-1, \$90

ACFNY celebrates 15th anniversary of new home with musical events



Fifteen years ago, the Austrian Cultural Forum-New York (ACFNY) opened its stunning sliver of a building to worldwide acclaim. To celebrate this occasion, on Wednesday, April 19, from 4-11 pm, the public will be able to experience an interactive sound journey created in collaboration with Austria's oldest contemporary music festival, *musikprotokoll*. Curated by Christian Scheib and designed by Fränk Zimmer, the sound exhibition *Homages* features 15 newly composed or arranged recorded pieces by contemporary Austrian musicians, each paying tribute to one particular pivotal artist whose work was influenced by New York.

The 15 commissions will be spread throughout the unique architectural structure of ACFNY, inviting visitors to explore all public spaces of the building designed by Austrian architect Raimund Abraham in 1992 and completed in 2002. Aided by sensory receivers and LED light boxes, the sound pieces are designed to be experienced privately through audio devices and headphones. Curator Christian Scheib describes *Homages* as "a quiet display of fireworks" in a city always on full volume; "a kaleidoscope of references emerges, relating as much about the Austrian artists as the artists to whom the reference is dedicated." Between each installation, soundscapes from NYC and Graz, Austria will be audible, emphasizing the bridge between the two cities.

On opening night, visitors will have the rare opportunity to access the ACFNY's private rooftop terrace, where the TALEA Ensemble with their guest, renowned soprano Juliet Fraser, will perform a six-hour marathon concert. The TALEA Ensemble has been labeled "a crucial part of the New York cultural ecosphere" by the *New York Times*. Recipient of the 2014 CMA/ASCAP Award for Adventurous Programming, the ensemble has given many important world and US premieres of new works.

Symbolizing the heart of the ACFNY's mission of continuous cultural exchange, the program features works by influential American composers John Zorn and Steve Reich as well as pieces by two of Austria's living titans, Olga Neuwirth and Beat Furrer.

Pieces in the *Homages* Sound Exhibition

Homage à Philip Glass by Patrick Pulsinger
Homage à Yoko Ono by Andrea Sodomka
Homage à Morton Feldman by Peter Ablinger
Homage à Charles Mingus by Peter Herbert
Homage à Pauline Oliveros by Mia Zabelka
Homage à John Zorn by Max Nagl
Homage à Cyndi Lauper by Christian Fennesz
Homage à Grandmaster Flash & the Furious Five by dieb13
Homage à Maryanne Amacher by Bernd Klug
Homage à Robert Ashley by Bernhard Lang
Homage à Patti Smith by Olga Neuwirth
Homage à David Tudor by Demi Broxa (Agnes Hvizdalek und Jakob Schneidewind)
Homage à Jeanne Lee by Elisabeth Harnik
Homage à Laurie Anderson by Mira Lu Kovacs
Homage à Max Brand by Elisabeth Schimana

Rooftop Concert Program

TALEA Ensemble with guest soprano Juliet Fraser
 Steve Reich: *New York Counterpoint* (1985)
 John Zorn: *All Hallows Eve* (2012)
 Olga Neuwirth: *Weariness heals wounds I* (2014)
 Beat Furrer: *Lotofagos* (2006)

The set will be repeated throughout the evening. ❖



Coming to ACFNY: political greenery

The next art exhibition at the Austrian Cultural Forum-New York (ACFNY) will be an installation by Martin Roth entitled "Untitled (Clearing)." It will run from May 3-June 21.

Roth (pictured left) is an Austrian-born artist who specializes in creating art installations using living organic material such as grass and plants.

Upon entering the gallery, visitors will proceed through a tunnel made of architectural scaffolding. They will emerge from this distinctly urban scenario into a simulated forest. Trees, depicted on wallpaper, will cover the walls. In the middle of the space, two tons of soil will support 60 lavender plants growing under fluorescent light.

This sanctuary in the basement of the ACFNY will be facilitated by the most unlikely of sources: political tweets.

Martin Roth has created a system by which the strength of the grow lights above the rows of lavender plants increases in direct relationship to the tweets of news outlets: as these statements are retweeted with greater frequency, the lights get stronger. Through this system, the lavender plants will become a kind of a perverse index of the politico-cultural climate, metamorphosing these conditions by their thriving. ❖

Hinterhäuser takes reins at 2017 Salzburg Festival

The big news at the 2017 Salzburg Festival is the start of Markus Hinterhäuser's tenure as Artistic Director. He will preside over arguably the largest and most spectacular performing arts festival in collaboration with Festival President Helga Rabl-Stadler, Director of Concerts Florian Wiegand, and Director of Drama Bettina Hering. The Festival will present, from July 21 to August 30, 195 performances in 41 days at 15 performance venues.

The Festival will commemorate several notable anniversaries. 2017 marks the 450th anniversary of Claudio Monteverdi's birth. He is considered one of the founders of opera who transformed the miniature form of the madrigal into a full-scale music drama. Sir John Eliot Gardiner is dedicating a series of performances of the surviving trilogy of Monteverdi's great operas to the visionary sixteenth-century composer.

The Vienna Philharmonic celebrated its 175th anniversary on 28 March 2017, and its history is intertwined with that of Salzburg and the Festival. According to Rabl-Stadler, "This is where the ensemble performed for the first time outside of Vienna in 1877. It's where the Philharmonic's first tour after World War II began. Starting in 1925, the Salzburg Festival became the orchestra's summer home."

The opera program's 40 performances will include five new productions, three semi-staged performances, and two operas performed in concert. One of the new productions will be Alban Berg's *Wozzeck*, which he started work on exactly 100 years ago in 1917.

Other new productions will consist of Mozart's *La Clemeza di Tito*, Shostokovich's *Lady Macbeth of the Mtsensk District*, Verdi's *Aida*, and Reimann's *Lear*. The Festival will also present Hadel's *Ariodante*, which was performed at the 2017 Salzburg Whitsun Festival.

Amazingly, the dramas at the 2017 Salzburg Festival will be dominated by a trio of modern classics directed by women—an unusual and welcome development. Andrea Breth will direct

Harold Pinter's *The Birthday Party*; Karin Henkel will direct Gerhard Hauptmann's *Rose Bernd*; and Athina Rachel Tsangari will direct Frank Wedekind's *Lulu*. Plus, the directors' collective 600 HIGHWAYMEN led by Abigail Browde and Michael Silverstone will direct *Ödön von Horváth's Kasimir und Karoline*—so perhaps we can actually say that 3.5 women are directing.

