

## Tuerk's Minnesota farewell touts EU, Euro

by Daniel Pinkerton

*His Excellency Helmut Tuerk, Austrian Ambassador to the United States, was in the Minneapolis-St. Paul Area for a few days last fall. On November 10, he spoke at a seminar cosponsored by the Austrian Trade Commission and the Minnesota Trade Office, "Doing Business in the EU." On November 11, he gave a talk at the Center entitled "Austria in the New Union." That same day, he took the time to talk with ASN.*

**DP:** *Where were you born and educated?*

**HT:** I was born and grew up in Upper Austria, where I received my primary and secondary education. I was also an exchange student in this country; in 1958, I graduated from high school in a small town called Union City. It's in Erie County, in northwestern Pennsylvania. Then I studied law at the University of Vienna. I joined the foreign service at the beginning of 1965 after having completed both law studies and post-graduate studies at the College of Europe in Bruges, Belgium.

**DP:** *When were you posted here as Ambassador?*

**HT:** I was posted here at the beginning of 1993. So I came in with the present administration of President Clinton, almost at the same time. My term will end in the spring of 1999. I will return to Austria in March of next year, after more than six years.

**DP:** *Isn't that longer than usual?*

**HT:** Well, yes, but my term was not originally set for 6 years. The usual term of an Austrian Ambassador is 4 years-4 1/2 years. But as Austria assumed the Presidency of the European Union for the second half of 1998, some ambassadors' terms were extended, including mine. So I am now presiding over my European Union colleagues in Washington D.C.

**DP:** *Have you gained any new insights into Austria and the U.S. during your stay here?*

**HT:** There is no doubt about that. I think I've crisscrossed the United States like few people before me. I'm the first Austrian Ambassador to have made an official visit to all 50 states of the Union, and I'm also the first foreign Ambassador ever—to my knowledge—to have made an official visit to all five U.S. territories. This gave me a very good insight into American politics, into American people, how they live, how diverse they are—and they are much more diverse than Europeans generally think. As far as Austria is concerned, of course, with the distance you gain a different perspective.

**DP:** *Did you begin to see Austria through America's eyes while you were here?*

**HT:** Well, not exactly through America's eyes, but I'm even more in favor of European integration than I was before my U.S. experience, because looking at this great American union and the benefits this union has brought to the people living here, I can only infer that the Europeans will enjoy the same benefits if they live in a union encompassing Eu-

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*Left to right: Austrian Ambassador to the United States, his Excellency Helmut Tuerk; Austrian Consul General (Chicago), Christian Krepela.*

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## LETTER FROM THE DIRECTOR

## Looking into our future

I thought this letter might provide an opportunity for me to let you know about several of the main things we are currently doing and planning. In my two years as director I have been impressed by the number and enthusiasm of our colleagues throughout the United States and Europe who are working on various mutual projects. I learned, happily, of the degree of respect that exists for the Center for Austrian Studies. At the same time I found that some people believed that we were focused only on activities in Minnesota. This mistaken view of the Center led me to develop several new approaches to our activities.

The original agreement between the Austrian government and the University of Minnesota created the Center for Austrian Studies with a mandate to be a national organization. While we have for many years had a national program, I felt that this aspect of our activity had to be both publicized and strengthened so that we could enlist the participation of more people and enlarge our already sizeable activities as a national center. To this end we have been doing several things. First, we have increased our activities in the area of culture, literature, and other disciplines with a large constituency throughout the country. This is bringing more people into our purview. Second, the Center has begun to form a national advisory committee, not to supplant our Minnesota or Austrian advisors, but to enhance the degree to which scholars from around the country can add their counsel to our activities; at the same time the national advisory committee should enhance the degree to which we truly reflect the interests of our national constituency. You will hear more about the committee and its members in future *Newsletters*.

Third, the Center has undertaken plans to jointly sponsor activities, particularly conferences, with other institutions and in other venues outside Minnesota. We have already cosponsored a conference with the University of New Mexico and are working on joint activities in the near future with colleagues in other states. This cooperation also extends to the newly established Canadian Center for Austrian and Central European Studies and its director, Franz Szabo. Franz and I have already had a number of discussions about joint ventures. On an international scale, we cosponsored a workshop on xenophobia with colleagues in Vienna (ZIIS, The Center for International and Interdisciplinary Studies in Vienna) in the spring and discussed joint symposia with colleagues at Central University in Budapest for the future.

Fourth, we are continuing our effort to act as a catalyst in furthering interdisciplinary and international research projects. Our current endeavor, under the heading of "Creating the Other," deals with an international, interdisciplinary effort at examining the roots of ethnic, nationalist, and racist enmity in Central and Eastern Europe and measures to deal with the problems. Our May symposium (see program, p. 4) is the first stage in this endeavor. Apart from this greater emphasis on our national scope, we are still fully engaged in our usual activities, such as student and faculty exchanges, facilitating seminars and publishing. By now I hope you have had a chance to see the two-part 1998 *Austrian*

*History Yearbook*; it includes the *Survey of Central and East European Archives*, which gives *Yearbook* readers information on many newly accessible sources (see contents, p. 6, Spring 1998 *ASN*). Three new books based on recent Center conferences are in the works: *Rethinking Fin de Siècle Vienna*, edited by Steven Beller; *From World War to Waldheim: Culture and Politics in Austria and the United States*, edited by David Good and Ruth Wodak; and *The Great Tradition: Dramatic and Musical Theatre in Austria and Central Europe*, edited by Michael Cherlin, Richard L. Rudolph, et al. All are in the Berghahn Press series "Studies in Austrian History, Culture, and Society." We have also been putting our Working Papers series on the Center's website and are adding new papers to the list (see p. 24).

On a recent visit to Europe, including stays in Austria and Hungary, there was a good deal of talk about present and future activities. Among other things, both Fritz Fellner, director of our Austrian advisory board and chair of the Committee for Modern Austrian History, and Grete Klingenstein, head of the Historical Committee of the Austrian Academy of Sciences, independently raised the prospect of having joint Austrian-American conferences in which young scholars from both countries would have more of an opportunity to know each other and each other's work. We are exploring various ways to realize these ideas. In a similar vein, I had a conversation recently with Mary Gluck, the new chair of the Society for Austrian and Habsburg History, in which she proposed similar projects for American, Hungarian, and Rumanian scholars of cultural history. The Society, our now independent and mature offspring, is organizing sessions at various national conferences and now has a permanent slot for sessions at the American Historical Association.

Finally, on behalf of myself and the staff of the Center, I wish all of you a joyous new year!

Richard L. Rudolph

## AUSTRIAN STUDIES NEWSLETTER

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**SPRING 1999 SUBMISSION DEADLINE:  
15 FEBRUARY**

## NEWS FROM THE CENTER

# Friedrich Stadler: the past & present philosophy of science



by Daniel Pinkerton

*Historian and philosopher of science Friedrich Stadler, director of the Vienna Circle Institute (VCI) and a professor at the University of Vienna, was a Fulbright visiting professor at the University of Minnesota during fall quarter, 1998. In early November, ASN had a conversation with him.*

**DP:** Tell me about your background.

**FS:** I was born in a very small town in Styria, and received my primary school education there. I attended gymnasium at a larger town nearby and studied afterwards at the University of Graz and the University of Salzburg. My fields of specialty were contemporary history, philosophy, and psychology. After I got my *Magister* in 1977, I taught history and philosophy at several gymnasia. But I still conducted research projects that combined contemporary history, philosophy, and philosophy of science. It seemed to me from the beginning that working in all three areas would be a fruitful enterprise.

**DP:** What led you back to Vienna and to the Vienna Circle?

**FS:** I became acquainted with what is called "analytical philosophy" while I was teaching and working on my *Doktorat*. To my surprise, I began to discover that there was a great pre-history of this tradition in Austria with the

emergence of the famous Vienna Circle between the two wars in connection with Ludwig Wittgenstein and later with Karl Popper. I wondered why there was no reconstruction or description of this fascinating intellectual history. I wanted to be the one to do it. Eventually I did it with my *Studien zum Wiener Kreis* ["Vienna Circle Studies"] (1997), but of course I continued to teach at gymnasium, so I did not get my *Doktorat* until 1982.

**DP:** When did you start working with the VCI?

**FS:** The Institute was my idea. I founded it in 1991, after having completed the *Vertriebene Vernunft* ["Banished Reason"] research projects and editing three volumes on it with the Viennese-based Institute for Science and Art. And I was able, with the cooperation of colleagues in Graz and Vienna, to establish an institute that deals with the Vienna Circle and its traditions but also develops its principles, approaches, and results and makes them a living part of today's history and philosophy of science. It was an experiment; and it seems to me, in retrospective, to have been a successful experiment. But, as you can see, I have not had a classic academic career; I continued to hold several jobs at once. I kept teaching gymnasium until 1987; then I worked at the Austrian Ministry for Education and Cultural Affairs, while continuing my scientific work. Eventually, in 1989, I became a lecturer at the University of Vienna; then director of the VCI; then

## Minnesota Calendar

**7 JANUARY-25 FEBRUARY.** *Exhibition.* "Absence/Presence: The Artistic Memory of Holocaust and Genocide." Artwork dealing with the memory of the Holocaust, Armenian, native American, South Slav, and African genocide by an international group of artists. Katherine Nash Gallery, Willey Hall, University of Minnesota.

**21 JANUARY.** Seminar. Sonja Kuftevec, Theatre, Univ. of Minnesota. "Bosnia Boundary Crossing: Creating Theatre with Youth in Former Yugoslavia." 3:30 P.M., Ford Room, 710 Social Sciences.

**18 FEBRUARY.** Seminar. Patrizia McBride, German, Univ. of Minnesota. "Our Problems are not Modern: Robert Musil on National Socialism." 3:30 P.M., Lippincott Room, 1314 Social Sciences.

**4 MARCH.** Seminar. Winifred M. Griffin, German, Univ. of Minnesota. "Elfriede Jelinek: National Identification and Ideology Critique." 3:30 P.M., Lippincott Room, 1314 Social Sciences.

**APRIL** (date and time TBA). Seminar. Stefan Jüldenber, Economics. Schumpeter Fellow, Harvard University. "Management in the Information Society of the Future."

an associate professor of history and philosophy of science (after completing my *habilitation* in 1994) at the University of Vienna; and finally, since 1997, a faculty member of the Center for International and Interdisciplinary Studies (ZIIS). The latter is a small, innovative unit at the university that reinforces this interdisciplinary approach and cooperates officially with VCI. I hope it will be further developed in the upcoming university reform.

**DP:** Describe the origin of the book you edited with Peter Weibel, *The Cultural Exodus from Austria*.

**FS:** It is an interesting Austrian story, a sort of odyssey. I had edited the research project on *Vertriebene Vernunft* for publication in 1987-

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the center for austrian studies  
presents an international  
and interdisciplinary symposium



Arkin's Tiger Brigade, Bosnia, early 1990s

# CREATING THE OTHER:

the causes and  
dynamics of  
nationalism, ethnic  
enmity, and racism  
in central and eastern  
europe

hubert h. humphrey  
institute  
university of minnesota  
6-8 May 1999

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geschichte österreich  
the university of minnesota:  
college of liberal arts  
institute for global studies  
center for holocaust and  
genocide studies  
immigration history research  
center

**Mark your calendars!** Our 1999  
interdisciplinary, international symposium will  
feature presentations by sixty scholars from both  
sides of the Atlantic. This event is also the first  
stage of a long-term comparative and cross-  
disciplinary research project that will seek to  
develop palliative measures.

We will post the papers on the website ahead  
of time to ensure maximum discussion time.  
Please join us in a stimulating exchange of ideas  
concerning one of the world's urgent questions.  
For registration information, contact the Center  
by phone, fax, letter, or e-mail. Complete  
information on how to contact us (along with our  
website URL) is on page 2.

## PROGRAM

### THURSDAY MAY 6TH 9:00-10:45

CONCURRENT SESSIONS

**NATIONAL AND ETHNIC ENMITY:  
SOCIAL AND POLITICAL THEORY**  
**The Causes of Nationalism,**  
*Michael Hechter, University of Arizona*  
**Nationalism and the Collapse of  
Empires: 1959 and 1989 Compared,**  
*Edward Tiryakian, Duke University*  
**The Global Dynamics of Ethnic  
Violence,** *Susan Olzak, Stanford University*

**THE HISTORICAL EXPERIENCE:  
CZECHS, GERMANS, HUNGARIANS**  
**Hungarians and Germans in the Late  
18th Century: Inventing Stereotypes,**  
*Olga Khavanova, Moscow State University*  
**Czechs—Germans—Bohemians?**  
**Images of the Self and Other in  
Bohemia, 1800-1848,** *Hugh Agnew, George  
Washington University*  
**The Image of the Other in the 19th  
Century: Historical Scholarship in the  
Czech Lands,** *Jiří Štaif, Charles University*

11:00 A.M.-12:45 P.M.  
CONCURRENT SESSIONS

**THE PSYCHOLOGY OF ENMITY**  
**The Psychology of Nationalism, Ethnic  
Enmity, and Racism in Central Europe,**  
*Peter Loewenberg, UCLA*  
**UNCreating the Other: The Psychology  
of Conflict Resolution,**  
*Chesmak Farhoumand, York University*  
**Crisis of the "Self" and the "Other":  
An Explanatory Model,** *Jürgen Furtwängler,  
Hamburg Military Hospital*

**CREATING THE OTHER IN  
EASTERN EUROPE**  
**Rejecting the Claims for Otherness:  
Russian Reaction Toward Ukranian  
Nationalism, 19th and 20th Centuries,**  
*Alexey Miller, Institute for Slavic Studies, Moscow*  
**Gentry, Jews, and Peasants: Jews as the  
"Others" in the Formation of the  
Modern Polish Nation in Galicia,  
1848-1914,** *Kai Struve, Herder Institute*  
**Imagining the Slavs: The Changing  
View from German Nationalism to  
National Socialism,** *Christian Promitzer,  
University of Graz*

2:30 P.M.-4:15 P.M.  
CONCURRENT SESSIONS

### DEFINING THE SELF, CREATING THE OTHER

**Becoming Caucasian: Vicissitudes of  
Whiteness in American Politics and  
Culture,** *Matthew Frye Jacobson, Yale University*  
**Rethinking the Idea of the "Other":  
The Case of African Americans,**  
*Rose Brewer, University of Minnesota*  
**Denying Community: The Production  
of Antagonism in the Discourse of  
Everyday Life in Israel and Yugoslavia,**  
*Glenn Bowman, University of Kent*

### CREATING PERCEPTIONS OF MUSLIMS

**Creating the Other through Violence:  
New Identities Emerging from the  
Ashes of the Former Yugoslavia,**  
*Daniele Conversi, Central European University*  
**The Changing Perception of Muslim  
Minorities in the Balkans,** *Ulf Brunnbauer,  
University of Graz*  
**Islam in the Balkans 1989-1997,**  
*Valeria Heuberger, University of Vienna*

6:15 P.M. THURSDAY  
*R eception, D inner, and  
K ann Memorial L ecture*

### "THE 'NATIONAL QUESTION' REVISITED: REFLECTIONS ON THE STATE OF THE ART"

*Professor Dennison Rusinow  
Center for International Studies  
University of Pittsburgh*

**FRIDAY MAY 7TH**

9:00 A.M.-10:45 A.M.