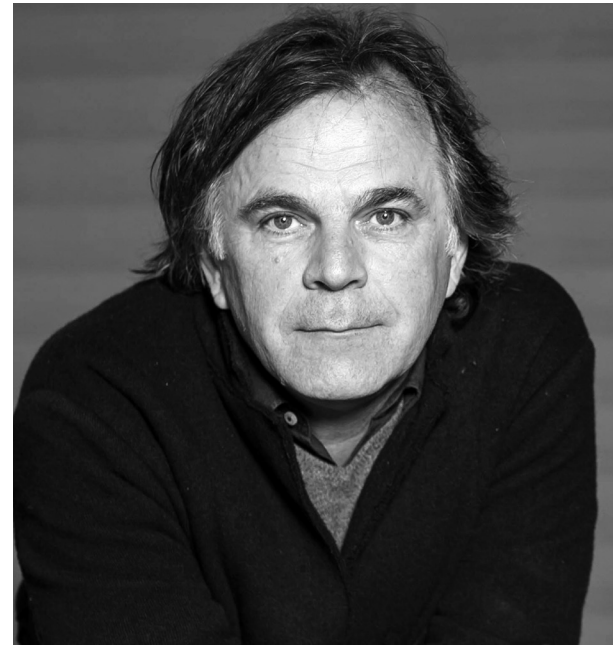
The concert program is as ambitious as ever. The Festival's *Ouverture spirituelle* opens with the large-scale, 14-part oratorio *La Transfiguration de Notre Seigneur Jésus-Christ* by Olivier Messiaen, in which Kent Nagano conducts the Bavarian Radio Symphony Orchestra and Chorus and Pierre-Laurent Aimard appears as soloist.

The *Ouverture Spirituell* will also allow audiences to span centuries and compare Johannes Ockeghem's *Requiem* (15th century), Mozart's *Requiem* (18th century), and Ligeti's *Lux aeterna* (20th century), as all will be presented in 2017.

The Berlin Philharmonic, Vienna Philharmonic, and other full-sized orchestras from around the world will appear. However, there will also be the usual rich banquet of chamber music and recitals. Song recitals will feature Marianne Crebassa, Matthias Goerne, Sonya Yoncheva and Krassimira Stoyanova, each with their brilliant partners at the piano. The solo recitals and orchestral concerts will present the greatest pianists of our times: Pierre-Laurent Aimard, Daniel Barenboim, Evgeny Kissin, Maurizio Pollini, Mitsuko Uchida, and perhaps even Martha Argerich.

Anne-Sophie Mutter, who celebrates her 40th anniversary as a stage performer, will return this summer, both in recital and with the Pittsburgh Symphony Orchestra under Manfred Honeck. It was the Salzburg Festival's express wish that the artists present not only Tchaikovsky's Symphony No. 6, but also the rarely-performed Violin Concerto by Witold Lutosławski, whose Partita is dedicated to Mutter.

As usual, our critic Barbara Lawatsch Melton will report in the fall 2017 ASN. ❖



Above: Markus Hinterhäuser, artistic director. Photo ©www.neumayr.cc. Below: Nina Stemme, the lead of *Lady Macbeth of the Mtsensk District*. Photo: Needa Navaee.



Pettegree from page 7

But newspapers are not a dominant provider of news until the nineteenth century. What you see is a miniature version of what I've described with Gutenberg—a huge interest in the newspaper as an experimental form, but they're too complex as a way of delivering news for the wide range of society. They are modeled on a precursor, which is a manuscript news service, which had a relatively small number of clients, but very high-end clients who pretty much knew that if you said, "The Duke of Urbino has left Rome and returned

to his summer house," that they would read between the lines what that meant. When you start offering news of that type to a broad range of people who don't even know where Urbino is, it's not very useful. And at first, newspapers avoided commentary because they were trying to differentiate themselves from the more expansive news pamphlets, which were partisan and had a reputation for exaggeration and decorating the news for commercial purposes. So in those days, news in the newspapers was offered very largely without comment and that only changed with an age of rising partisanship. In the case of England,

this was at the beginning of the eighteenth century; in the case of the American colonies, really with the revolution. Until that point, early colonial newspapers were boring in the old tradition of European newspapers. In fact, they were often full of European news, which could be a year out of date. There was remarkably little local news. So both newspapers and recreational literature come on the scene, but what we think of as prose literature makes up a tiny, tiny proportion of books sold into the eighteenth century. People bought not only more religious material, they bought more poetry. ❖

Pieter Judson:

The common experience of empire



photo and interview by Daniel Pinkerton

Pieter Judson has been called “one of the most important and influential contemporary Habsburg historians.” He earned his BA from Swarthmore and his PhD from Columbia University, studying with the famed István Deák. He has taught at Pitzer College, Swarthmore, and is currently a professor at European University Institute, Florence. His most recent book is the grand new synthesis, The Habsburg Empire: A New History (Belknap/Harvard, 2016). In September, 2016, he delivered the 2016 Kann Memorial Lecture, “Where Our Commonality Is Necessary: Rethinking the End of the Habsburg Monarchy.” The next day, the ASN spoke with him.

ASN: Pieter, where were you born and raised?

PJ: That’s a good question. I grew up in western Massachusetts, but I was born in the Netherlands to American parents. On four occasions during my childhood, we lived in the Netherlands, and I went to Dutch schools, but I really grew up in Northampton. And back when I was growing up, Northampton and the villages around it were not a popular haven for New Yorkers on the weekends. It was a depressed, falling apart, rather down-trodden region, although beautiful. We were there because my father was an art historian at Smith College.

ASN: Hence the interest in the Netherlands.

PJ: Yes. And my father is 91; he’s retired, but he’s still with us. His specialty was Dutch and Flemish art, so when he had a sabbatical, they packed up the whole family, and we went off. I’ve recently been thinking about how

extraordinarily courageous my parents were in some ways in the things that they did. In 1970, when I was fourteen, we lived in Amsterdam for the year. And at the end of the year, they packed us all into a Volkswagen bus, and we drove to Istanbul, which meant going through most of Communist Eastern Europe at the time. But it was actually a great trip for me because I was already very interested in the history of the region, and I got to see some of it firsthand. Most importantly, I got to see Vienna, and I got to see something of the Habsburg history that would later be so important to me. But who would do that—pack your kids into a VW bus? We didn’t stop in Istanbul, either. They drove around the coast of Turkey to the south, put the car on a fishing boat, had it transported to Greece to some of the islands there, and then we ended up on a ferry to Italy that broke down. (*laughs*) It was an amazing experience. But how they ever did that with four kids, I can’t imagine.

ASN: You went to Swarthmore as an undergraduate and eventually returned to teach there.

PJ: I did, for twenty-one years. It wasn’t planned. Some people say, “Oh, you decided to go back to your alma mater and teach,” as if getting an academic job were that easy. I went to Swarthmore because I wanted to go to a college that was outside New England and Swarthmore had a reputation for a kind of insane academic, scholarly excellence and I liked the idea of that. But when I went, of course, it wasn’t. It was a lot of fun, but it didn’t quite live up to its reputation. It was very academically rigorous, but people were not simply doing academics. It was a wonderful school, yet I didn’t

have the best college experience, because it was the 1970s and we didn't know what to do. People who had been at Swarthmore three or four years before had led incredibly important student movements, protest movements. Professors were always telling us, "Well, you know, so-and-so would lead this huge demonstration to Washington and still do their honors seminar paper on time." However, in the early and mid-70s, we weren't sure what was coming next and we weren't sure what our place was. The best thing I did at Swarthmore was to spend my junior year in Munich. I learned German in college, and that year in Munich was just about the best year of my life. It was also very important for my interests that developed later.

ASN: *Now you are teaching in Florence. Do you also speak Italian?*

PJ: I speak more Italian than I did two years ago. I am working very hard to learn it. I don't need to use it in my work necessarily, but many of my colleagues are Italian, the administrative coordinator of our department is Italian, and I live in Florence, and it's important to be able to communicate in Italian both with my colleagues and in all kinds of daily life situations. I don't want to simply be an American tourist. And languages are important to me, although at my age, learning them is a little harder. But I would rather be learning Italian now than Czech, I'll just put it that way.

ASN: *When did you learn Czech?*

PJ: Oh, I've learned Czech so many times in my life it's embarrassing. I learned Czech in my first year of graduate school at Columbia in 1979, and then I forgot it. I needed it for research in my second book, so in the summer of 2002, I did a language program in Prague. I would go to the language classes in the morning, and then in the afternoon I would go to the archive and read the documents, so it was a good combination. But Czech, for some reason, it's always been very difficult for me to speak. I pride myself on having an ear for language, and what I know is that I just can't hear the music, the cadences of Czech, the way I can for German, French, Dutch, or even Italian. I have to keep re-learning the language.

ASN: *It's a difficult language. I assume you can read it well.*

PJ: I can read it. At the moment, I haven't used it for a few years so I am a little rusty. But there is always going to be a project where I have to go back to reading it, and though it will be a bit painful, I will have to learn it again. Languages are critical for Habsburg history. I wish I knew more of them.

ASN: *It's always that way with Central European history. The more languages you know and the better you know them, the easier it is to access the archival sources.*

PJ: Well, while we're on that subject, I think that the most challenging aspect of writing the book that I just finished [*The Habsburg Empire*] was doing justice to Hungary and Hungarian history. I don't have any regrets, but if I were to have one, I'm sorry that I never tried to learn Hungarian when I was much, much younger, because I was at a real disadvantage in writing this book. I tried to do justice to Hungarian history, but it was a real challenge.

ASN: *You have written a series of articles and you have written two really outstanding scholarly monographs. What made you decide to write a more broad-based history of the Habsburg Empire?*

PJ: Well, there are several reasons, but the simple reason is that I was backed into signing a contract to do it at a certain moment. When I wrote *Guardians of the Nation*, which—I'll say this now because it relates to the other book—was the most fun book I ever wrote, Harvard University Press agreed to publish it, but when I signed the contract, they said they would also like me to write a history of the Habsburg Empire for a broader audience, something more synthetic, because they really wanted that for their list, and I was the person who could do it. I agreed for several reasons. The most important reason, besides the fact that I wanted the contract for *Guardians*, was this: it's been my perception for a long, long time that our field changed fundamentally in the year 1980, when Gary Cohen's and John

Boyer's first books were published, and those books signaled a new set of approaches to the history of Habsburg Central Europe. I don't think people realized how revolutionary and how critically important those books were, but they were the beginning of a huge wave of exciting scholarship that really developed in the 1990s, after the fall of the Iron Curtain. Scholars began to see that transnational approaches to studying history and developing historical topics was important. Habsburg Central Europe suddenly became *the* place to study because it was, by definition, transnational in nature. We got all kinds of fascinating, brilliant, interesting, engaging studies. They were not big reinterpretations of empire, but they were all books which implied new interpretations. If you read these books, if you were persuaded by their arguments, you couldn't help but rethink your bigger picture of the empire. But no one ever actually synthesized the thirty years of work to offer us some new narratives of empire. Therefore, we had thirty years of work that led us in one direction, but the minute we tried to say something general about the empire, we fell back on old stories that no longer made sense if you believed the new literature. History was always a story of "nations." There's the Czech nation, the Polish nation, the Italian nation, the German nation, and they all happen to be in the same place, and eventually the monarchy falls apart so that they can have their own nation states. I would be in class trying to explain something, and someone would ask a difficult question and I would fall back on the old nations approach to the history, because it just made more sense to people. Therefore, I really saw the need for a new synthesis that would validate the work of all these historians over a period of thirty years. There are many people who could have done it, and just like it takes a village to raise a child, a book like this rests on the work of so many other people, really excellent work, and it couldn't have been written if that work hadn't been done. I also think narrative is important. You have to be able to tell a story, it has to be a persuasive story, and it has to also be a story that makes sense to people. I don't reject the idea of a master narrative, but I've written a newer narrative that looks at state-building from above and below. You could write this narrative from a different point of view, and I see my book as one of several possible narratives, and if some other ones come out, that will be great, too.

ASN: *One of the most exciting things about history is that even given the same archives and the same analytical tendencies, different people can still choose to tell the story a different way. And I agree with you about the importance of a good narrative; too many scholars forget this.*

PJ: My experience, especially as a teacher of undergraduates, really emphasizes to me the necessity of persuasive narrative. A good historian has to be persuasive and the narrative has to make sense. One of the interesting developments we experienced in the 1980s and 1990s was the move away from big narrative. That was important because Habsburg history suffered from a big master narrative that none of us could escape, except by doing these smaller things at local and regional levels, so I understand why there was some reluctance to produce a new master narrative, but now we're in a position to have several possible narratives, and that's all to the good.

ASN: *Even the new social history, which is hardly "new" anymore, never completely did away with narrative. It was just taking a fresh look at the available evidence and finding some new analytical methods to create a different narrative.*

PJ: When we rejected master narratives, that was a product of what was called the postmodern—in other words, a more fragmented approach, an approach that took things from several directions at once, and was rightly suspicious of big narratives and modern explanations. And that's fine. But we never really lost narrative. What's history without narrative?

ASN: *But one of the pleasures of doing the first master narrative in some time must have been to take all of the smaller narratives into account and create an overarching one.*

PJ: Of course, but I must say that when I started the book, after I finished *Guardians of the Nation*—2006 or 2007—I had no idea where it was going.

continued on page 31

Meet the 2016-17 Wirth Fellows!

Young European scholars examine many issues, fields

by Michaela Bunke

The Wirth Institute welcomed five new doctoral research fellows last fall from the Czech Republic, Hungary, Croatia, Austria, and Poland. More information on each fellow can be found at the Wirth Institute's website: www.wirth.ualberta.ca.