CONCURRENT SESSIONS

**THE AUSTRIAN EXPERIENCE:  
ETHNICITY AND POLITICS**

**The Development and Functions of Ethnic Stereotypes in Austria and in Hungary in the Nineteenth Century,** *András Vári, Budapest University of Economics*

**The Other in Present Day Austria and Its Political Implications,** *Anneliese Rohrer, Die Presse*

**Austria's "Siege Mentality": Subnational Identities in Theoretical and Comparative Perspective,** *Anton Pelinka, University of Innsbruck*

**NATIONALISM IN THE HABSBERG EMPIRE**

**National and Political Heroes,** *Waltraud Heindl, Austrian Southeast Europe Institute*

**Nationalist Violence in Small Town Austria at the Turn of the Century,** *Pieter Judson, Swarthmore College*

**The Austrian-Slovenian-Italian Border Region (Dreiländereck): Causes and Consequences of the Partition of a Region by Nation States,** *Andreas Moritsch, University of Vienna*

11:00 A.M.-12:45 P.M.

CONCURRENT SESSIONS

**IMAGES OF THE OTHER: LANGUAGE, LITERATURE, AND DISCOURSE**

**Creation of Other through the Linguistic (Diectic) Aspects of Nationalism,** *Tomasz Kamusella, Wrocław University*

**"Diseases" of Jews and African-Americans: A Comparison,** *Klaus Hödl, University of Graz*

**Black Women's Bodies as Constructed as Other by Europeans,** *Michelle Lockhart, Hamline University*

**THE FUNCTIONS OF THE OTHER:  
AUSTRIA**

**Imagination, Rhetoric and Economic Nationalism in the Late Habsburg Monarchy,** *Catherine Albrecht, University of Baltimore*

**Multifaceted and Complex Strangeness: Historical Interpretive Scenarios—Austrian Reaction to the Other,** *Josef Ehmer and Sylvia Hahn, University of Salzburg*

**Cultural Pluralism through Translation? Imagining the "Other" in the Habsburg Monarchy,** *Michaela Wolf, University of Graz*

2:30 P.M.-4:15 P.M.  
CONCURRENT SESSIONS**THE FUNCTIONS OF THE OTHER:  
ANTI-SEMITISM**

**Waves of Hate: Romanian Anti-Semitism Before the Holocaust,** *William Brustein, University of Minnesota*

**National Identities and the "Jewish Question" in Postwar Germany, Austria, and Eastern Europe: A Comparison,** *Helga Embacher, University of Salzburg*

**THE FUNCTIONS OF NATIONALISM  
The Mobile Frontier: Symbolic Boundary Construction at the Borders of the Balkans,**

*Pamela Ballinger, Bowdoin College*

**From the Hearth to the Workplace: Nationalist Strategies of Female Teachers in Croatia, 1900-1914,** *Meghan Hays, University of Michigan*

**Self as Other: Fluid Identities in Central Europe before 1945,** *Peter Thaler, University of Minnesota*

**Projekt Mitteleuropa: Croats and the Politics of Recognition in the "New Europe,"** *Daphne Winland, York University*

**THE ROMA, PAST AND PRESENT**

**The Roma: Myth and Reality,** *Ian Hancock, University of Texas, Austin*

**Ethnic Minorities in Czech and Slovak Schools: Policies and Representations, 1940s-1990s,** *David Čaněk, Charles University*

**Roma Migration to Canada,** *Barbara Falk, York University*

**From the Margins to Multiculturalism: The Representational Politics of the Roma Migration to Canada,** *Gerald Kernerman, York University*

**DEFINING THE SELF AND THE OTHER IN CENTRAL EUROPE  
Ethnology, Cultural Reification, and the Dynamics of Difference in the Kronprinzenwerk,** *Regina Bendix, University of Pennsylvania*

**National Stereotypes between the Austrians and Their Neighbors, 1895-1995,** *Arnold Suppan, University of Vienna*

**Establishment of Minority Schools in Imperial Austria,** *Atsushi Otsuru, Kobe University*

**State, Nation and the Enemy: Identity Politics in the Political Literature of Czechoslovakia and Hungary, 1920-1939,** *Peter Haslinger, Albert Ludwigs University Freiburg*

**SATURDAY MAY 8**9:00 A.M.-10:45 A.M.  
CONCURRENT SESSIONS**CREATING NATIONAL IDENTITIES  
IN THE FORMER YUGOSLAVIA**

**Obsessed with Originality: Multicultural Society in Slovenia,** *Oto Luthar, University of Maribor*

**Serbia between East and West,** *Dejan Guzina, Carleton University*

**Nationalism and the Yugoslavian Conflict in European Context,** *Vanessa Pupavac, University of Nottingham*

**VIEWING THE OTHER AND  
ONESELF**

**Searching for the Other Across the Generational Gap: A Journey,** *Björn Krondorfer, St. Mary's College of Maryland*

**Imaging Identical Twins: Dynamics of Creating the Other,** *Jean Strommer and Joan Strommer, University of Minnesota and Virginia Commonwealth College*

2:30 P.M.-4:15 P.M.  
CONCURRENT SESSIONS**CREATING IMAGES OF GREEKS AND  
TURKS IN THE SCHOOLS**

**Angels and Demons: Greek and Turkish Images in School Textbooks,** *Lily Hamourtziadou and Bulent Gokay, Keele University*

**What Austrians Are Not: The Turk as the Other in Postwar Austrian Schools,** *Peter Utgaard, Washington State University*

**MAPPING THE SELF AND THE OTHER  
Peoples of the Mountains, Peoples of the Plains: Space and Ethnographic Representation in the Balkans,**

*Karl Kaser, University of Graz*

**Forging the Croatian Nation: The Ambiguity of Croatian Cultural Identity at the End of the Nineteenth Century,** *Sally Kent, University of Wisconsin, Stevens Point*

**Representing National Territory: Cartography and Nationalism in Hungary, 1700-1848,** *Irina Popova, Central European University*

**Helmut Tuerk** *from page 1*

rope, or at least the greatest part of Europe. That's exactly what's happening for the European Union now, and this road to integration will lead to further progress, I believe.

**DP:** *So many times we hear about the economic advantages of the European Union but not about any social advantages that the joining together of the various peoples in Europe would produce.*

**HT:** Well, the European Union is much more than economics and I think it's particularly fitting to point this out today, on November 11th, the 80th anniversary of the end of World War I, a war that was a major setback for European civilization and which also engendered World War II. Also, as an Austrian, I must say that 80 years ago exacerbated nationalism destroyed the Austro-Hungarian monarchy, which comprised 12 different nationalities and had been able to maintain a delicate balance between these nationalities. Of course the monarchy could not continue as it was because it required major internal restructuring and reforms, which didn't happen. But had there been a peaceful revolution, this reform process might have come forth, and perhaps we would not have had a second world war. Of course, that's pure speculation, but I think historians of the future are going to consider the First and the Second World Wars as tragic European civil wars.

**DP:** *I'm curious about other ways in which the EU will affect society, such as its effect on labor or the welfare state as it has currently evolved in Europe.*

**HT:** I think the social welfare state has expanded quite a lot in Europe, much more than in the U.S., as you're aware. But it can only be sustained if we maintain economic growth and viability, because otherwise the whole system would collapse. It is also clear that certain adaptations of this welfare state will be necessary in the future. All governments realize this. Combating unemployment has become the first and foremost worry of the European Union, because we cannot allow our institution to continue with an average unemployment rate in the European union of more than 9 per cent. In fact, this figure already has decreased from almost 12 per cent, so we're in a happier position than we were a year ago or even six months ago. Still that's too high because this unemployment rate is also unevenly distributed; there are certain member countries where it's 18 or 20 per cent, and certain regions—for example, in eastern Germany—where the unemployment rate is 25 per cent. This is an intolerable situation. Austria is lucky because our unemployment rate is only 4.6 per cent, pretty much the same as that of the U.S. But overall, job creation has become a pan-European task, and the leaders of Europe have realized this. They have worked out action plans, and devised programs to combat unemployment, but no single recipe will work everywhere.

**DP:** *Would offering incentives to locate jobs in areas that now are featuring high unemployment be part of what the European Union is looking at?*

**HT:** Yes of course, and job creation and retraining, as well as allowing women to enter the work force in larger numbers by creating day care centers, kindergartens, and so forth. But we must not allow a situation to arise between the "haves," who hold jobs, and the "have nots," who don't. Even if unemployment benefits are relatively generous, they can sometimes have the effect of being a disincentive for people looking for jobs, and there is always a social divide between those who work and those who don't. That's why we must create new jobs and why we must train people in the skills needed for today's and tomorrow's job opportunities.

**DP:** *It seems as if the Euro has always been coming, but now—*

**HT:** Now it's really imminent. January first is less than 60 days away.

**DP:** *Yes, by the time this is published it will be in place. Tell me about the risks and benefits of the Euro, what it needs to succeed, and what EU officials are doing to make sure it gains public acceptance.*

**HT:** Well, as far as support by the population is concerned I can point out that many Austrians were skeptical at first. They had a hard time deciding to give up the Austrian schilling, which they've had for most of this century, for a new currency. Just imagine if, in this country, the dollar were abolished and replaced by a master currency. It's a major psychological upheaval. But, slowly and steadily the Austrian people—and also the people of other participating countries—have come to realize that the Euro will bring major benefits. It is quite obvious that if you have a system with multiple currencies, it impedes trade and makes goods more expensive. For example: if you change \$100 fourteen times (at present there are fourteen different currencies in the European union), you end up with \$50, without having bought a thing. So it is really a very wasteful system. And fiscal discipline is necessary because if you have budget deficits you cannot cure them by going to the printing press and increasing the money supply. This brings us to the point that in addition to popular support, you also need a strong central bank. The European Central Bank, I'm sure, will keep a very watchful eye on fiscal discipline. It will also be independent from day to day political arguments. The model is the German Bundesbank, with its great degree of independence.

**DP:** *As I understand it, there will be a period of transition in which both currencies will be legal tender, both the Euro and the schilling.*

**HT:** On 1 January 1999, the Euro will come into effect as a book currency only. You can have your bank accounts in Euros, bills can be written in Euros, but it will not exist as a cash currency. It will only be used in bank transactions. It will be introduced as a currency for everyday use on 1 January 2002. At that time, the national currencies and the Euro will be used side-by-side for a maximum period of six months. As of 1 July 2002, the Euro will be the single currency, the only legal tender, in the participating countries. Now the transition period from January 1999 to January 2002 is pretty long. In my view, it's probably too long. But there's a very practical reason, I was told. This is a change to a new currency for 300 million Europeans. You can't print this much money in a few months, because you need a huge amount of banknotes. So you need a longer period to produce the notes and to mint the coins.

**DP:** *So all of my schillings, francs, etc. are not solely collectors' pieces yet; I have a few years to spend them.*

**HT:** Well, as far as the Austrian schilling is concerned, the Austrian Bank will accept the schilling for an indefinite period. So the Austrians need not be afraid of the money they kept at home, hidden in the mattress. They will have ample opportunity to turn it in.

**DP:** *And I like the idea that, as a traveller, I won't have to go to the Bureau de Change every time I cross a border.*

**HT:** Many money changers are going to lose their jobs and also the banks will have to reconsider certain operations when they don't have the currency transactions. This will undoubtedly cause some loss of income for the banks and some people will lose their jobs, but we hope that new jobs will be created for them or that we can retrain them.

**DP:** *And I think it's very interesting that Europe turned to Austria at this crucial point of transition and expansion.*

**HT:** Austria's really holding the presidency at a very exciting time. We've

had an informal summit of the heads of state and government that actually set forth certain guidelines on how the EU should evolve in the future, and we're going to have the regular meeting on December 11th and 12th in Vienna, and we're looking forward to having a U.S.—EU summit in Washington on December 18. And the major event, hopefully, will be the launch of the Transatlantic Economic Partnership, which will be an ongoing attempt to eliminate various regulations that are impeding transatlantic trade.

**DP:** *I was very surprised to hear you say that there is no deficit worth measuring in trade between Europe and America.*

**HT:** It's a near-perfect situation. Europe and America have the greatest commercial relationship on the planet and I think it can only get better with a unified Europe.

**DP:** *Have Americans ever expressed fear of a unified Europe?*

**HT:** Well, some say the EU is going to provide tough competition for the U.S. and this might not be good for your country, or that the Euro might mean competition for the U.S. dollar as a world currency, but these are marginal voices. I would say the mainstream generally accepts and favors European integration.

**DP:** *Do you know where you'll go next?*

**HT:** I will be returning to Austria for the next four years, then I hope to be able to obtain another ambassadorship. But who knows what will happen in the future? I will continue to work in government service and hopefully in the foreign service.

**DP:** *I wish you the best. You've been an outstanding spokesman for the benefits of the European Union and Austria's place in it. ❖*

## Holiday treat for ACI winners

Just in time for the holidays, two scholars got a special treat under their trees—albeit one they earned by dint of their own hard work.

The 1998 Austrian Cultural Institute Prize for Best Book was awarded to Pieter M. Judson, Associate Professor of History at Swarthmore College, for *Exclusive Revolutionaries; Liberal Politics, Social Experience, and National Identity in the Austrian Empire, 1848-1914* (Ann Arbor: University of Michigan Press, 1996). This book, winner of the AHA's Herbert Baxter Adams Prize, traces the development of German liberal and later nationalist political culture in imperial Austria from the revolutions of 1848 to the outbreak of World War I. The committee unanimously praised it as the best submission of the year. One of the judges wrote: "It is stimulating, a reinterpretation, and a contribution to an important and a wide-ranging topic of importance to Austria in both the 19th and 20th centuries."

The 1998 ACI Prize for Best Dissertation went to Cathleen M. Giustino, Assistant Professor of History at Auburn University, for "Architecture and the Nation: Meanings of Modern Urban Design and Possibilities for Political Participation in Czech Prague 1900." This dissertation was written in partial fulfillment of her Ph.D. for the Department of History, University of Chicago. In discussing the many strengths of her dissertation, a judge wrote: "This dissertation is truly excellent. The author's melding of issues of urban design, local politics and national identity is original and thought provoking. Giustino challenges us to think about local politics in new and exciting ways." The committee agreed that "all dissertations should be so carefully researched and so well-written."

Each scholar will receive a travel grant to be used for conducting research in Austria.

## U Film Society to screen Czech, Hungarian films

The University Film Society will present a series of Czech films representing post-Velvet Revolution content and style from January 20-February 1. Comedies, black comedies, dramas, and idyllic (at least on the surface) pictures of small-town Czech life add up to an entertaining and varied mini-festival. The films included are: *A Forgotten Light* (1996), in which a village priest battles 1980s Communist bureaucracy to raise money for a new church roof; *Those Wonderful Years That Sucked* (1997), a hilarious yet oddly nostalgic look back at gray, boring 1970s Czechoslovakia; *The Way Back Through The Woods* (1997), a beautifully shot black and white parable about a dentist who leaves Vienna for the supposed simplicity of a rural Czech village; *Happy End* (1996), the Czech Republic's answer to *This Is Spinal Tap*; *Indian Summer* (1995), a freely adapted Czech version of an F. Scott Fitzgerald story; and *Dead Beetle* (1998), a light-hearted black comedy about young, would-be artists and pop stars in today's Prague.