Ondřej Haváč is a PhD Candidate at the Department of History of Masaryk University in Brno, Czech Republic as well as a high school teacher at Kurim Vocational School. After graduating with a degree in History and Upper Secondary School Teacher Training in 2012, he started his doctoral studies at Masaryk University. His specialization is the 20th century European history and the Czech post-Prague spring

exile. His dissertation, entitled *The Comparison of Czech post-Prague Spring Exile in Austria and Switzerland*, compares a level of integration and changes in a national identity of Czech refugees who came to Austria and Switzerland after 1968.

Zsolt Miklósvölgyi is a PhD Candidate in Literary and Cultural Studies at Pázmány Péter Catholic University, Faculty of Humanities and Social Sciences in Budapest. After graduating with a degree in Aesthetics, at Pázmány Péter Catholic University, Institute of Aesthetics and Art History, he started his doctoral studies in 2012. His doctoral research explores the interrelation of spatiality/locality, identity, and the topography of literary texts in the novel *Parallel Stories* (2005), written by Péter Nádas. Regarding the methodological viewpoint of the research, the dissertation focuses on the theoretical approach of spatial studies and literary criticism.

Marina Pražetina is a doctoral candidate at the Department of Philosophy at the Faculty of Humanities and Social Sciences, University of Zagreb, Croatia. Her research focuses on the trustworthiness of science in the nexus between science, society and policy. It explores the role of science in society and policy making in order to single out the conditions that are needed for scientific expertise to be trustworthy. Her main area of interest is the relation between scientific objectivity and the role that social and ethical values, responsibility and research integrity have in the scientific process and its relation to scientific policy advice.

Verena Stern is a political scientist at the University of Vienna. Her work focuses on political sociology, protest, and social movements. She is currently working on her dissertation, tentatively entitled "Putting the Move in Social Movements: Protesting against Deportations and for Refu-



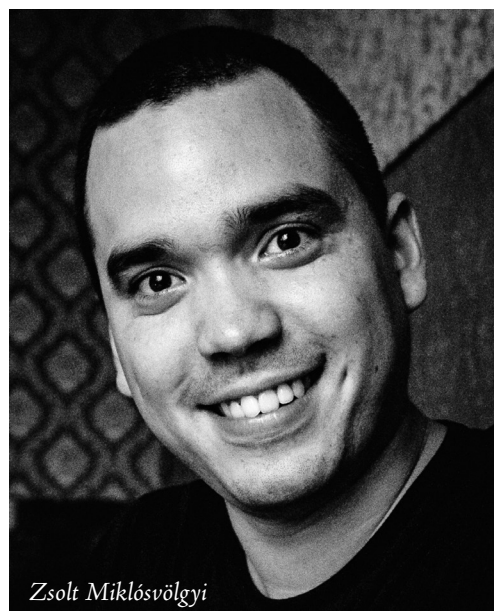
Ewa Zawajska



Ondřej Haváč



Marina Pražetina



Zsolt Miklósvölgyi



Verena Stern

gees' Right to Stay." She is particularly interested in deportations as a means to reconstruct nation-state sovereignty, in the people affected by this practice and in protests against it. Before taking up the position as Doctoral Research Fellow in Edmonton, Stern was working as a researcher on a project called "Taking Sides: Protest against the Deportation of Asylum Seekers." The study compared anti-deportation protests in Austria, Switzerland and Germany and was funded by their respective national science funds (FWF, SNF and DFG). In 2013-2014, Stern served as the Center for Austrian Studies' BMFWF Doctoral Research Fellow at the University of Minnesota.

Ewa Zawojka graduated in 2013 with her Master's in economics at the University of Warsaw in Poland and at the University of Vienna in Austria. She then started her doctoral studies at the Faculty of Economic Sciences at the University of Warsaw, where she joined the Department of Microeconomics. Her doctoral research focuses on how content of stated preference surveys, such as the type of information provided and how questions are formulated, may incentivize truthful responding. Her doctoral research verifies if the lack of economically based incentives indeed results in biased estimates of respondents' preferences.

This article contains information and photos supplied by the staff at the Wirth Institute.

Holy Roman Empire from page 17

the contemporary usefulness of the Empire as a political model. "The Empire," he writes, "appears to have done rather better than the EU in fostering attachment amongst its inhabitants, who valued it as a framework sustaining local and particular liberties, and in respecting diversity, autonomy and difference" (685). He warns that while "centralized sovereign polities" like the US are endangered by "voter apathy and disenchantment," which can lead to citizens "losing control of the institutions of government," more "decentralized, fragmented systems might offer different, perhaps even better ways to forge consensus by 'legitimation through deliberation'" (686).

In addition to the text, which runs to 686 pages, one finds in this volume some extremely useful supplementary material, including a large number of maps, family trees, a glossary of terms, tables of emperors and kings, and a detailed chronology (over fifty pages). Those with only a passing or general interest in the Empire, or those seeking an introductory text for university students, should probably turn instead to a more standard chronological survey that would provide a less challenging read. For others, however, this work offers a treasure box of details that will richly reward the patient and dedicated reader.

Tryntje Helfferich
History

The Ohio State University at Lima

Talkin' about the 1956 revolution



Left to right: Adam Chrobak (Hungarian Research Coordinator), Sylwia Adam-Ross (Wirth Institute Executive Manager), John Szabo (Canada's first master sommelier), Gabriela Jonas (musician).

The year 2016 marked an important anniversary in Hungarian history, one which certainly required its due attention and commemoration. On the occasion of the 60th anniversary of the Hungarian Revolution of 1956, the Wirth Institute, in collaboration with the local Hungarian communities, mounted an academic conference and a cultural festival to justly commemorate and to consider the reverberations of that historic event in today's world.

While the Cultural Festival focused on the celebration of the Hungarian culture and heritage, amongst them the rich musical, fine arts, dance, and culinary traditions, the academic conference took on a distinctly more contemporary focus. The aim of the conference was to examine the effect the Hungarian Revolution had and continues to have on Hungary sixty years later. The Wirth Institute hosted panelists from all over Europe and North America

who over three days presented their research and ideas.

Panel themes included identity politics, depicting memory, 1956 and the world, music reverberations, and society and the economy. The multidisciplinary approach to the conference and the sessions allowed for some lively and engaging conversations and certainly provoked some important discussions about Hungary in 2016.

A sister institute in the Faculty of Arts hosted the conference's Keynote Address delivered by Dr. Rui Tavares, a member of the European Parliament, that focused broadly on the current state of the European Union and the role individual actors within it would play to shape its future. The conference was a great success and very well received by both the academic community and the general public.

Adam Chrobak
University of Alberta

Wirth holds biannual ASE conference in Montreal

Following successful meetings in Edmonton, Vancouver, Mississauga, Lake Louise, and Ottawa, the sixth biannual Wirth Institute workshop on topics relating to the Austrian School of Economics was held at McGill University in Montreal from March 23-26, 2017. Featuring a keynote address by Peter Lewin of the University of Texas, Dallas, the workshop focused on the theme "Austrian Economics: The Next Generation."

Co-organized by Steven Horwitz, currently Visiting Scholar at the John H. Schnatter Institute for Entrepreneurship and Free Enterprise at

Ball State University and Jacob T. Levy, the Tomlinson Professor of Political Theory at McGill University, the meeting was also sponsored by the Institute for Liberal Studies, the Montreal Economic Institute, and the Research Group on Constitutional Studies.

As in the past, select papers from the workshop will be published as a volume of *Advances in Austrian Economics* through Emerald Group Publishing. The papers from the 2014 meeting at Carleton University recently appeared as volume 20 in the series, with the title *Advances in Austrian Macroeconomics*. ❖

Debating the future of “Vienna 1900”



Participants at the Vienna 1900 conference. Photo courtesy Center Austria.

by Günter Bischof

In the fall semester of 2016, Center Austria's principal activity was the organization of a workshop entitled, “Vienna 1900: Current Discourses on *Fin-de-Siècle* Vienna,” co-sponsored by the Austrian Cultural Forum in New York. Center Austria organized this workshop in cooperation with Oliver Rathkolb in Vienna and the *Haus der Geschichte* (HdG), a contentiously discussed new museum project in Vienna which has been in the planning stages for a while. How can the complex ideas associated with Vienna 1900 and the “invention of modernism” be represented in such a museum? William Johnston, author of *The Austrian Mind* (1972), Allan Janik, co-author of *Wittgenstein's Vienna* (1973), Stephen Beller, author of *Vienna and the Jews* (1991) and editor of *Rethinking Vienna 1900* (2001) all were present and contributed to the discussion. The spirit of the late Carl Schorske, author of *Fin-de-Siècle Vienna* (1980), another foundational text, hovered over the discussions too.

William Johnson suggested that “estranging perspectives” should be a central notion of the museum – the idea that approaches from one field of study be employed by another field (e.g. a cross-fertilization of ideas and approaches). He also noted that what he calls “Habsburgia” contributed a large number of artists and writers that are hard to classify (“unclassifiable”). Hans Petschar pleaded for looking anew at basic sources such as Emperor Franz Joseph's manifesto “*An Meine Völker*” that started World War I. Malachi Hacoen (skyped in from Oxford University) suggested to make the very creative movement of Austrian Socialism, starting in the late Habsburg Empire, a central narrative of the museum. With his presentation on the creative climate of Prague modernism (not to mention Budapest, Berlin, Vienna, and New York), Gary Cohen doubted the absolute centrality of Vienna in the invention of modernism. Alison Frank Johnson presented a brief history of Trieste, a city on the very periphery of Habsburgia that was central to its trading networks, losing its luster on the periphery of Italy after World War I.

The art historian Leslie Topp emphasized the “agency of the object” and pleaded for a close and deep reading of objects. She took the poster for the psychiatric institution “Am Steinhof” and analyzed it in a close reading. Friedrich Stadler, who has been involved in bringing the “Vienna Circle” and the natural sciences into the center of “Vienna 1900” studies, made a plea for interdisciplinarity. John Boyer, the doyen of political historians of the late Habsburg Empire, looked at parliamentarism and regionalism in the late Habsburg Monarchy and noted that many of the practices of political management survived into the Republican period.

Bringing the continuity of late Habsburgia with Republican Austria as a central narrative into the HdG will be a central challenge for the makers of the new museum that is supposed to open with an exhibition in 2018.

Günter Bischof is the Marshall Plan Professor of History and the Director of Center Austria at University of New Orleans.

CAS spring 2017 CALENDAR from page 3

Wednesday, May 3. Panel Event. “Conveying the Unspeakable: Art and the History Museum.” 6:30p.m., 120 Andersen Library. Organized by the Center for Holocaust and Genocide Studies; cosponsored by the Center for Austrian Studies and others.

Tuesday, May 9. Educator Workshop. “Teaching the Holocaust through Art.” 6:00 p.m., Sabes Jewish Community Center. Organized by the Center for Holocaust and Genocide Studies; cosponsored by the Center for Austrian Studies.

Transatlantica series publishes new volume on migration

Botstiber Foundation and CAS are prime supporters

The Dietrich W. Botstiber Foundation was established to help support scholarly work that furthers American and Austrian understanding and collaboration. In 2009, they awarded a grant to CAS for a multiyear research project, "Understanding the Migration Experience: The Austrian-American Connection." From 2010 to 2016, three scholars, Annemarie Steidl and Wladimir Fischer-Nebmaier (University of Vienna), along with James Oberly (University of Wisconsin-Eau Claire) spent time researching and writing the volume.

All three of them worked separately in archives, but the grant allowed them to spend time at the Center working in collaborative sessions. In addition, Steidl was a Fulbright Visiting Scholar at the University of Minnesota and Oberly was a guest professor in the Department of History for other parts of the nearly seven years of the book's development.

At times, it seemed as if work on the book was progressing slowly (although that's the norm for historians). Ironically, by the time it was published in fall 2016, it was a book whose subject was of vital worldwide importance, as Europeans and Americans were forced once again to address the problem of migrants and refugees.

From a Multiethnic Empire to a Nation of Nations describes the transatlantic experience of migrants from Imperial Austria and the Kingdom of Hungary who arrived in the US from the middle of the nineteenth century up to the outbreak of World War II. The authors challenge traditional assumptions of mass migration, such as the rapid and easy Americanization of newly arriving Europeans, as well as their strong desire of retaining as much of native culture as possible. In this, they are in alignment with a number of recent historical studies.

Yet Steidl, Fischer-Nebmaier, and Oberly go beyond discrediting old stereotypes and affirming the new migration history. Their socio-economic, demographic, and cultural analyses offer a much more differentiated and nuanced picture of the migrants who struggled for new living space amidst hostile industrial environments than most previous studies. This volume breaks new ground by examining migration broadly between the Habsburg Monarchy and North America and return migration to Central Europe, including the study of a variety of ethnic and religious groups who originated in different regions.

They also support the view that assimilation and maintaining cultural norms from their native lands did not have to be exclusive—that many migrants were struggling to both fit in and retain some of their old cultural identity, and that some could do both.

Steidl will be a visiting scholar at the Center in spring 2017. She will give a talk, and we will have copies of the book available. We hope to have James Oberly at the event as well. Watch our website and Facebook page for details!