Following this series, in late February or early March, they will present a selection of classic Hungarian films. As ASN went to press, the list of films included *Cold Days*, a brilliant meditation on the Hungarian Army's massacre of 3,000 Jews and Serbs; *Father*, a tender, humorous look at nostalgia; *Love*, in which a bedridden woman is made to believe her son is in America, when he is being held by the secret police; *Daniel Takes a Train* and *Time Stands Still*, two films about the 1956 uprising; *Some-where in Europe*, an influential 1947 film about orphans taking over a castle; and two films by the famed, influential director Miklós Jancsó, *Red Psalm* and *The Roundup*. All films will be shown at the University's Bell Museum Auditorium (though some will also show in the Lakeville/New Prague area); general admission will be only \$5 (even less to students and UFS members!). Call 612-627-4431 for more information. ❖

## Gottscheer Association celebrates heritage

In the 12th and 13th centuries, ethnic Germans began to settle in a region of southern Slovenia (near today's border with Croatia) in an area they called Gottschee. In the 14th century, it became a free Market Town, but in the 15th century it was on the front lines of the war between the Ottoman and Habsburg Empires. Ultimately, it became part of the Carniola province, and high taxes drove many Gottscheers to emigrate in the latter part of the 19th century. With the creation of Yugoslavia after World War I, the situation became very precarious for them; after World War II, Tito's partisans forced them to flee to Kärnten, and many died (or were shot) along the way.

But the memory of Gottschee exists, even if the city of Gottschee does not. What started out as a simple newsletter for genealogists whose ancestors came from the region blossomed in 1992 into a full-fledged group with over 350 members in the United States, Canada, and Africa. The Gottscheer Heritage and Genealogy Association has a home page on the web, has published books and maps, has a regular newsletter, *The Gottscheer Connection*, makes trips to Slovenia, and donates funds for museums, libraries, and restoration work in the Gottschee region.

Officers for the 1998-1999 year are Elizabeth Nick, President; Sophia Stanzer Wyant (a Minnesotan), Vice-President; Cecilia Nick Jaggard, Secretary; and Kate Loschke Prunte, Treasurer. Another Minnesotan, Maria Wyant Cuzzo, is on the Board of Directors.

For further information, contact the Vice-President at Route 2, Box 640, Palisade MN 56469, e-mail: wyants@mlecmm.net. The Association's website is <http://www.gottschee.org/~ghga>. ❖

# THE “LESSER TRAUMATIZED”

## *Exile Narratives of Austrian Jews*

by Adi Wimmer

*Editor’s Note: This is part two of a two-part essay. The first part was published in the fall 1998 ASN and is summarized in the first three paragraphs here.*

130,000 Jews were forced to leave Austria after it submitted itself to Hitler in 1938. To my own and my country’s shame, they were not invited back home after 1945. Until recently, as far as Austria’s public awareness was concerned, they had no history. For decades after the war, there was no public discussion of the meaning and significance of this particular chapter in our history for us Austrians. As we denied to outsiders and repressed within ourselves any Austrian involvement in the horrors of Nazism, we were left no option but to repress the existence of our fellow Austrians in exile. Accepting the mere fact of their existence (let alone welcoming them home) would have meant assigning them a role in a public discourse that we did our best *not* to have. Thus, to gather for our own collective memory and to “unerase” the experiences of a steadily thinning group of people—before it is, for biological reasons, too late—is a task of urgency as well as moral necessity.

The first half of this essay addressed the psychological cost of long-term exile to Austrian Jews and the lack of historical inquiry about their fate. It noted the contrast between Germany, where virtually every surviving Jewish citizen had been invited home (for a few days at least) at the government’s expense, and Austria, where only a select number of famous Jewish figures had been invited back, given empty awards, and lavishly feted.

In addition, it discussed the failure of historical memory and the scapegoating of surviving Jews—the process in which, according to Günther Anders, “It is not the batterer who is guilty—presumably, he really does not recall his murders—but the battered, because he alone cannot forget the beating, the batterer, and the battered.” It spoke of the simultaneous rehabilitation of the Wehrmacht’s reputation and the growth of a popular mythology in which the Jews were at least partially responsible for the Holocaust and perhaps even fabricators of a history that veiled the continued Jewish domination of international business and politics. And frequently the Viennese would, rather than admit guilt, challenge returning Jews to a game of one-upmanship regarding wartime suffering. Exile, they would claim, was nothing compared to enduring Allied bombing and immediate postwar deprivation. Let us evaluate the latter claim by exploring the nature of exile as experienced by Austrians.



*Josef Frank (second from right) in Stockholm, 1940.*

### The difference between *Emigration and Exile*

We need to explore the traditional stance of critical literature on the experience of exile and to juxtapose it with an alternative critical approach, based on a theory of exile and expulsion literature as a literature of trauma. Most approaches to exile literature treat the tension between two cultures as a *source* of creativity, and not as an obstacle to it. The perspective of one’s own culture is clarified and sharpened through the experience of cultural otherness, these critics claim; various cultural lenses refract, twist, turn and creatively reconstitute an image which might otherwise have remained dull. Bertolt Brecht, who fled from Nazi persecution as early as 1933 and who fled back to Germany in 1945—this time from HUAC persecution—thought the

distinction between the terms “émigré” and “exile” important enough to devote a whole poem to it:

I always disliked the name that they gave us:  
*émigrés*. Which means “leavers of their country.”  
We did not leave voluntarily, choosing  
another country. Nor did we immigrate  
into a country in order to stay there, maybe  
forever, but fled. Expelled and banished were we.  
And the country accepting us won’t be our home,  
but an exile. Restless we sit, as close to the border  
as possible, waiting for the day of return.<sup>1</sup>

A radical difference becomes apparent. Exile is not chosen, it is forced upon one. Whether a return to one’s country of origin will ever be possible hangs in doubt. When the exile compares his or her former status as a respected citizen with that of a refugee in a alien land, s/he will be shocked at the huge loss in quality of life. A great many Viennese Jews had been, in pre-1938 days, highly prosperous and respected. For instance, after March 1938 two thirds of the teaching staff of the medical faculty of Vienna University were dismissed, almost all of them Jews.<sup>2</sup> In the arts and sciences, as well as in trade and commerce, Jews were present at a disproportionately high rate. Overnight they became non-persons whom everyone was free to molest, to rob, even to lynch. Moreover, whereas antisemitism in Germany was very much the domain of bureaucrats, in Vienna it was acted out like a popular “street theatre” with gleeful audience participation. Harrassing the Jews was a playful activity, carried out by the “gemütliche” Viennese in a three-quarter beat. Quite precipitously, any reliable social consensus for living amongst others vanished. As one of my interviewees remembered: “It was as though we had been thrown into an impenetrable jungle together with

wild animals, and we had no weapons with which to defend ourselves.” There was the organized terror of the SA and the SS, *Austrian SA* and SS mind you, which made Jürgen Kramer speak of Vienna as located by the beautiful brown Danube. But it seems that the mass of *private* examples of petty nastiness have an even more prominent place in the memories of exiles, and it is these memories which have been so demoralizing. Many spoke of the outrages that happened to them in apocalyptic terms, using images of collapse and chaos, but also of terrifying insights. It was as though they were shock-frozen. And indeed Lore Segal writes in these terms in her autobiography *Other People's Houses*:

“When am I going?” I asked. “Thursday,” my father said. The day after tomorrow. Then I felt the icy chill below my chest where my insides had been.<sup>3</sup>

Benno Weiser, using a similar metaphor, speaks of the Anschluss as “the beginning of the stone age of the heart,”<sup>4</sup> whereas Max Knight, co-author of the “duography” *One and One Make Three*, makes a reference to a cultural abortion when he writes that fleeing Vienna was leaving “the womb of my home in Vienna, my family, my country, my tradition and security. It was a violent birth, Hitler as midwife.”<sup>5</sup> Many exiles had recurring dreams; some have them to this day. Edith Arie dreamt “at least fifty times, maybe a hundred” the following dream:

Suddenly there is an order to leave within two minutes. Frantically I begin to pack a suitcase, except I do not know what to pack and what to leave, and so I leave the house with an empty case. In the streets I do not know where to go, and so I ask the people “where do I go?” and they ask me back, “where you you WANT to go?,” and I say, “I do not know, all I know is that I have to GO, can you tell me where?,” and they all laugh and leave me standing there. And the streets through which I hurry are suddenly all alien to me, I do not know where I am, and I do not recognize any faces, and I am terrified that I will not make the deadline and that they will come for me. When I wake up, I am soaked in sweat and for a few seconds I never know where I am.<sup>6</sup>

### Understanding exile narratives as narratives of trauma

Our time has made travelling so easy; many of us have become not only accomplished travellers, but semioticians of alien cultures. We know how to read the signs, we love the differences of the sights, the sounds, the smells. There is sensuality in our journeys. But who has ever tried to imagine the feelings of teenagers arriving all alone and against their will in a new country, not to spend a vacation but to stay for an unknown length of time, maybe forever? What terror must have been in their hearts as they watched an alien, drab landscape, unfamiliar houses, or street signs that yielded no meaning; what incomprehension may have filled their souls as they were unable to read the faces of foster parents, teachers, policemen? The new arrivals were, in a symbolic sense, naked and totally exposed. As the writer Lion Feuchtwanger wrote of his New York exile in 1941: “I feel like a primitive from the jungle who sees telegraph poles and wires. He knows that these wires have a function, but he has no idea which.”<sup>7</sup> Although we know that a great deal of goodwill existed in England, France, and other countries that accepted Jews, some people and authorities were less than perfect. Thus the British Central Office for Refugees (commonly known as Bloomsbury House) issued a flyer to all refugees from Nazism advising them about their behavior. “Don’t talk German in the streets, in public places or any places where others may hear you,” it said, which must have given them the impression that the British might mob them in the streets. “Don’t ask whether your friends and relatives can be brought into the country, whether or not they have permits,” it went on, addressing their main sorrow, since *everybody* had been separated from his or her beloved. “Do be as quiet and modest as

possible” was another and somewhat ominous remark. Ending on an uplifting note, it had the eminently practical advice “Do be as cheerful as possible.”<sup>8</sup> The writer of such a pamphlet clearly had very little idea of the unspeakable pain characterizing every day of the new arrivals.

Even if we could comprehend the sudden vulnerability of self and property, we would not know the whole story. All certainties regarding one’s life and career were stripped away. Moreover, the certainties of a static society were much sought after by the ordinary citizen, as Stefan Zweig points out in his autobiography; much more so than in our time. There was a strict sequence of rites and events denoting maturity or progress that had been tacitly agreed upon by society. For example, there had to be an engagement ceremony before marriage, professional training and the first career steps before engagement, settling into an appropriate apartment before parenthood, and so on. Such steps and expectations were beyond dispute and could, in some cases, even be sued for. (Breaking an engagement was a civil offence; the aggrieved party could sue for damages.) Because of the Anschluss, all expectations of a foreseeable life development were disrupted. Not to be disregarded is the fact that personal relationships are not the only ones of a biographical validity: relations with business partners or clients are of relevance, too. When they were removed, self-esteem and social status were grievously injured. Significantly, the number of male suicides was more than ten times as high as that of women. In rare cases, life in exile was gradually reconstructed and a prewar standard of living achieved. But even then the expectations of a normal Jewish life with its strong emphasis on the relations of an extended family could not be fulfilled. Ceremonies such as a Bar Mitzvah or a wedding were incomplete because aunts and uncles and grandparents and friends and neighbors had not survived the brown pestilence. Even the use of the mother tongue was problematic. Writer Fritz Beer remembers: “I was no longer allowed to remain loyal to a language dwelled in by the barbarians.”<sup>9</sup> He revised his decision, but others did not. I know of cases in which marriage partners (both of them German-speaking) quarrelled about which language to use in the home.

In contrast to the refugees of the Bosnian war, Jewish refugees were soon needed by their host countries in the general effort to win the war. No one was keener than they to share the inclemencies of shortages, blackouts, and long hours of work. But the wartime attitude of “grinning and bearing” breaks down sooner or later, and then what? Do the narratives find an outlet, and if so, do they get an audience? Holocaust survivors such as Eli Wiesel and Simon Wiesenthal have both testified to their own “survivor guilt” as well as to long public indifference to their tales. Wiesel, moreover, has argued that nontraumatized readers tend to read Holocaust literature as allegories or metaphors for the human existence rather than concrete historical fact. The “Anschluss” has similarly not found many literary champions or publishers: until very recently, it tended to get glossed over both by contemporary Austrian literature *and* our collective memory. In England and the USA, only a few brave publishers risked their money on Anschluss memoirs. As far as the general public is concerned, I have often heard the story that owing to the seductive “schmaltziness” of certain movies many English or American citizens didn’t even believe the horror stories of exiled Austrian Jews. There is the well-known case of *The Sound of Music*, which shows a totally misleading picture of prewar Austria, but even Charlie Chaplin’s *The Great Dictator* (1942) inexplicably portrays “Ostarik” as an idyllic neighbor to Nazi Germany that gladly accepts Jews driven out of Germany.

An even more important aspect was a self-generated censorship of exiles. Their suffering, they felt with some justification, had been *negligible* in comparison with the horrors of the Holocaust, and therefore many thought it inappropriate to fuss over their losses. The result was decades of silence and suppression. This was particularly strong as a

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# CAS ANNOUNCES NEW STUDENT TRAVEL GRANTS

## UNIV. OF MINNESOTA UNDERGRADUATE STUDENTS

*The Center for Austrian Studies* offers three travel grants to University of Minnesota undergraduate students to enable study of language or other subjects at an educational institute in Austria. It is open to students who have begun their study of German with demonstrated success and wish to carry that study forward intensively in a German-speaking environment. There is no age limit and students will be nominated regardless of financial need. Applicants must be U. S. citizens.

*Grants* are for up to \$1,000 in travel expenses.

*Applicants* must submit a one-page statement indicating the reason for wanting to study in Austria and how this study will fit into future educational plans; transcript of grades; and two letters of recommendation (one from a German instructor).

## UNIV. OF MINNESOTA GRADUATE STUDENTS

*The Center for Austrian Studies* offers three travel grants to University of Minnesota graduate students to research in Austria. It is open to students in the humanities, social sciences, and business/ management who are doing research on a topic that requires research or study

in Austria. There is no age limit and students will be nominated regardless of financial need. Applicants must be U. S. citizens.

*Grants* are for up to \$1,000 in travel expenses.

*Applicants* must submit a two-page description of the research project; transcript of grades; two letters of recommendation (one of which must focus on the applicant's language ability); and a cover letter.