Annemarie Steidl, Wladimir Fischer-Nebmaier, James Oberly. *From a Multiethnic Empire to a Nation of Nations: Austro-Hungarian Migrants in the US, 1870–1940*. Transatlantica, vol. 10; Günter Bischof, series editor. StudienVerlag, 2016. 450 pp., illus., photos, tables. Paper, ISBN: 978-3-7065-5477-0, \$59.95 / €39,90. **Distributed in the US by Transaction Press.**

Wirth Institute, U of Alberta send and receive

The University of Alberta has had the pleasure of both sending and receiving several professors to be visiting scholars through exchange programs with both the University of Silesia and the University of Innsbruck.

Eugenia Sojka was the inaugural participant in the Faculty Exchange Program with the University of Silesia, located in Katowice, Poland, where she works at the Institute of English Cultures and Literatures in the Department of American and Canadian Studies. She is an Associate Professor and the Director of the Canadian Studies Centre at the University. During her time at U Alberta in the fall of 2016, Dr. Sojka was hosted by the Department of English and Film Studies and delivered lectures on topics including Canadian culture and literature, comparative Canadian and Polish perspectives, traditional Indigenous dramaturgies in Canada, trans-cultural dialogue, the Polish diaspora, and rethinking “Canadianness.”

Heike Ortner also visited Alberta in the fall of 2016 from the University of Innsbruck, where she is Assistant Professor at the Institute for German Studies and focuses on German linguistics, applied linguistics, linguistic processes and competencies, and media. She was hosted by the Department of Modern Languages and Cultural Studies. While at Alberta, she taught a course entitled “Language and Emotion in Computer-Mediated Communication,” as well as delivered lectures, with titles including: “United Guinea Pigs: Gallow’s Humor in Discussion Forums on Chronic Illnesses” and “The Effects of Intensive Tourism on Language Attitudes, Accommodation and Identity: The Example of Tyrol.”

Natalia Pylypiuk is Professor of Ukrainian Language and Literature in the Department of Modern Languages and Cultural Studies at the University

of Alberta. Last spring, she was the first U of A scholar to benefit from the exchange with the University of Silesia. While in Poland, she delivered lectures on topics such as the philosophy of Andrew Marvell and Hryhorij Skovoroda and Ukrainian authors in the Diaspora. Dr. Pylypiuk also consulted with colleagues in about Polish Jesuit plays and Polish poets of the 1970s and 1980s in addition to giving a fourth lecture in Ukrainian at the University of Cracow, devoted to “The Mystical Narcissism of Vasyli Stus.”

Chris Reyns-Chikuma is Professor of French and Francophone Cultural Studies in the Department of Modern Languages and Cultural Studies at the University of Alberta. After completing an MA in Japanese Studies and a PhD on Holocaust literature, he started to work more and more on Bande Dessinée/Comics/Manga. His recent research centers around [non-]diversity in the Bande Dessinée world. He was in Innsbruck from May 21st - June 21st, 2016 teaching a course on Superheroes entitled “From Greek Mythology to Geek Multiculturalism,” which emphasized the German-Austrian, European and global contexts of some Superhero stories such as the popular myth of “Faust,” “Superman against Hitler,” and “Batman in Paris.”

The University of Alberta will be sending two faculty members to Innsbruck and Katowice this spring as well: Cezary Gajewski, who is Chair of the Department of Art and Design as well as an Associate Professor in Industrial Design, and Massimo Verdichio, who is Professor of Italian and Comparative Literature in the Department of Modern Languages and Cultural Studies.

Austrian Ambassador visits Wirth Institute



Ambassador Riedl and the Austrian Honorary Consul-General being given an introduction to the Salzburg Seminary Library Collection at the University of Alberta by one of the co-curators of next year’s exhibition on the topic, Professor Felice Lifshitz. Photo courtesy Wirth Institute.

ORBAN CLAMPS DOWN ON CEU

Hungary’s Parliament approved legislation on Tuesday, April 2, that appeared to be written to force the closing of Central European University (CEU), the university founded by the financier George Soros. Observers see this as the latest step in the Prime Minister Viktor Orban government’s crackdown on free expression and liberal values.

The legislation consists of new amendments to an existing higher education law — which received the support of 123 lawmakers, with 38 voting against and another 38 abstaining — that, in theory, affect about two dozen universities, but they were widely believed to be aimed at Central European University.

CEU has been operating in Hungary partly as an American institution and relatively free of Hungarian oversight. But the amended law would require CEU to establish an American campus or close its doors. CEU cannot afford to do so.

Orban’s authoritarian government has mounted vociferous attacks on nongovernmental organizations, many of them reliant on financing from Mr. Soros and critical of the administration. In his weekly radio interview on state radio on March 31, Orban said that CEU’s status, which allowed it to operate in Hungary while issuing American degrees, gave it an unfair advantage over Hungarian counterparts. He called the way the university operated a “fraud,” adding that “in Hungary, one cannot be above the law — even if you’re a billionaire,” a clear reference to Mr. Soros.

Liviu Matei, the university’s provost, called the attacks on the institution “completely unfounded,” and he said the law was “an attack on academic freedom.” Individuals and institutions around the world—including CAS—have formally protested the legislation. Look for more about this story in our fall issue.

Daniel Pinkerton

A busy spring at Center Austria

by Günter Bischof

The University of New Orleans (UNO) History Department has hired Dr. Marc Landry to teach Central European History and to serve as Associate Director of Center Austria. Landry holds a PhD from Georgetown University. He is an environmental historian and is a specialist on the Alps and the electricity industry in Austria in the 19th and 20th centuries. He just completed a semester as Fulbright professor in Innsbruck with a Botstiber Fellowship grant. With his expertise, the UNO History Department now has two specialists on 20th century Austria, and is probably as good a place to delve into Austrian Studies as one can find in North America.

Center Austria: The Austrian Marshall Plan Center of European Studies in New Orleans produces three book series in the Austrian Studies field: *Contemporary Austrian Studies* (25 volumes) is published jointly by UNO Press/Innsbruck University Press engages in 20th century history and social science themes; *TRANS-ATLANTICA* (10 volumes), published by the StudienVerlag in Innsbruck, deals with topics of Austrian-American relations from a broad perspective [its most recent volume is described on page 27 of this issue—Ed.]; *Studies in Central European History, Culture & Literature* (2 volumes), published by UNO Press, covers cultural studies approaches to Austrian Studies.

UNO also has partnerships with the Universities of Innsbruck and Graz. These partnerships offer studying abroad opportunities in Austria and/or the US. The longstanding partnership with the University of Innsbruck produces regular confer-



Center Austria fellows volunteer to pick turnips on a farm in Larose, Louisiana; they picked 5,200 pounds of turnips donated to the Second Harvest Food Bank of New Orleans (from left to right Michael Stix, Theresa Peischer, Tobias Auböck, Günter Bischof, Charles Hadley [Senior Fellow], Theresa Kiechl)

ences and symposia and also offers internships.

UNO's Center Austria attracts some fifty students from the University of Innsbruck to study at UNO every year and maintains fellowship programs with the University of Innsbruck and the Austrian Ministry of Science, Research, and Economics. It also offers faculty exchanges. The research fellows engage in their own research interests when coming to New Orleans but

also go out into the community and volunteer (see above picture). Center Austria maintains an active partnership with the Austrian Marshall Plan Foundation and regularly engages in research projects with the support of this Viennese foundation.

Günter Bischof is director of Center Austria.

Muckenhuber from page 11

ASN: No, no. There's always something that prevents you from getting a clear answer, there's always layers and layers you have to go through.

JM: Yes, there is always more you can do. At my talk, somebody said I should go more into detail and I should split up all the different professions. And perhaps I should, because the results may be different for each profession, and even for people within each profession—but at a certain point, you have to stop. With international comparative research, you can either look at the big picture or concentrate on the details. Both are important, but you can't do both at the same time.

ASN: Yes, once you've started working with aggregate data, you should really keep it. If you split it and split it and split it, pretty soon you'll have numbers so small that you can't reach a meaningful conclusion.

JM: You're right.

ASN: Do you ever have any qualms about how the countries are grouped together or does the typology that you have for grouping the countries together make sense to you?

JM: I think it generally makes sense. At least the first three—liberal, conservative, and Scandinavian—seem to work. I am not so sure about the other two, the Eastern European and Southern European. In particular, the Eastern European countries have begun to go very different ways. In addition, time goes by and this typology was created in 1990—over 25 years ago. It might be worth a try to take a look and see if it still makes sense. Are the polities really comparable or should the types be reconceived?

ASN: Politically, there's a real variation in those

former East Bloc countries.

JM: I think it's very interesting to see countries coming from regimes with a very low degree of political freedom that have the chance to enter democracy, yet instead vote for autocratic regimes.

ASN: Yes, but here's my question: Orban in Hungary and the new regime in Poland are very authoritarian and nationalist, but I have no idea whether they're still committed to their social welfare systems or not.

JM: They do less and less in terms of social welfare. Religion turns out to be very important, very Catholic, very anti-liberal in the US sense, against the rights for homosexuals, against the right for abortion, against rights for migrants and minorities. They also cut down on welfare benefits. But people want the "strong man." ❖

CAS turns 40 *from page 5*

ics of Nationalism, Ethnic Enmity, and Racism in Central and Eastern Europe.” It remains the largest symposium we have ever held. Almost sixty scholars from around the world participated.

When Rudolph stepped down, Gerhard Weiss, emeritus professor of German, became the interim director. Weiss’s mandate was simply to keep the ship on an even keel, and yet he helped create an extraordinary new addition to CAS and the university: he, Lonnie Johnson of Fulbright Austria, and Steven Rosenstone, then dean of the College of Liberal Arts, established the Austrian Fulbright Visiting Professorship at the university. The FVP comes for a semester, teaches a class, delivers a lecture, and makes visits to various classes. In this way, Austrian professors in a variety of fields have greatly enhanced the teaching and scholarly mission of CLA.

After a national search, Gary Cohen was brought in as the fourth permanent director of the Center. Cohen was a renowned scholar of 19th-century Bohemia (*see Judson interview, p. 22*), but even more importantly, he was an experienced and detail-oriented administrator. He took the solid foundation of the Center and broadened its reach in significant ways.

First, Cohen negotiated a contact with Cambridge University Press to publish the *Austrian History Yearbook*. Cambridge is arguably the world’s largest publisher of scholarly books and journals, and the deal allowed the *AHY* to reach a wider international audience and increase revenue from the journal.

Second, Cohen worked on establishing closer ties with the Wirth Institute for Austrian and Central European Studies at the University of Alberta, and the Center cosponsored three international symposiums with the Wirth Institute during his tenure.

Third, Cohen secured the backing of the Horst Rechelbacher Foundation to be the main underwriter of a 2008 public forum that brought American and Austrian experts to the University of Minnesota to discuss climate change and sustainable development/agriculture. It was the basis for a half-hour public television show, “Food, Fuel, and Climate Change,” featuring many of the experts. Nine years later, this program is still being broadcast and has been seen by tens of thousands of Minnesotans, making it the most effective community outreach effort in the history of CAS.

Finally, Cohen secured a grant from the Botsteiber Foundation to fund a multiyear research project on migration between Austria and the United States. The result was a series of classes, conferences, workshops, and finally a book (*see p. 27*), all of which enriched our understanding of the vital topic of international migration.

In 2010, Klaas van der Sanden became the interim director. To everyone’s surprise, his own included, he remained interim director for four

One current and three former directors at the 30th anniversary of our founding: L to R, Gerhard Weiss, William Wright, Gary Cohen, and David Good. (Photo: Elliot Ayoubzadah)



years due to a long, arduous search for Cohen’s replacement. Yet the Center did not merely tread water during van der Sanden’s tenure. He oversaw the consolidation of our editorial offices and the changes that resulted in CAS becoming a part of the Institute for Global Studies hub. This allowed the Center to better partner with other research centers with common interests. He also broadened the Center’s concept of immigration history, bringing in European experts on Islamic migration to Europe and connecting them with the local community of Muslim immigrants.

Finally, in 2014, Howard Louthan was hired as the permanent director. Cohen served as interim director for 2014-2015, with Louthan beginning his tenure in August 2015.

Under Louthan, the Center remains committed to serving as an international leader for the interdisciplinary study of Austria and Central Europe. Louthan’s scholarly expertise is in the Early Modern Habsburg Empire, and the Center is now focusing a bit more on this area. He has been taking advantage of the rich opportunities for institutional collaboration that the university and the community offer in this area, as CAS has offered workshops, lectures, and symposia cosponsored with the Consortium for the Study of the Premodern World, the Center for Early Modern History, and the Minneapolis Institute of Art (Mia).

Louthan has also formed CAS undergraduate and graduate advisory committees in order to better involve both of these key groups in the activities of the Center.

What does the next 40 years hold for the Center? Assuming there is still a world and a higher education system, the Center is well positioned to thrive by continuing to pursue joint projects with other CLA centers, combining strengths, resources, and common interests. We have published 48 volumes of the *AHY* and 29 books, and we will continue to be a major source of scholarly publication. And the *ASN*, in its 29th year, will continue to serve scholars, students, and community members across the globe.