## GRADUATE STUDENTS AT OTHER UNIVERSITIES

*The Center for Austrian Studies* also offers an additional travel grant for graduate students. The amount, eligibility, and application procedures are the same as for the above graduate travel grant, except that it is open to students who are currently enrolled in a graduate program in the humanities, social sciences, or business/management at any college or university in the United States.

**DEADLINE: 2 April 1999**

Contact the Undergraduate or Graduate Travel Grant Coordinator by mail, e-mail, fax, or telephone. All relevant addresses can be found on page 2 of this magazine. If using e-mail, do **not** contact the ASN editor.

## THE "LESSER TRAUMATIZED" from page 9

syndrome in Israel, which was quick to establish a culture of memory, as was only fitting for a state that might have never come into being without the Holocaust. But while the horrors of the mass extermination were meticulously documented, scant attention was given to the traumas of those that had been expelled. *You are the lucky ones* was drummed into them, *you must be glad to be here. You have an obligation to be happy. Your traumas are nothing in comparison to those of the camp survivors.* Guiltily, the ones who had gotten out in time agreed. But often remained quietly unhappy and homesick.

As Julia Kristeva has argued,<sup>10</sup> there is a great need to to rejoin those seemingly mutually exclusive areas of "longing" and "knowing." In the final phase of life, as family ties, friendships, and business contacts fall by the wayside, it is natural to seek a reconciliation with those who never asked for forgiveness. This becomes even more plausible considering a certain disenchantment with host countries: the colder social climate brought about by Thatcherism, an alarmingly high crime rate, or the disintegration of American cities are often cited in this context. Stella Rotenberg, whose mother was lost to the Holocaust, wrote one of the most moving exile poems that I know. It is entitled "Rückkehr" (Return) and lists a number of nonreasons for returning to Austria, such as the clichéd notions of an atmosphere, *Gemütlichkeit*, the waltzes, the crystal snow in winter. The final stanza explains:

Simply

in order to hear the sound of my mother tongue  
once more, would I return  
into the abyss of hell.<sup>11</sup>

The complexity of "lesser traumatized" relations to Austria was brought home to me in an Austrian TV documentary (1993), in which a New York woman said: "I would so much like to love this city again. But I daren't." In a more tortuous statement and involuntarily playing on the multiple meanings of "to live," Dorit Whiteman's aunt similarly explained: "You know, of course, that I could never live in Vienna. But, you know, the only place I could ever *live* is Vienna—if I could only live there."<sup>12</sup>

## ENDNOTES:

1. Bertolt Brecht, "Über die Bezeichnung Emigranten", in: *Werke*, vol. 12, Frankfurt: 1988, 81. ("On the term emigrants." My translation.)
2. Michael Hubenstorf, "Medizinische Fakultät 1938-1945". In Gernot Heiss et al., eds., *Willfähige Wissenschaft. Die Universität Wien 1938-1945*. (Compliant Science. The University of Vienna 1938-1945.) Vienna: Verlag für Gesellschaftskritik, 1989, 233-282.
3. Lore Segal, *Other People's Houses*. New York: Fawcett Crest, 1964, 25. (First publ. 1958)
4. Benno Weiser-Varon, *Professions of a Lucky Jew*. New York: Cornwall Books, 1992, 71.
5. Peter Fabrizius, *One and One Make Three. Story of a Friendship*. Berkeley: Benmir, 1988, 2.
6. Personal communication, February 1995. The dream with its elements of sudden disorientation and alienation from fellow citizens clearly shows the traumatic effect of the Nazi invasion. From about 1980 on the dream stopped, but it came back during a visit to Austria in the summer of 1991 and has resurfaced—with diminishing frequency—several times since.
7. Quoted on a Radio 1 program on Austrian exiles, 10 March 1998. Later, Feuchtwanger became a successful Hollywood scriptwriter.
8. For this information I am indebted to Edith Mahler-Schachter (cousin to the composer Gustav Mahler), Bromley, Kent. She died in 1995 at the age of 91.
9. Fritz Beer, in: Alisa Douer, Ursula Seeber, eds., *Die Zeit gibt die Bilder. Schriftsteller, die Österreich zur Heimat hatten*. Special issue of *Zirkular*. Vienna: 1992, 40.
10. "Psychoanalysis and the Polis," In Toril Moi, ed., *A Kristeva Reader*. London: Blackwell, 1988, 307.
11. *Scherben sind endlicher Hort. Poems*. (Shards are a finite shelter.) Vienna: Verlag für Gesellschaftskritik, 1991.
12. Dorit Whiteman, *The Uprooted: A Hitler Legacy*. New York: Plenum Press, 1993, 194.

*Adi Wimmer is a Professor of English at the University of Klagenfurt, Austria. ❖*

**Stadler** from page 3

88, but afterwards it seemed that official Austria wasn't interested in supporting the topic of intellectual emigration any further. It was just by accident, on the occasion of the Biennale in Venice in 1993, that the Minister for Cultural Affairs commissioned a video installation by the Austrian artist Peter Weibel, who asked me to collaborate on this event with him, so I provided him with the historical research and the biographical material. It was very innovative because it was shortly after Chancellor Vranitzky declared that Austria had been part of the Third Reich and was also responsible for the Holocaust and mass emigration. So our approach—presenting this as a story of forced intellectual migration—came in on a new wave of interest, and two years later it was remounted in New York by the Austrian Cultural Institute and one year later at Simon Wiesenthal Center-Museum of Tolerance in Los Angeles. We published an English language exhibition catalogue called *The Cultural Exodus from Austria* (1995).

**DP:** *Just what was it that made Vienna Circle's philosophy so abhorrent to the Nazi regime?*

**FS:** I think it was the attitude of open-minded foundation of knowledge—the empirical approach and the employing of modern symbolic logic. This is a specific description, but in general it was a project of enlightenment and the legitimation of science in contrast to religion and dogmatic constructions. Therefore, it had to be an opponent of all totalitarian attitudes and illusions. It happened that most members of the Vienna Circle were of Jewish descent, which also made them targets for expulsion in 1938—though they began leaving as early as the 1930s.

**DP:** *Why? Didn't the Schuschnigg and Dollfuß regimes like the Vienna Circle, either?*

**FS:** I think it was the general cultural climate. We can see the increasing internationalization of the Vienna Circle: they had international contacts with Polish logicians, British philosophers, Scandinavian philosophers, and, later on, with the American pragmatist movement. Therefore, almost the whole Vienna Circle was oriented toward the West and eventually emigrated. So many of them came to England and the United States that phase two of the story is written in English. It's the topic of my research project here, to examine the "sea change" in the history and philosophy of science in the US, and to reconstruct the internal theoretical dynamics of this new philosophy. It is very important to realize how influential the Austrian émigrés were, especially Herbert Feigl, who founded the Minnesota Center for the Philosophy of Science at this university, and Philipp Frank, who created the Institute for Unity of Science at Harvard. Modern analytical philosophy and modern philosophy of science is, to a great extent, the creation of these Austrian-born philosophers. This is not a nationalist or ethnocentric position, one has to add. Even before the Anschluß, through communication and international meetings, they laid the foundation for a successful international movement after the emigration.

**DP:** *And the logical empiricism of the Vienna Circle was a good fit with pragmatism and other mainstreams of American philosophical thought.*

**FS:** I think the most important element is the empirical approach. Logical empiricism and American pragmatism were brilliant, dominating ideas in the work of Dewey and James. They maintained that truth is not an *a priori* given entity but a matter of whether or not it works in practice, both in the laboratory and in everyday life. If something can be thus demonstrated, that is a strong indicator of its truth. And the Austrians combined this conventional, operational methodology with modern tools of logic. Seeing it from the present it was a successful alliance between the two traditions (see, for example, the work of Quine).

**DP:** *Which, with Mach and James, go back to the 19th century.*

**FS:** Yes. Mach popularized American monists in his writing. Later on, within the unity of science movement, Charles Morris cooperated with the Vienna Circle. So from the beginning of the century, there was a bilateral, intercontinental cooperation as they read each other's central texts, met at conferences, and organized common projects. This was one of the reasons why there was such a receptive mood for logical empiricism in the United States after 1938. Not every émigré was successful, by any means. Some could not resettle and reestablish themselves, such as Zilsel and many others who were not so famous.

**DP:** *Zilsel committed suicide, if I remember correctly.*

**FS:** Yes, he had great difficulties in adapting to the American way of life. But even Carnap, who was very successful, was unhappy during his early years in America at the University of Chicago. It was a ticket to heaven when he was asked to come to UCLA and be Hans Reichenbach's successor. And on the whole, one can still speak of a successful merging of different schools and persons resulting in an innovative and fruitful new history and philosophy of science. The story goes all the way up to Thomas Kuhn and the so-called science wars, because these topics were already discussed at the Unity of Science Institute. It is a challenge for me and for my research project to reconstruct these tenets and the different personal and professional outcomes in a survey. I am hoping to create a multifaceted picture or image of the Vienna Circle in America, and its impact on postwar Austria.

**DP:** *What kinds of material are you looking for here at the University of Minnesota?*

**FS:** Here we have the archives of Herbert Feigl's Center for Philosophy of Science and together with the archives of the other centers at the University of Pittsburgh and at Harvard, it is good background material for describing this intellectual movement and also for increasing one's understanding of today's discussion of the philosophy of science. These biographical materials and correspondence, along with the library of the Center, make it possible to be at the primary source of this creation of Herbert Feigl and his very famous group. You have to realize that this center was the soil for modern US philosophy of science. Herbert Feigl invited all the renowned scientific philosophers, a really elite group: Popper, Hanson, Grünbaum, Feyerabend, and more. They held discussions and conferences, published papers . . .

**DP:** *A lot of their discussions were taped.*

**FS:** Yes, but they need to be transcribed. My colleague Alfred Schramm has started that project (see *interview, fall 1996 ASN*). The Minnesota Center is an important institution of intellectual history; if this material is put together with its printed, well-known output, you might get a much clearer and more precise picture of its development.

**DP:** *The Vienna Circle laid the foundation for the modern philosophy of science. What other competing schools of thought coexisted with it, and what do you see as the future of symbolic logic and logical empiricism?*

**FS:** In the last few decades I have seen a tendency toward a historicization and pragmatization of the philosophy of science. This is a reaction to the overemphasis on symbolic logic only, on formalization of language. These elements have also been significant for the traditional movement of logical empiricism. Neurath and Morris, for instance, created the concept of an empiricist encyclopedia of unified science, which pointed in the direction of a looser and more conventionalist side of knowledge and science. The fact that Thomas Kuhn's *The Structure of Scientific Revolutions* appeared within this collection indicates that it

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## PUBLICATIONS: NEWS AND REVIEWS

*Schubert's Vienna*

Raymond Erickson, ed. New Haven:  
Yale Univ. Press, 1997. 313 pp., illus.  
\$35.

*Schubert's Vienna* may be the most interesting book about the Viennese composer since the end of his bicentenary. Its content is gleaned from papers given at the Aston Magna Academy, Rutgers University, during the summer of 1993. The essays have been expertly edited; the original spirit of collegiality and multidisciplinary focus of the conference is maintained throughout.

Although some claim that Schubert's life, relative to the more public Beethoven and the stormier escapades of the later Romantics such as Liszt and Chopin, is rather uneventful, his *milieu* was terribly eventful. Erickson makes this point very clear in his introduction:

Of all of Europe's major cities, Vienna has the image of being the most comfortable and among the most enchanting. . . [But] it is not the whole truth, of course. There are also dark times to be reckoned with in Vienna's history, and it may come as a surprise to today's casual tourist or music lover to know that these include the periods in which Joseph Haydn (1732-1809), Ludwig van Beethoven (1770-1827), and Franz Schubert (1797-1828) lived there. This was an era of war and deprivation, of bombardment and occupation of the city by Napoleon's army, of the dissolution after a thousand years of the Holy Roman Empire, of political oppressiveness sufficiently great that it would lead to revolution in 1848.

Later, Erickson develops this theme by discussing that most pivotal event in the first half of the 19th century, the Congress of Vienna, held between September 1814 and June 1815. In the first essay, entitled "Vienna in Its European Context," Erickson states that this unprecedented meeting of rulers and nobility from every corner of Europe in Vienna deeply affected the reign of the Austrian emperor Francis:

The Congress of Vienna . . . provides a convenient dividing point within Francis's reign. From his accession as head of the Habsburg dynasty and election as Holy Roman Emperor in 1792 until 1815, his capital and empire were threatened by the ideas and ideals of the French Revolution and the military might of Napoleon's armies. But after 1815 until his death in 1835, Francis's reign was blessed by the absence of major European wars, due in great part to the diplomatic achievements of Prince Clemens Metternich, the pre-eminent minister at the emperor's side. It was during this latter period also that virtually the whole of Franz Schubert's musical legacy was created.

It was, of course, this same Prince Metternich with the help of his police chief, Sedlnitzky, that designed not only the "new" Central Europe, but was the architect for one of the most repressive censorship



campaigns in history. (Parallels between *Vormarz* Austria and Nazi Germany in this regard have been convincingly made.) Erickson extensively documents the rise of Napoleon, the background on Austria's situation just before and during this rise, and the canny manipulation by both Francis I (having ceded as Francis II the almost thousand year title of Holy Roman Emperor in 1806) and Prince Metternich of the Congress to secure a strong future for the Austrian Empire.

Other fine essays in the first section include Erno Kraehe's political and social analysis of the Congress of Vienna and Waltraud Heindl's analysis of the shape of class structure in *Vormarz* society in Vienna. But it is with the second section that we turn to musical concerns directly affecting Franz Schubert. In chapter four, Leon Plantinga tries to differentiate the sometimes elusive terms "Classic" and "Romantic," especially when used in conjunction with literature and music. In this regard, Plantinga discusses the very influ-

ential writings and lectures given by August Wilhelm Schlegel at the University of Vienna in 1808; Schlegel, being an open opponent to Neoclassicism, wanted to replace it with something more *modern* (Schlegel's emphasis) and corresponding to nature, especially the individual's comprehension of it. Schubert, often referred to as the "first Romantic," shows this tendency for the subjective inner world with his preference for smaller forms such as lieder, where literature and music meet, as well the non-sonata structures of character piece, impromptu and *moment musicaux*. (At the 1993 conference, the Classic/Romantic debate produced one of the liveliest postlecture discussions, second only to the controversy over Schubert's sexual orientation.)

Alice Hanson makes a thorough and insightful contribution about *Musikstadt Wien* and the kinds of musical activity one could find in Vienna in the early 19th century: the rise of musical societies (such as the *Gesellschaft der Musikfreunde*); music in bourgeois and aristocratic Viennese salons (which is where most of Schubert's music was first heard); music for the Church, military establishment and even popular music, which manifested itself to a large extent in social dancing (another whole essay is devoted to this genre, a not unimportant one in Schubert's output, by Elizabeth Aldrich).

The third part of Schubert's Vienna is concerned with other aspects of the arts in Schubert's Vienna. The essay devoted to architecture and sculpture by Thomas Dacosta Kaufmann is particularly enlightening in describing the wealth of plastic arts in the museums and palaces, constructed mostly just before Schubert's birth. The greatest achievement, however, belongs to Jane Brown, in "The Poetry of Schubert's Songs." As Schubert's largest output consisted of over 600 lieder, it is fitting for his choice and taste in poetry to be examined as thoroughly as Brown does.