CAS will continue to create impactful programming for the community: talks connected with Mia exhibits on the Habsburgs and Martin Luther drew the largest crowds in the history of the CAS Lecture Series, with Andrew Pettegree’s talk on printing and Martin Luther drawing 150 people (*see interview, p. 6*). Even with a stable endowment, we continue to rely on support through fundraising efforts to meet our mission. A very special thank you to Bruce Pauley for his generous gift of stock (*see forthcoming article in the next issue of the ASN*). We are grateful that some of our stakeholders around the world, such as Bruce, contribute to help CAS meet the challenges and opportunities of its next 40 years. ❖

Pieter Judson *from page 23*

At the time, I foolishly thought, "It's a work of synthesis and not a work of archival research; I'll finish it in two to four years. It'll be easy."

ASN: *Ha!*

PJ: Yes, of course, I was terribly wrong about that. This book needed time, because I knew exactly what I didn't want to do. It's interesting when I go back and look at the lectures I gave when I was starting this project. They were 90% about what was wrong with the narratives that existed and the way that the story was being told and 10% (or less) about what my particular approach was going to be. In retrospect, I needed time to read nearly 30 years of scholarship before I could decide what the best approach was for my book. When I finally did, I saw a couple of things. One, the common experience of empire knit together people from all of the different regions in Habsburg Central Europe. By this, I mean citizens of all regions experienced Habsburg imperial institutions, rituals, and practices in common, and all of them were part of common networks throughout the empire. That's what I wanted to explore: what brought people together rather than what drove people apart, which was the classic narrative of the Habsburg Monarchy. Two, I wanted to combine the point of view of state building from above with state building from below. State building from above is an older story that is still important. To be very simplistic about it, this narrative describes the work that starts in the 18th century of building a central state out of a conglomerate of very separate states with very different laws and institutions that all happened to have the same ruler, and the efforts by Maria Theresa and Joseph II and Leopold II to forge an integrated central state. But state building from below is the various groups of people in society in different regions who engaged with this state building, and who saw it as being in their interest to engage with it. The two groups I start with who are most committed to the state for very different reasons are the peasantry. Already in the 1770s, I noticed, many of them felt that they can use a central state to improve their situation. Also in the late 18th century, the expanding bureaucracy that's necessary for the newly centralized state becomes an opportunity for social mobility among the educated middle classes. The bureaucracy, especially under Joseph II, develops all kinds of rules that promote merit rather than social status, so that's really important. In addition, I noticed at the end of the Napoleonic Wars, there's a surge of patriotism that's not just directed to the dynasty but also directed towards the empire itself. That was another element that suggested to me there was engagement from below with the idea of empire.

ASN: *Why did the peasantry support the new centralized state?*

PJ: This is interesting. At the time of the French

Balkan Wars *from page 18*

of Velika. In September Ulama Beg and his colleagues pushed north again, surprising the under-manned fortress of Čazma, which quickly surrendered ... The fall of Virovitica and then Čazma caused neighboring garrisons to desert, leaving more castles to be occupied ... Zrinski warned that recent Ottoman successes had so terrified rural folk that villages were 'writing secretly' to the Turks declaring their readiness to submit" (153). Events in Dalmatia and Croatia are then covered with similar attention to local actors and consequences. The chapter ends with Ferdinand refusing to raze Szigetvár, anticipating the last campaign of Suleyman in 1556 in the following chapter. We are left with a sense of intimacy and immediacy of events and their significance.

Dense it may be, but the quite remarkable aspect of Tracy's narrative is its extraordinary generosity and excavation of decades of scholarship by Habsburg, Hungarian, Italian, and Ottoman military historians. This book probably could not have been published in English before

now, when the field of Ottoman studies is quite robust, and more and more of the crucial information is making its way into print for international audiences. Also, unlike many works published since 2001, Tracy eschews the sensational exemplified in the clash of civilizations binary, preferring to describe a clash of two fundamentally different systems of government, the one autocratic and arbitrary; the other composite and consultative (2). He returns to that idea in his conclusions, where I think he could have expanded significantly on his arguments about the uniqueness of this sixteenth century moment and of these territories in question, especially in the light of much new scholarship on borderlands, shatterzones, and Eurasia. What *Balkan Wars* has achieved, however, is to remind us, as does Marocci, "For the men of the early modern period, the difference between states and empires was not always significant, or clear, particularly when they saw them close up."

*Virginia Aksan
History, McMaster University*

Revolution, and really before, the Empire was already developing the concept of equal citizenship because of the particular nature of Maria Theresa's and Joseph II's reforms. They were trying to build an independent peasantry that was free of noble control and that could produce more and pay more taxes, but inadvertently, they started treating their subjects as if, in an abstract way, they were all equal. It's not until the General Civil Code of 1811 that the peasant farmers actually get a measure of equality, but they're getting a measure of de facto citizenship before that. And then of course in the 19th century, people gained some political power, including an Imperial Parliament with elections. More and more citizens became invested in the empire because they wanted to exercise influence over it, take it in this direction or that direction, and they got elections. Even in Hungary, in the Hungarian half of the Dual Monarchy, where franchise remained highly limited, elections still become a very symbolic moment when people assembled, even people who didn't have the vote. They understood that it was a critical moment for the future of their home.

ASN: *Your next project is a book with your former student, Tara Zahra. How would you describe that? Will it be something specialized or more general?*

PJ: That book is part of a series published by Oxford University Press on World War I, called "The Other War." The books in the series feature aspects of the war that are not usually discussed. In this particular case, what that means is books that are more about, say, Russia, the Ottoman Empire, and the Habsburg Empire rather than France or Britain or Germany. And our book is

definitely going to be based on archival research, but it will also be written with a wider public in mind. Tara and I want to explore particular issues that became aggravated during the war, particularly the mobility of people. The history of refugees is a huge topic that scholars have finally begun to write about in the last couple of years, but there is a lot more to say. Austria-Hungary, it turns out, was probably the first state in Europe to create a system of camps at the beginning of the First World War to house the refugees that were created by the Russian invasion of Galicia. These camps became more and more developed and housed more and more people. They had newspapers, offered classes for women and children, and taught languages. They were usually organized by language-use or by region, where the people come from. They had centralized kitchens that were supposed to serve the cuisine generally of the place where the people were from. These refugee camps were quite extraordinary. We're also looking at regimes of occupation that don't get talked about much, like the Austrian occupation of Poland and Serbia, about which there is a literature but we want to make a new contribution to it.

ASN: *You have a second project as well.*

PJ: Yes. I am co-editing, with Mark Cornwall, *The Cambridge History of the Habsburg Empire*, Volume 2. [CAS director] Howard Louthan is the co-editor of Volume 1, which covers the early modern period, and Mark and I are doing Volume 2, the modern period. We have 25 authors that we have to somehow corral. They think it is going to be out at the end of 2018. Hope springs eternal! ❖



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

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