*continued on page 21*

# ITALIEN UND ÖSTERREICH

## VON DER ERBFEINDSCHAFT ZÜR EUROPÄISCHEN ÖFFNUNG

by Joe Berghold. Vienna: Eichbauer Verlag, 1997. 270 pp.  
Paper, öS 498.

This volume is the result of a three year research project on the image of Austria in Italy and vice versa with the aim of analyzing the newest developments in the relationship between the two countries. Referring to the globalization process in the 20th century, Berghold attempts to show how old archenemies such as Italy and Austria have come together in a "normal" neighborly relationship. For Berghold, the path to normalcy, though a stony one, is a symbol of how complex and difficult it is to overcome hatred and prejudice. The successful *rapprochement* between Austria and Italy in recent years is somehow unique. In detailing it, the author not only gives the reader a broader understanding of the history of the two countries but also of Europe as a whole and human relationships in general. To do so, he has given interviews an important weight throughout the book, which underlines its immediacy and makes for varied and interesting reading.

Berghold does not hesitate to compare individual psychological patterns with complex political conflicts within societies and the (former) love-hate relationship between Italians and Austrians in particular. In the first of three chapters, he explores the psychological dimensions of a human being's need to socialize and to marginalize the "other" at the same time. This contradiction is not necessarily the origin of human conflicts. They are more likely the result of the refusal to accept and acknowledge the interdependence of what seems to be contradictory. According to the author, hostile images are an indicator of a discrepancy of emotions when dealing with the "other." Therefore it is necessary not to repress what one considers to be unwelcome or negative; instead, one should accept and get to know it better. This would diminish the need to project on the "other" qualities that one denies in oneself.

Next, Berghold presents a critique of the traditional way that historians present their theses and by doing so contribute to the process of denying and repressing facts that do not fit into the glorious image of their history. He urges historians to look beyond the "white spots in historiography hiding the black ones." This can be done only if historians and their readers change their attitudes toward what they consider to be objective, because "every exposition with a thesis must have its origin in the practical motivations and interests of the person who [writes it]." Berghold's demand for radical change in methodology will certainly surprise some of his readers, but he follows his own prescription and consistently states his personal motivations for writing this book. The less patient reader might well wonder, at this point, what all this has to do with the relationship between Austria and Italy and when the author will begin to deal with empirical data. But Berghold's careful theoretical work is important to the book's success. For example, he contends that, within a society, certain groups are more likely to become marginalized than others because of definite criteria: cultural, ethnic, or national groups with barriers in language (a common source of misunderstandings), different ways of interacting with people, and seemingly different values and goals. The latter aspect can make the rest of society feel that its own cultural norms are in danger *because* the other would represent exactly those desires and wishes they have never been allowed to express. With this in mind, he goes on to discuss Austria and Italy.

In Berghold's opinion, Italy and Austria are examples of how dif-

ferent two countries that are so close to each other can be. He mentions five ways in which hostile images could develop between them. First, the contrast between Germanic and Roman mentality has created clichés of, on one side, discipline, order, and neatness but also introversion, stubbornness and mistrust; and on the other, openness, spontaneity, and flexibility but also disorder, chaos and slyness. This contrast seems even stronger considering the geographical differences: mountainous landscapes with continental climate in the north and Mediterranean mild temperatures in the south combined with smooth landscapes differing between hills and planes.

Second, there is a difference in sociohistorical backgrounds. Italy has one of the oldest traditions in urban planning in Europe, whereas Austria is characterized by a more agricultural and rural history. Third, Italians have a collective traumatic memory of "barbaric" (mostly German) invasion from the north, especially the experience of German occupation during World War II. Fourth, the different political traditions and formations of modern societies in the two countries seem to be as contradictory as one could possibly imagine. And fifth, the autonomy debate in the South Tyrol area has been a source of friction.

Berghold dedicates most of his last chapter to this last cause of hostility. This region, as he puts it, has mainly been used as a pretext to conduct intercultural conflicts between Austria and Italy. This statement is both daring and courageous. Having grown up in South Tyrol myself, I can confirm that its identity not only has been defined by being the center of conflicts but also by being the center of attention. To reduce it to a simple political "excuse" would be a painful and bitter truth to South Tyroleans. Although I may be salting an open wound in South Tyrolean history in particular, I thoroughly agree with Berghold's attempts to go beyond the "white spots" in order to find out the real motivations of hostility. In only a hundred pages, the author succeeds in giving more insight into the South Tyrolean autonomy question than most of the volumes on the subject put together. Once the region gained a measure of autonomy, the relationship between Austria and Italy relaxed to the point where South Tyrol has become a worldwide example of how to successfully resolve conflicts with ethnic, national, or other minorities.

As Berghold describes the regional reconciliation, he also introduces humorous interviews that underscore the positive turn of recent history. After his psychological analysis of human beings' relationship with each other, his analysis of the origins of hostile images between Austria and Italy and how they were overcome, Berghold comes full circle by returning to the individual's responsibility for history.

This book can easily be recommended to those who are open to a more challenging approach toward history. Readers who look for a simple sequence of historical events will search in vain; however, if they choose to follow Joe Berghold on his excursions through what might seem a psychological labyrinth of history, they will discover that the trip is worth their time. This book not only allows one to learn more about Austrian and Italian history and relationships between societies but also about oneself. The author succeeds admirably in persuading us that we can only understand history if we overcome our fear of contradictions and accept our feelings of helplessness, guilt, and disdain.

Johanna Ortler  
Center for Austrian Studies

# THE GARDEN AND THE WORKSHOP

Essays on the Cultural History of Vienna and Budapest

by Péter Hanák. Princeton: Princeton Univ. Press, 1998. xxiii, 249 pp., half-tones. Cloth, \$29.95.

This volume was originally intended to serve as an introduction to Peter Hánák's work for English speaking audiences, since only a few of his pieces had previously appeared in English. Alas, Hánák's death, just prior to publication, has turned this into a elegiac retrospective of his life's work.

And what a fascinating body of work it is, spanning twenty-five years in the career of one of Hungary's (and Europe's) most thoughtful and wide-ranging historians. This range may mean that the collection as a whole is less tightly integrated than, say, Schorske's *Fin-de-Siècle Vienna*; indeed, Hánák's introduction insists that "the studies in this book do not form an editorially or thematically coherent whole." (xviii) This is not false modesty on Hánák's part; in fact, his extreme reluctance to draw conclusions occasionally robs his work of potential value.

Still, the four central chapters that compare Vienna and Budapest give this volume a strong spine, and Hánák's unique voice, quiet and deliberate, gives it grace and continuity. The shortest of these chapters, "The Alienation of Death in Budapest and Vienna at the Turn of the Century," has the most explicit comparison between the two cities. At the conclusion of his economical but incisive analysis of attitudes toward death and their expression in art and ritual, the author states that

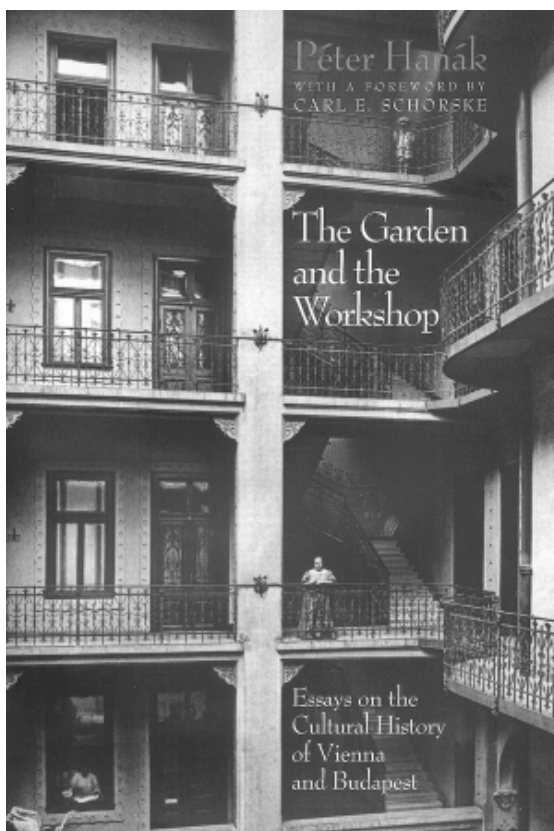
The relationship to death and the perception of it differed markedly between the high cultures of Vienna and Budapest. In Vienna, death was a protagonist. . . . [O]ne encounters an aestheticized picture of individual death that has grown cosmic. . . . The culture of Budapest, on the other hand, was strongly committed to social and political ideas. . . . [and] death was primarily a social and political problem. (108)

Another strong chapter is "The Image of the Germans and the Jews in the Hungarian Mirror of the Nineteenth Century." His comments on the need to create a negative image of neighboring nations and internal minorities that "mirrors" our own national or ethnic positive qualities are particularly insightful, as are his final comments:

The self-image of all Central and East European nations became idealized, not only during and after the first and second world wars, but particularly after the most recent change of 1989-1990. The restitution of a dark image of the enemy, and at the same time the justification of our own bravery and innocence are more virulent now than they have ever been. (62)

Such an essay reminds us how valuable Hánák's presence at the Center's upcoming "Creating the Other" symposium would have been.

"Social Marginality and Cultural Creativity in Vienna and Budapest



(1890-1914)" is considerably longer and more detailed, offering a social science approach to the subject that is quite unlike the more humanities-based approach of other chapters. It is not necessarily the approach that makes this chapter invaluable (that is, after all, a matter of taste), but Hánák's masterful execution of this approach. He demonstrates clearly the relationship between the decline of the Habsburg gentry and the empire's political fortunes and the rise of a new intelligentsia made of formerly marginalized classes (Jews in particular) that created the alienated Modernist intellectual class of Central Europe.

Unfortunately, not all chapters draw such straightforward conclusions. In "The Garden and the Workshop: Reflections on Fin-de-siècle Vienna and Budapest," after a wonderful description of the cultural flowering of both cities, Hánák confesses:

I have not arrived at a full and coherent answer to the question I posed in the introduction, what were the reasons behind this extraordinary cultural boom in Central Europe? In my conclusion the answer is still not there—because I wish to avoid a quick and easy explanation. (97)

One can admire Hánák's desire for care and judiciousness; yet it seems to me that great historical works—whether articles or monographs—propose a strong thesis and present compelling evidence for it. By this standard, a number of the articles in this book, though fascinating in their own way, fall just short of greatness.

On the other hand, if we take some of the chapters simply as detailed descriptions of the turn of the century, the book certainly has some superb essays that detail their subjects well. Chief among these are "The Cultural Role of the Vienna-Budapest Operetta," which makes a fascinating case for the form as a cultural artifact worthy of historians' attention; "Urbanization and Civilization: Vienna and Budapest in the Nineteenth Century," a richly illustrated architectural history of the two cities with an emphasis on the period from 1848-1914; and "Vox Populi: Intercepted Letters in the First World War," a collection of letters from home that the censors would not deliver to soldiers.

Despite its shortcomings, this is the only available English-language version of these articles (except for "The Cultural Role of the Vienna-Budapest Operetta," which appeared in another volume). It has been translated and edited with loving care, and the book is filled with no less than two dozen halftones that are a visual archive of the period. If it is, on occasion, less ambitious than this New World reader would like it to be, it also has an Old World erudition and gentlemanliness that make for effortless and absorbing reading.

Daniel Pinkerton  
Center for Austrian Studies

## HOT OFF THE PRESSES

Gerald Stourzh. *Um Einheit und Freiheit. Die Geschichte des österreichischen Staatsvertrages 1945-1955*. Vienna: Böhlau, 1998. 465 pp. Paper, öS 686, DM 98.

Alan S. Janik and Hans Veigl. *Wittgenstein in Vienna: A Biographical Excursion through the City and Its History*. Vienna: Springer, 1998. 256 pp., illus. Paper, öS 275, \$29.95.

Barbie Zelizer. *Remembering to Forget: Holocaust Memory through the Camera's Eye*. Chicago: Univ. of Chicago, 1998. 272 pp., illus. Cloth, \$27.50.

Alan Mayhew. *Recreating Europe: The European Union's Policy towards Central and Eastern Europe*. New York: Cambridge, 1998. 432 pp. Cloth, \$59.95; paper, \$22.95.

Tim Thornton. *Wittgenstein on Thought and Language: The Philosophy of Content*. Edinburgh: Edinburgh Univ., 1998. 256 pp. Cloth, \$70; paper, \$26.

Rudolf Maurer. *Urkunden und Aktenstücke zur Geschichte des Augustiner-Eremiten-Klosters zu Baden bei Wien (1285-1545)*. Vienna: Österreichischen Akademie der Wissenschaften, 1998. 400 pp. Paper, öS 774, DM 106.

Elisabeth M. Orsten. *From Anschluss to Albion: Memoirs of a refugee girl, 1938-1940*. Cambridge: Lutterworth Press, 1998. 192 pp., illus. Paper, £14.99.

Richard van Dülmen, ed. *Die Erfindung des Menschen. Schöpfungsträume und Körperbilder 1500-2000*. Vienna: Böhlau, 1998. 480 pp., b/w and color illus. Cloth, öS 686, DM 98.

Claude Schumacher, ed. *Staging the Holocaust: The Shoah in Drama and Performance*. 250 pp., illus. New York: Cambridge, 1998. Cloth, \$54.95.

A. L. MacFie. *The End of the Ottoman Empire, 1908-1923*. London: Longman, 1998. 258 pp., maps. Cloth, £42; paper, £12.99.

Éva Pócs. *Between the Living and the Dead: A Perspective on Witches and Seers in the Early Modern Age*. Budapest: CEU Press, 1998. 250 pp. Cloth, \$39.95; paper, \$19.95.

Karin Goetz, Martin Heintel, and Robert Kana, eds. *Geografie, Wirtschaftskunde, und andere Ungereimtheiten*. Vienna: Univ. Wien, 1998. 225 pp. Paper, öS 168, DM 23.

Bruno Buchberger and Franz Winkler. *Gröbner Bases and Applications*. New York: Cambridge, 1998. 545 pp., diagrams. Paper, \$49.95.

Alice Teichova, ed. *Banken, Währung, und Politik in Mitteleuropa zwischen den Weltkriegen*. Vienna: Böhlau, 1998. 165 pp. Cloth, öS 298, DM 39.80.

Gertraud Diendorfer, Gerhard Jagschitz, and Oliver Rathkolb, eds. *Zeitgeschichte im Wandel*. Innsbruck: Studien, 1998. 592 pp. öS 598, DM 82.

Uwe Baur, Karin Gradwohl-Schlacher, and Sabine Fuchs, eds. *Macht, Literatur, Krieg. Österreichische Literatur im Nationalsozialismus*. Helga Mitterbauer, executive editor. Vienna: Böhlau, 1998. 502 pp. öS 686, DM 98.

Patricia Vawter Klein, Arthur W. Helwig, and Barbara P. McCrea, eds. *Struggling with the Communist Legacy: Studies of Yugoslavia, Romania, Poland, and Czechoslovakia*. Boulder CO: East European Monographs, 1998. 150 pp. Cloth, \$21.00.

Jerzy Jedlicki. *A Suburb of Europe: Nineteenth-Century Polish Approaches to Western Civilization*. Budapest: CEU Press, 1998. 400 pp. Cloth, \$49.95; paper, \$19.95.

Ernest Gellner. *Language and Solitude: Wittgenstein, Malinowski, and the Habsburg Dilemma*. New York: Cambridge, 1998. 248 pp. Cloth, \$54.95; paper, \$19.95.

Robert Thomas. *The Politics of Serbia in the 1990s*. New York: Columbia Univ., 1998. 288 pp. Cloth, \$47.50; paper, \$18.50.

Rudolf Weiler, ed. *Der Tag des Herrn. Kulturgeschichte des Sonntags*. Vienna: Böhlau, 1998. 276 pp., illus. Cloth, öS 398, DM 58.

Richard J. Bernstein. *Freud and the Legacy of Moses*. New York: Cambridge, 1998. 210 pp. Cloth, \$59.95; paper, \$18.95.

Miranda Vickers. *Between Serb and Albanian: A History of Kosovo*. New York: Columbia Univ., 1998. 280 pp. Cloth, \$47.50; paper, \$18.50.

Paul H. Stahl, ed. *Name and Social Structure: Examples from South-east Europe*. Boulder CO: East European Monographs, 1998. 224 pp. Cloth, \$31.50.

Dan Bar-On. *The Indescribable and the Undiscussable: Reconstructing Human Discourse after Trauma*. Budapest: CEU Press, 1998. Cloth, \$49.95; paper, \$19.95.

Giselher Guttman and Inge Scholz-Strasser, eds. *Freud and the Neurosciences: From Brain Research to the Unconscious*. Vienna: Österreichischen Akademie der Wissenschaft, 1998. 112 pp., illus. Paper, öS 291, \$24.90.

## AUSTRIAN HISTORY YEARBOOK: COMING TO A MAILBOX NEAR YOU

We are pleased to announce that Volume 29 of the *Austrian History Yearbook* is out in the world now, including part two, the supplementary *Guide to East-Central European Archives*. The initial responses to our publication have been gratifying; we have received many inquiries from first-time subscribers. We want to thank the *Yearbook's* subscribers and readers for their patience and for their

understanding that owing to the greater amount of work entailed in producing a double volume, the journal was several months late.

The spring 1998 *ASN* contains a complete table of contents for both parts of the *AHY*, Vol. 29. They may be ordered, either separately or together, through the Center for Austrian Studies. Contact information is listed on page 2 of this *Newsletter*.

## NEWS FROM THE FIELD

## Scholars converge on Český Krumlov

Český Krumlov as seen from the castle tower: swell place for a conference!



by Joseph F. Patrouch

Many ASN readers know of Český Krumlov, a small, colorful Czech city nestled in the folds of the Vltava River. Since its 1992 designation as a World Heritage Site by UNESCO, the once sleepy, sooty town has been transformed into a prime travel destination visited by thousands each day. It is also home to the International Cultural Center Egon Schiele, Saint Agnes of Bohemia Trade School for Restoration and Preservation, which specializes in historical preservation disciplines, and the European Union-sponsored European Information Center of the University of South Bohemia. This center, which contains a multimedia library and conference facilities, is a joint project of the city of Český Krumlov and the university. The library has been designated by the EU as a "Full European Documentation Center" and acts as a resource for information concerning European integration. The conference facilities host meetings such as the 1996 Czech-Bosnian-German working group that mapped strategies for reconstructing the war-damaged world of late twentieth century Bosnia.

From 13-15 October 1998, an unusual symposium and festival was held in the sprawling castle complex on the Vltava River. The symposium, "Festivals and Entertainments in the Courts and Residential Towns in the Early Modern Era" ("Slavnosti a zábavy na dvorech a v rezidenčních městech raného novověku"), included participants from the Czech Republic, Austria, Hungary, Germany, the U.S., and Poland, representing a variety of academic and professional backgrounds (art and theater historians, archivists, literary specialists, historians, and cul-

tural or preservation officials), together with scholars associated with museums, monasteries, pedagogical faculties, and secondary schools.

This symposium was the third in a series sponsored by the Institute of History of the University of South Bohemia (USB) and the institute's director, Václav Bøžek. The first, held in 1992, centered on the aristocratic cultures of the late 16th century, particularly the south Bohemian noble family of the Rožmberks. The second symposium, held in 1995, centered on various aspects of Baroque aristocratic life. This year's symposium will be followed by a fourth symposium in 2001. Bøžek stresses the necessity for the symposia to be comparative, international, interdisciplinary, and intergenerational. Participation of younger scholars is encouraged, and a number of the presenters were graduate students.

The symposium opened with a general panel discussion and historiographic overview by Josef Váalka of the University of Brno, Karl Vocelka of the University of Vienna, and István György Tóth of the Institute of History of the Hungarian Academy of Sciences. Váalka began broadly, tying the increased recent interest in aristocratic culture in the new Czech Republic to the specific context of post-"Velvet" revolutionary society there. He also noted that the study of festivals and celebrations had traditionally not been taken seriously by Czech historians, who tended to leave the field to folklorists and historians of art or theater.

Vocelka traced Austrian historians' increased interest in social or cultural questions, especially popular culture, to the context of the 1970s. He also suggested some ground rules for the research in this area: the symbolic nature of the performance has to be taken into account, the analysis must be interdisciplinary and comparative, the propagandistic

nature of the festivities must be understood, and the festivities should be seen in the general context of "social disciplining."

Tóth combined a close reading of a parodic description of the 1630 funeral of Prince Gabriel Bethlen with a historiographic review of the field of early modern festival studies in Hungary since the 18th century. Tóth pointed out that the fragmentary nature of the sources creates difficulties for historians of Hungary and that the situation in Ottoman-ruled Hungary is hard to compare with the other parts of the historic kingdom.

Presentations discussed many of the now-classic subjects of early modern cultural and social history, including weddings, theater performances, religious and secular processions, carnival, guild celebrations, baptisms, and executions. More infrequently analyzed celebrations included the festivities surrounding the completion of onion domes on church spires (examined by Jana Opetlová of the University of Olomouc). Bělek discussed in detail the records of various drinking games of the nobility at the courts in Innsbruck and Bechyně in the late 16th century. His paper also demonstrated the importance of Archduke Ferdinand of Habsburg's Innsbruck court in bringing Bohemian and Italian courtiers together. Ivana Āornejov of the Charles University archives reminded the symposium participants of the importance of the university-centered celebrations in the lives of the faculty and students as she outlined some of the many festivities which took place in and around the Tyn Church in Prague in the 17th and 18th centuries.

In between panels, the symposium speakers dined in the 16th century castle arsenal and in various burgher houses. They toured the castle with its Baroque theater dating from the 1760s and heard a concert, performed by the Capella Rudolphina and the Duodena Cantitans, featuring works by such early modern composers as Jacobus Handl Gallus (1550-1591), Camillo Zanotti (c. 1545-1591), and Alonso Lobo (c. 1551-1617). It was held in the famous mirrored Rococo Masque Salle with its whimsical painted figures from 1748. One evening, the speakers were witness to a costumed display of early modern dances performed in the s'graffiti-covered one-time Jesuit college (built 1586-88). Thus, the subject matter of many of the days' presentations was effectively recreated in the spaces between the formal academic talks.

The relative lack of literary specialists at the symposium was striking. Only one specialist on German-language literature, Vaclav Bok of USB, delivered a paper. By contrast, American early modern conferences are often overrun with representatives of various language and literature departments (including, of course, large numbers of English professors trying to figure out something new to say about Shakespeare). In the case of the I eskf Krumlov symposium, some of the theories and forms

of analysis developed by literary specialists could have been useful for the discussion and interpretation of the sources. Often, the papers presented were simply listings of facts or pure descriptions of festivities. The relationship between exposition and explication was not always clear. Many of the papers fell back on ideas relating to typologizing the described entertainments without explaining or discussing to what purpose the created typologies were to be put. Other scholars raised issues concerning meaning and communication: just how much did the observers (and participants) of early modern court festivals, for example, understand of the festivals' highly intellectual and complex symbolic contents? Who was the proposed audience? Who exactly were the participants? Here, too, some ties to literary studies, with their ideas about the relationships between reader and read, producer and produced, could have provided tools for analysis and the organization of the piles of information available to the early modern historian.

On the other hand, cultural analysis of some symposium participants pointed to the rich insights that attention to issues of gender can provide. Petr Danek of Charles University discussed the 1580 processions held at the wedding of Jan Krakovsky z Kolovrat in Innsbruck, while Veronika Sandbichler of Castle Ambras examined those performed in Innsbruck two years later at the wedding of Anna Katharina Gonzaga to Ferdinand of Habsburg. Both scholars analyzed the ceremonies for their depictions of "male" or "female" as well as the creation and idealization of a concept of masculinity tied to violence. Petr Fidler of the University of Innsbruck pointed out the role of the male participants in a pageant staged outside of the Vienna Hofburg, where the riders were located clearly before and below the female gaze of the empress and her court. Otto Schindler of the University of Vienna discussed the importance of the two Gonzaga empresses Eleonora (particularly Eleonora I, the second wife of Emperor Ferdinand II) in promoting court entertainments, bringing Italian cultural forms north of the Alps.

The quality of papers varied, but clearly there is tremendous interest in the field. The Czech participants, in particular, showed enthusiasm and curiosity about the aspects of early modern history to which they had been denied access due to intellectually narrow concepts of Czech or Czecho-Slovak nationalism and the socialist era emphasis on "revolutionary" movements. The archives, libraries, and museums are full of sources for the study of the aristocratic cultures of the 16th through the 18th centuries. The issue now becomes what techniques to use—and to what purpose—as pictures of these cultures are restored.

*Joseph F. Patrouch is Associate Professor of History at Florida International University. ♦*

## AUSTRIAN AIRLINES & CAS: continuing partnership provides student opportunity

The Center for Austrian Studies and Austrian Airlines provide a travel grant for students who wish to study at an Austrian university or summer school or to do research at archives in Austria. The research project may involve any academic discipline and must deal with a topic relating to contemporary Austria or the pre-1919 Habsburg lands of Central and Eastern Europe. The grant may be used in connection with other grants.

Applicants must be undergraduates or graduates currently enrolled at a degree program at the University of Minnesota; must have taken two years of college-level German (or have the equivalent language skills); and must submit one letter of recommendation and a two-page description of how your proposed activities fit into your educational plans or research agenda.

The travel grant consists of airfare between Minneapolis and Vienna and must be used between 15 June 1999 and 15 June 2000. **Travel is unrestricted from 15 September-15 December and from 15 January-30 May, but otherwise restricted, especially during the summer.** The tickets are provided by Austrian Airlines and partially funded by CAS.

Please send applications to: Center for Austrian Studies, Travel Grants Project Coordinator, University of Minnesota, 314 Social Science Tower, 267 19th Avenue S., Minneapolis MN 55455. Fax, telephone, and e-mail information on page 2 of this newsletter. (If e-mailing, please contact CAS, **not** ASN editor.)

**DEADLINE: 2 April 1999**

# Allmeyer-Beck fêted on his 80th

by Barbara Lawatsch-Boomgaarden

Johann Christoph Allmeyer-Beck, distinguished historian and former director of the Heeresgeschichtliches Museum in Vienna (1966-1983), was recently honored on the occasion of his 80th birthday. The son of Ministerialrat Dr. Max und Helene (nee Wagenmann) von Allmeyer-Beck, he was born 19 August 1918 at Baden, near Vienna. His great-uncle was Ministerpräsident Max Vladimír Freiherr von Beck (1906-1908). Having completed the Jesuit Gymnasium at Kalksburg in 1936, Allmeyer-Beck volunteered for a year and began to pursue an officer's career in the military during the First Republic. After the Anschluß and the incorporation of the Austrian military into the German army, he participated in campaigns in Poland, France, Russia, and Romania in WW II. At the end of the war he found himself in the Tyrol and was taken prisoner by American troops near Lofer in 1945. He was released after several weeks.

The same year he started his studies in history, geography, and art history at the University of Innsbruck. In 1947, he left Innsbruck for the University of Vienna. There he received his doctorate with a dissertation on the relationship of Archduke Franz Ferdinand and Freiherr von Beck and completed the course at the Institut für österreichische Geschichtsforschung, together with Fritz Fellner, Günther Hamann, Ortwin Gamber, and Heimito von Doderer. An archivist at the Kriegsarchiv since 1950, Allmeyer-Beck soon became known as an expert in military history but also as the author of excellent biographies and studies in political and social history, such as a readable and informative study on Ministerpräsident Freiherr von Beck (1956) and an analysis of "Konservatismus in Österreich" (1959).



*J. C. Allmeyer-Beck in the 1970s.*

From 1961 to 1966 he headed the Militärwissenschaftliche Abteilung at the Verteidigungsministerium and in 1966 became director of the Heeresgeschichtliches Museum in Vienna, a position he held until his retirement in 1983. While continuing his historical writing, he also reformed and reorganized every aspect of the museum, putting into place an effective, professional organizational structure, reorganizing, expanding, and improving exhibits, initiating exhibitions, and writing guides to various sections, including the section dedicated to Maria Theresa. Meanwhile he wrote or coedited a wide array of books and articles, including three beautifully illustrated volumes on the Austrian/Habsburg armies, covering more than 400 years from 1479-1918 (published in 1978, 1981, and 1974, respectively), as well as the monograph "Der stumme Reiter. Erzherzog Albrecht. Der Feldherr 'Gesamtösterreichs.'" A prolific writer with an elegant and vivid style, Allmeyer-Beck penned the text of "Imago Austriae" and is coeditor of "Spectrum Austriae." Among many articles relating to military history—usually in a broader perspective addressing social, political, and cultural issues—a history of the 21st Infanteriedivision, in which he served during WW II, deserves special mention. It is a scholarly study based on research, and counters the general assumption that Austrians did not deal with their own wartime history in a rigorous manner.

Allmeyer-Beck enjoys the respect and friendship of scholars across the boundaries of scholarly interest and political outlook. He is a co-founder of the St. Johann's Klub, the president of the Österreichische Kommission für Militärgeschichte, and a member of numerous other scholarly organizations.

*Background information for this article was supplied by Lothar Höbelt.*

## SAHH NEWS

At the January meeting of the AHA in Washington, the Society for Austrian and Habsburg History sponsored a round table discussion on "The Fate of the Public Intellectual in Contemporary East-Central Europe." The goal of the roundtable was to gain a comparative picture of how massive economic and institutional changes in the region have transformed the traditional roles that intellectuals have played in the national cultures of East Central Europe. The panelists all had recent experience with developments in the Czech Republic, Poland, and Romania, but just as important in these roundtable sessions was the knowledge and expertise brought to the discussion by the audience. The Chair of the panel was James Shedel of Georgetown University, and the presenters were Maria Bucur of Indiana University, Andrzej Kaminski of Georgetown University, and Timothy Snyder of Harvard University. After the session, there was a reception at the Austrian Embassy for all those affiliated with the Austrian History Yearbook and the Center of Austrian Studies. We are most grateful to the Austrian Embassy and especially to the Cultural Attaché, Theresa Indjen, for their willingness to host this event.

Let me take this opportunity to remind you of future meetings that need to be planned for already. In the year 2000, the AHA is meeting 6-9 January in Chicago. The deadline for submitting screened panels is 15 February 1999, and although as an affiliated society we have the freedom to submit our proposals at a later date, it is, nevertheless, not too early to start thinking about panels and roundtable discussions. Do we want to put together an interrelated set of sessions that will have the character of a mini conference? As an affiliated society, we have the right to do this. We simply need to take the initiative and make the necessary arrangements.

If you have any ideas for future sessions, please send them to me, to Charles Ingrao, or to any of the other members of the Executive Committee.

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## HABSBURG happenings

# Publishing in Middle Europe: Reflections on a Visit to the Frankfurt Book Fair

During October I attended the Frankfurt Book Fair with a group of fifteen American librarians. For the publishers, the fair is above all a place to negotiate translation rights for foreign authors. But for this group of selectors of foreign publications, visiting the fair's nearly seven thousand exhibitor stands was exciting because most of these publishers never appear at the American Library Association meetings, nor can they afford to bombard American scholars and libraries with their catalogs of publications as do their larger competitors. Exhibitors came from 105 countries, with the largest number from Germany (2434), followed by Great Britain (919), and the US (828). From the successor states of the former Habsburg Monarchy, national representation included Italy (308), Austria (139), Slovakia (33), Poland (25), Romania (23), Hungary (21), Slovenia (19), the Czech Republic (16), Croatia (12), Bosnia-Herzegovina (6), Yugoslavia (6), and Ukraine (5). Members of the smaller delegations, and even those in the mammoth German contingent hailing from the newly acquired eastern territories, were eager to make the acquaintance of this American librarian and to contribute review copies for HABSBURG.

The size of the delegations bears no direct relationship to the size of the successor states' book production. According to the UN Statistical Yearbook, these countries' annual output of titles ranked this way in recent years: Italy in the lead by far, then Poland, Hungary, the Czech Republic, Austria, Ukraine, Slovakia, Romania, Slovenia, Croatia, and Yugoslavia. Austria's low ranking is a consequence of the domination of German-language publishing by firms in Germany. Germany in turn participates in the worldwide trend toward consolidation of publishing houses. Andre Schiffrin of the New Press writes in his article about the Book Fair in the *Chronicle of Higher Education*: "The major European conglomerates have accepted English as the dominant language of the next century, and many French and German book publishers have begun efforts to break into the English-language market by acquiring English-language publishers, just as their colleagues in magazines and other media already have done." These acquisitions facilitate the publication in Europe of translations of American works; according to Schiffrin nearly ten thousand of the new titles in Germany last year were translations. The translations include many scholarly works as well as general literature, with benefits to American university presses that gain income from translation rights. Translations of American scholarship as well as bestsellers are visible among the offerings of the East European publishers as well.

The acceptance of "English as the dominant language of the next century" has disturbing implications for the survival of smaller national cultures. The domination of English is already a reality for the subscribers of international lists in H-Net such as HABSBURG, where the freedom to use other languages is largely neglected by our members. But regardless of the language we use, we have the opportunity to make the scholarship originating in Europe better known to our colleagues. H-Net's most successful attempt at combating the tyranny of English, H-Soz-u-Kult <http://www.h-net.msu.edu/~sozkult/>, operates entirely in German and publishes many reviews of books in that language that we are pleased to cross-post to our list. Still, we remain interested in encouraging non-English discussions and the reviewing of European books on HABSBURG.

Publishing on national history in the successor states remains strong and worthy of our interest. The long-troubled house of the Hungarian Academy, Akadémiai Kiadó, is now half-owned by the Dutch giant Reed-Elsevier, but while it has jettisoned some of its long-standing history series, they have been scooped up by the new Hungarian publishers Osiris and Balassi. The well-known Czech publisher Mladá Fronta still has a strong list of history titles but now has a worthy companion in Paseka, the first private publisher in the Czech Republic, which also has a home page at <http://www.fmi.cz/paseka/>. The best of the new Romanian publishers is Humanitas, whose recent titles include translations of the works of Keith Hitchins and Irina Livezeanu. There are also impressive publications of new domestic scholarship in Romania and the other countries, sometimes by established or commercially astute publishers but also often by regional museums, institutes, or societies that lack efficient means of advertising and distribution. HABSBURG seeks to make these titles known through announcements and reviews that might not find space in American print journals.

The best hope for getting Europeans more involved in HABSBURG is to recruit one of them as an active partner. I am looking for a scholar within Europe who is equally at home in German and English and can use both these languages as one of our editors to coordinate discussions and reviews in languages other than English. If you are in Europe and interested in undertaking this work, please contact me at or through our home page at <http://www.hnet.msu.edu/~habsweb/>.

James P. Niessen

Coeditor and review editor for HABSBURG  
[habsburg@ttacs6.ttu.edu](mailto:habsburg@ttacs6.ttu.edu)

### Stadler *from page 11*

was accepted and welcomed as a part of this whole project of an encyclopedia. The fact that Paul Feyerabend first published his famous "Against Method" in a volume of Feigl's center was a sign that there was a need for and acceptance of a more pluralist approach. Today, we do not have *one* program of logical empiricism or pragmatism or *one* program of critical theory. We face approaches that are simultaneously pluralistic and historical. And the debate on the "science wars"—it's an old debate about whether there is unity or disunity between natural and social sciences or humanities—shows that there is a need to reevaluate

this main question: if we must look at knowledge with one principle, from one approach, with norms, methodologies leading us or if philosophy of science is a pluralist enterprise, a cultural event. And the tension between these two poles creates new answers and new arguments to address old problems. I hope to move this discussion in the direction of certain historical patterns of identification, starting with the *Methodenstreit*—the methodological struggles of the turn of the century—in order to create new perspectives on modernism and postmodernism. ❖

# PAUL POLANSKY:

## AMERICAN ADVOCATE FOR THE CZECH ROMA

By Daniel Pinkerton

*On 27 October 1998, Paul Polansky gave a presentation about the Roma Holocaust in the Czech Republic. The talk was jointly sponsored by CAS and the Center for Holocaust and Genocide Studies. Later that week, ASN spoke with him.*

**DP:** *You were born in Iowa, but where were you educated?*

**PP:** At Marquette University in Milwaukee, Wisconsin, from 1960-1963. Then I went to Spain.

**DP:** *Why?*

**PP:** When I decided to leave the United States instead of being drafted, my Spanish professor suggested I go to Spain instead of Canada. And he came every year thereafter to see me, for 35 years. He was a great professor. I took Spanish literature at the University of Madrid, and then I got involved in editing a couple of magazines in Madrid. In 1971 I started my first research in the Czech archives on my own family background, Czech immigration to America, and my immigration studies. I also had ancestors that lived in the Bohemian forest in southern Bohemia that immigrated in the 1770s to Bukovina, the Austrian Habsburg crown colony. I spent 20 years researching Czech immigration to other parts of Europe and to the US. I was looking for the first Czech pioneers to America after the 1848 revolution, that's when it all started. I found the first pioneers to America came from a small village in south Bohemia called Lety. I was about to petition the Czech government to put up a monument to Lety as a cradle of Czech immigration to America when someone told me about a death camp there in WWII for gypsies. Subsequently, I found that it was run by Czechs, not Germans. The present day Czech government told me that out of 1,100 prisoners, only 327 had died, all from typhus, and that there were no survivors living today. They had made a thorough investigation after I called them and brought it to their attention. But despite that answer I thought, there's never been a camp where there weren't a couple of survivors. At the very least, some of the guards must have survived, but the Czech government said *no*. So I went looking, and I found over 100 Romany survivors and four or five Czech guards.

**DP:** *If 1,100 people went through and only 327 died, how could they say there were no survivors?*

**PP:** They said the rest were sent to Auschwitz and died there. And many went there; the only survivors I found came back from Auschwitz. But that means the government wasn't telling the truth when they said all Roma sent to Auschwitz died. Furthermore, the *New York Times* estimated that in 1938 there were 35,000 gypsies living in the Czech part of Czechoslovakia and 80,000 gypsies living in the Slovak part of Czechoslovakia. There were two camps for gypsies during the protectorate years, one in Lety and one in Hodonin. Very few people died in Hodonin, and they were later sent on to Auschwitz. So I concentrated only on Lety, and I found survivors who had been in both camps saying that Lety was worse than Auschwitz.

**DP:** *Worse than Auschwitz?*

**PP:** Remember, I don't say that, the survivors do. And frankly, I some-

times have trouble with that because 1.6 million people were gassed at Auschwitz and only a few thousand were beaten or starved to death at Lety. But according to the survivors, the hour-by-hour horror was worse at Lety. If you escaped the gas chambers at morning roll call at Auschwitz, the rest of the day was sort of a new life for you, while at Lety you could be beaten to death at any time, by just looking the wrong way. And so they felt at Lety for 24 hours they were under this constant strain that they could be beaten at any moment. They were also starved to death at Lety. At Auschwitz, according to the survivors, they barely had enough food to survive; at Lety, many say they got even less. Of course, with survivors it often depends on where their children or parents were murdered. If they were murdered at Lety, Lety was worse. If they were murdered at Auschwitz, well then they say, "I can't say Lety was worse because all my people died at Auschwitz." But all of them say that the guards at Lety were worse than the guards at Auschwitz. The guards at Lety raped the gypsy women every day, while at Auschwitz it was against the law for a German to have sexual relations with someone of the unclean races. So the women certainly had it worse at Lety.

**DP:** *When did you discover the documents?*

**PP:** I discovered that there were documents in 1991. I was not allowed to see them until January of 1994. It took that long for me to get permission from the archive director, pestering him every time I went to the archive. Saying, "I'm only interested in genealogy, I'm only interested in immigration, but since it started in Lety, maybe I'd just like to see what you have." And they had never catalogued the records, they didn't know what they had. I assembled a staff and hired three researchers to work with me and translate the Czech into German. Although I have a little of both, I wanted someone who was native in both languages at my side as those documents went through my hands. There were 40,000 documents in the archives. I saw every single piece and so did all my assistants. We found some horrific stuff, and we made an inventory, which was our first job. To this day the Czech archive is using my inventory, although they won't let me back in to work on the records anymore.

**DP:** *But they haven't destroyed the inventory.*

**PP:** They haven't, but I've heard that records are now missing. I hired a German researcher to go in there since I couldn't get back in. He went in as a German journalist, saying he had heard this American was telling lies about Czechs running a death camp and that he wanted to write an article against me. Could he see the records to show that I was lying? They readily let him see them. Some of the records that I had inventoried were missing, and the only people in between the two of us was a Czech government research team. So I feel that they took out some very sensitive stuff. But I have it photocopied. If they ever say, "Well, it was never there," I have copies of most of it.

**DP:** *Do the records back up your estimation of the size of Lety?*

**PP:** Yes, and the survivors speak of thousands and thousands. Some say Lety was a small city. The Czech government agrees today, after reviewing the situation and finding a file where they corresponded with all the survivors, that there were approximately 300 survivors; of course, they still contend that there were only 6,000 gypsies in Czechoslovakia



*Young Romani woman's concentration camp photo.*

in 1938. But even the government admits that there were more than 1,100 prisoners, and my research shows that thousands died there.

When I talked to the survivors, most of them said they knew they were being rounded up, they knew the police were looking for them. Their dream was to escape to Slovakia. Slovakia, although it was a German puppet state, had a lot of autonomy. It was headed by a Father Tiso, a fascist, anti-Semitic Catholic priest, but all gypsies were Catholic, and he promised to look after all Catholics, including gypsies. And although he was hung at the end of World War II by the Czechs for collaborating with the Germans, only about 10% of the Romany died in Slovakia.

**DP:** *Contrast that with the wartime Czech policy towards the Roma.*

**PP:** The oral histories of the survivors indicate that Lety was Czech built, Czech run, and all the guards were Czech. There were no Germans at Lety. All the killing was done by Czechs. It's not surprising. The Roma have lived in the Czech lands since the 14th century. For 600 years the Czechs have had a violent animosity towards the Roma, and the Roma never had citizenship until 1954 under the communists. What's ironic is in Germany, gypsies were allowed to become citizens.

**DP:** *What happened when the Czech and Slovak republics separated?*

**PP:** Gypsies were again disenfranchised in the Czech Republic, but the Slovaks again accepted all of them, even those coming back to Slovakia from the Czech Republic. The Slovaks put up with the Roma. I'm tempted to add, "although they hate gypsies," but the Slovaks don't hate gypsies like the Czechs do. They have a noticeably better attitude toward them. Now, the Slovaks don't treat them as equals; they put Roma children in schools for the mentally retarded, isolate the Roma in ghettos, and the police beat them. But the Roma are Slovak citizens with rights and their presence is accepted. By contrast, the Czechs are desperate to somehow move the gypsies out of their country.

**DP:** *Is there any small group of Czechs that's not antigypsy?*

**PP:** It's pervasive at all levels of society, up to and including President Havel, who refuses to help the Roma in any way. But there is a very small group of people that are trying to help the Roma. My publisher is

one of them. He was born in Terezin concentration camp. He's a Slovak too; he knows what racism is.

But he even hires gypsies

to work in his coffee shops as bartenders. The only place I've been asked to speak at in Prague has been the Jewish community center. There are only 4,000 Jews today in Prague, but they seem to be aware of the persecution against Roma, and many of them, especially the younger Jews, are willing to stand up and be counted. If there's any hope on the horizon in the Czech Republic, it's with the young people. I spoke at Charles University not long ago; I was invited by several Jewish students, and when their professors heard I was going to be the speaker, they arranged for the government minister in charge of Romani affairs to come and rebut my remarks. So I spoke for an hour, talking about the Lety cover-up, talking about how the government wasn't compensating the Roma, how there was a pig farm over a Holocaust grave site, and all these professors standing against the wall were shaking their fingers at the students and saying, "Don't believe this man. Later, you're going to hear the truth." When I finished, the minister stood up and told the students that the Czech government considered Polansky a radical and an extremist. But having held his job for six months, he now believed every word I was saying. You could see these students sort of take a breath of fresh air, and you could see the professors drop their heads and cover their eyes. Unfortunately, this man is no longer in the government, and the man who replaced him does not even want to accept that there's a Romani Holocaust site. He's in complete denial, and we've gone back five years to square one.

**DP:** *At this point, what's your goal?*

**PP:** It's funny. I never wanted to get involved in this project. I had some wonderful, interesting books to write. But Lety has absolutely absorbed me over the past five or six years. I'm a thorn in the side of the Czech government, but I've said, "Please do this and I'll disappear." First, pay compensation to the living survivors. They're old ladies, widows, they have nothing. At the age of 70, 80, or 95, they're still working, going door-to-door. Haven't they suffered enough? Second, remove the pig farm from the Holocaust site. I just cannot understand how a nation can be so insensitive as to let 14,000 pigs desecrate the graves of fellow humans. ❖

### *Schubert's Vienna* from p. 12

She notes that Goethe was by far Schubert's favorite; the composer set almost 70 of Goethe's poems. Other preferred writers included Johann Mayrhofer (Schubert's one-time roommate), Schiller, Muller, and the two Schlegels, both August and Friedrich. But Brown does more than just catalogue; she makes a convincing case that Schubert shared the Biedermeier *Aesthetik*, preferring the age of sensibility poets (those writing in the late 1770s and 1780s) over those who belong to High Romanticism. This is demonstrated by his lack of poems dating from the 1790s through the teens of the early 19th century. Thus she indirectly contributes to the case against Schubert as an overt Romantic.

This excellent book ends with an afterword by Ernst Hilmar, the pre-eminent Schubert scholar and director of the *Internationales Franz Schubert Institut* in Vienna. Although more terse than other contributions, he tries to dispel the ongoing myth of Schubert as the divinely inspired gregarious *Schwammerl* that persists to this day, even in Vienna. Anyone even casually interested in Schubert, his music, or his life, will gain immensely in reading what is surely the finest of the many *Schubertbücher* issued in the last several years.

*Daniel Rieppel*  
Department of Music  
Southwest State University, Minnesota

## ANNOUNCEMENTS

INTERNATIONAL  
CONFERENCES & SYMPOSIA

**Austria.** *Konferenz zu Problemen von Quelleneditionen zur österreichischen Geschichte der Neuzeit (16.-20. Jahrhundert)*, Vienna, March 1999. Organized by Historische Kommission der Österreichischen Akademie der Wissenschaften, Kommission für Neuere Geschichte Österreichs, Generaldirektion des Österreichischen Staatsarchivs. Contact: Hans Peter Hye. Tel.: 43-1-512 91 84/91, 93; fax: 43-1-513 38 51; e-mail: hans.peter.hye@oeaw.ac.at

**Bulgaria.** *"Islam and Human Rights in Postcommunist Europe,"* 15-17 March 1999, Sofia, Bulgaria. The language of the conference and the papers will be English. Contact: Dr. Elizabeth Cole, Coordinator Center for the Study of Human Rights, Columbia University 1108 IAB, 420 W. 118th Street, New York NY 10027. Fax: 212-854-6785; e-mail: eac30@columbia.edu or Ms. Desislava Simeonova, European Coordinator Bulgarian Helsinki Committee, 86 Vitosha Blvd., Sofia 1463, Bulgaria. Tel./Fax: 359-2-951-6289; e-mail: helsinki@mbox.cit.bg

**Austria.** *International Conference.* "Die Habsburger in Schlesien," 18-20 March 1998, Opole, Poland. Sponsored by the OSI and the Austrian Cultural Institute, Kraków and the Instytut 'I' ski w Opolu. Contact: Dr. Elisabeth Vyslonzil, Österreichisches Ost- und Südosteuropa-Institut (OSI), Vienna. Tel.: 43-1-512 18 95-47; Fax: 43-1-512 18 95-53; E-mail: Walter.Lukan@univie.ac.at

**Austria.** *Symposium.* "Literatur als Geschichte des Ich," Salzburg, 24-28 March 1999, Institut für Germanistik. Mit vielen Themen zur österreichischen Literatur und Philosophie: z. B. zu Ernst Mach, Canetti, Handke, Stifter, Hofmannsthal, Kramer, Grillparzer, Rosa Mayreder. Contact: Ulrike Tanzer, Fax: 43-662-8044-612, e-mail: ulrike.tanzer@sbg.ac.at

**United States.** *Conference and Commemoration.* "Communism's Negotiated Collapse: The Polish Round Table of 1989, Ten Years Later," University of Michigan, 7-10 April 1999. The Center for Russian and East European Studies will gather the leading politicians, Church leaders, and prominent intellectuals from all sides who participated in the unprecedented events of 1989 to recreate the atmosphere of the Round Table and to put this "negotiated revolution" into historical and global perspective. The program will include a series of panels exploring intellectual, political, historical, and moral issues, and the impact of the Polish experience on the rest of the world. It will culminate in a recreation of the Round Table on Saturday. The leading actors in the drama of 1989 will participate, including Lech Wałęsa and Wojciech Jaruzelski, and Aleksander Kwasniewski. Contact the Center for Russian and East European Studies, University of Michigan, Suite 4668, 1080 S. University, Ann Arbor MI 48109-1106. Tel: 734-647-2238; fax: 734-763-4765; e-mail: crees@umich.edu, website: http://www.umich.edu/~iinet/PolishRoundTable.

**United States.** *24th Annual Conference of the Hungarian Educators' Association,* 8-11 April 1999,

John Carroll University, University Heights (Cleveland). Theme: "Memory, Culture, and Identity: The Hungarian Global Village at the End of the Millennium." Contact: Katherine Gyékényesi Gatto, tel: 216-397-4672; e-mail: gatto@jcu.edu or Mártha Pereszlényi-Pintér, tel: 216-397-4723; e-mail mpereszlenyi@jcu.edu. or the Dept. of Classical & Modern Languages & Cultures, John Carroll University, University Heights OH 44118.

**Austria.** *Fourth Biannual Austrian Conference on Contemporary History,* 27-29 May 1999, KFU Graz. For information, see the interactive conference website: <http://www.zeitgeschichte.at> or contact: Zeitgeschichte '99, Abteilung Zeitgeschichte, KFU Graz, Elisabethstraße 27, A-8010 Graz, Austria. Tel: 43-316-380 2617; fax: 43-316- 380 9738; e-mail: zeitgeschichte@gewi.kfunigraz.ac.at

**Austria.** *Conference.* "Das Jahr 1918/19 im Gebiet der heutigen Slowakei," Vienna, 31 May-2 June 1999. Tagung des Komitees "Österreich und Slowakische Republik" der Historischen Kommission der Österreichischen Akademie der Wissenschaften. Contact: Dr. Hans Peter Hye. Tel.: 43-1-512 91 84/93, fax: 43-1-513 38 51, e-mail: hans.peter.hye@oeaw.ac.at

**Austria.** *Workshop zur Frauen- und Geschlechtergeschichte im 18. Jahrhundert,* 10-11 June 1999, Theatersaal der ÖAW, Vienna. Veranstaltung der Gesellschaft zur Erforschung des 18. Jahrhunderts gemeinsam mit der Historischen Kommission [HK]. Contact: Mag. Barbara Haider. Tel.: 43-1-512 91 84/92; e-mail: Barbara.Haider@oeaw.ac.at

**Czech Republic.** *Conference on 100 Years of Agrarianism in the Czech Republic and Slovakia,* 24-26 June 1999, Lázně Sedmihorky near Turnov, Czech Republic. Send information requests and proposals for papers, panels, and roundtables in English, Czech, or Slovak on any topic dealing with agrarianism in its political, economic, or cultural context in the Czech Lands or Slovakia to Daniel E. Miller, University of West Florida (850-474-2067, dmiller@uwf.edu) or Mary Hrabik Samal, Oakland University (248-649-0460, maruska9@pipeline.com). *Proposal and preregistration deadline: 15 March.*

**England.** *"Karl Kraus und die Nachwelt,"* 8-10 September 1999, London. Sponsored by Trinity College, Dublin, Dept. of Germanic Studies and Univ. of Sussex Centre for German-Jewish Studies. Contact: Edward Timms. Fax: 44-273-678466.

**Austria.** *35th Linz Conference,* 14-18 September 1999, Jägermayrhof Conference Center, Linz, Austria. "What Is the Significance of a 'Labor Movement' at the End of the 20th Century?" Contact: International Conference of Labor Historians, Wipplinger Straße 8, A-1010 Vienna. Tel: 43-1-534 36 01 776; e-mail: docarch@email.adis.at

**Austria.** *Conference.* "Die böhmischen und österreichischen Länder 1526-1628," 28-30 September, Vienna. Tagung des Komitees "Österreich und Tschechische Republik" der Historische Kommission der Österreichischen Akademie der Wissenschaften. Contact: Dr. Hans Peter Hye. Tel.: 43-1-512 91 84/93, fax: 43-1-513 38 51, e-mail: hans.Peter.Hye@oeaw.ac.at

**Finland.** *Sixth International Council for Central and East European Studies Congress,* 29 July-3 August 2000, Tampere, Finland. Contact: VIICCEES World Congress Secretariat, Finnish Institute for Russian and East European Studies, Annankatu 44, FIN-00100, Helsinki, Finland. Tel: 358-9-2285-4434; fax: 358-9-2285-4431; e-mail: iccees@rusin.fi; website: <http://www.rusin.fi/iccees>

**Call for Papers.** *The 14th Annual Symposium on Austrian Literature and Culture,* 15-17 April. University of California, Riverside. Theme: "Austria in Film." Cosponsored by the Austrian American Film Association. The conference will analyze Austria's image in film, in the past and in the present. Areas of particular interest might be: "Austria" during the Third Reich, when it no longer existed officially; resistance and acquiescence; Austria in contemporary films; Austria as represented by female filmmakers; Austria in film adaptations of literary works; Austria in Hollywood. Send proposals to: Prof. Donald G. Daviau or Dr. Gertraud Steiner (Austrian American Film Association), Department of Comparative Literature and Foreign Languages, University of California, Riverside, CA 92521, USA. Phone: 909-787-4314 or 909-2477656, fax: 909-247-7656; e-mail: donald.daviau@ucr.edu or daviau@pe.net *Deadline: 31 January.*

**Call for Papers.** *Social Science History Association Annual Convention,* 11-14 November, Fort Worth, Texas. The SSHA is the leading interdisciplinary association for historical research. Its members share a common interest in systematic and often quantitative approaches to historical research. The organization's long-standing interest in research methodology makes SSHA meetings fertile ground for exploring new solutions to historical problems. The SSHA strongly encourages participation from graduate students and recent PhDs as well as more established scholars. Submissions are being handled electronically this year. To submit a paper, panel, or poster for presentation at the 1999 SSHA conference, point your web browser to <http://www.ipums.umn.edu/~ssha>. We prefer submissions of complete sessions with a chair and discussants; individual papers are less likely to be accepted than complete panels. You may also submit research to be presented in a poster session. The SSHA program is developed through networks of people interested in particular topics. If you wish to organize a session, we recommend that you contact a network representative first. The elected representatives of each network will screen all papers and panels. The current networks, with their network chairs and e-mail and web addresses, are listed on the SSHA website. Program cochairs: Steven Ruggles and Susan Carter, [ssha@socsci.umn.edu](mailto:ssha@socsci.umn.edu) *Deadline: 1 February 1999.*

**Call for Papers.** *Canadian Association of Slavists Annual Meeting,* 3-5 June 1999, Université de Sherbrooke and Bishop's University, Sherbrooke, Quebec. Although suggestions for individual papers are welcomed, proposals for panels would be greatly appreciated. The time limit for papers is 20 minutes. Send proposals to: Dr. Fiona Tomaszewski, CAS Programme Committee, John Abbott College, P.O. Box 2000, Ste. Anne de Bellevue, Quebec, Canada H9X 3L9. Tel: 514-457-6600, ext. 489; fax: 514-426-0511; e-mail: tomas2@vax2.concordia.ca *Deadline: 1 February 1999.*

**Call for Papers.** *Slavic Forum 1999:* Graduate Student Conference on Russian and Central/East European Literature and Culture, 9-10 April 1999, Chicago. Sponsored by the Department of Slavic Languages and Literatures and the Graduate Slavic Society of the University of Chicago. We invite graduate students working in the literatures and cultures of Russia, Central and Eastern Europe to submit abstracts for a twenty-minute presentation. Although we will gladly accept proposals for any work in this area, we are particularly interested in interdisciplinary approaches to literature and culture. Send a one-page abstract to Professor Howard Aronson at hia5@midway.uchicago.edu. Although we prefer to receive abstracts via e-mail, they may be sent by post to the following address: Slavic Forum, Attn: Prof. Howard Aronson, University of Chicago, 1130 East 59th Street, Chicago IL 60637. Website: <http://humanities.uchicago.edu/orgs/slavgrad/slaforum99.html> **Deadline: 8 February.**

**Call for Papers.** *Symposium.* "A Tale of Three Cities: Janaïek's Brno Between Vienna and Prague," 22-24 October 1999, Senate House, London. Using Janaïek as a focus, this interdisciplinary conference will reassess the self-image of Brno and of Moravia in the period roughly between 1880 and 1930, within the cultural contexts of Vienna, Prague, and wider international contexts and influences. It is hoped that papers will deal with the subject from a variety of disciplinary viewpoints: literature, history, music, art history, architecture, among others; and it is expected that a published volume of essays will be produced. The conference hopes to consider, among others, the following areas of enquiry: the aesthetics, art, and architecture of the period in Moravia, Bohemia, and Austria; mass political parties and art in the period; the Moravian Diet and Ausgleich; Moravian literature of the period; Janaïek and other contemporaneous composers. Papers should be 20 minutes long; please send abstracts (250 words), including details of audiovisual requirements, to: Dr Geoffrey Chew, Department of Music, Royal Holloway College, University of London, Egham Hill, Egham, Surrey TW20 0EX, England. Tel: 44-1784-443537; fax: 44-1784-439441; e-mail: [chew@sun.rhbc.ac.uk](mailto:chew@sun.rhbc.ac.uk). **Deadline: 15 February.**

**Call for papers.** *Conference.* "Czech and Slovak America: Quo Vadis?" 24-26 April 1999, University of Minnesota, Macalester College and the University of Saint Thomas. Organized in conjunction with the visit of President Vaclav Havel to the Twin Cities of Minneapolis and St. Paul, MN by the Czechoslovak Society of Arts and Sciences (SVU). The conference will focus on issues dealing with historical and contemporary settlements of people from Czech and Slovak Republics in America, the preservation of cultural identity and heritage in the face of growing globalization and homogenization, and future relationships between Czech and Slovaks living in America and those in the Czech and Slovak Republics. Participants will have the opportunity to attend regular keynote and plenary presentations, share their knowledge, meet some of the members of the President's entourage, participate in social and cultural events, witness President Havel receiving honorary degrees, hear his major address, "Civil Society in the 21st Century," and help build a lasting foundation for Czech and Slovak culture in Minnesota. Individuals interested in presenting a paper or attending the conference should contact SVU President Dr. Miloslav Rechcigl, 1703 Mark Lane, Rockville MD 20852. Phone/fax: 301-881-7222; e-mail: [rechcigl@aol.com](mailto:rechcigl@aol.com)

## PUBLICATION NEWS

**Call for Articles.** *Language, Ethnicity and the State: Regional and Minority Languages in Europe.* Part I: The European Union. Part II: Eastern Europe and the Former Soviet Republics. The process of integrating minority language speakers into a central state is of key importance to both the development and resolution of issues cultural identity, political representation, and language revival/survival. As EU integration proceeds, processes of centralization and an intensification of regionalism are affecting the politics of identity. Outside the EU, language and cultural identity has become a pivotal issue in the new states that have formed since 1989. The aim of this book is to investigate the development of identity politics in Europe by presenting current research in the area of regional and minority languages, ethnicity, and the state. Papers with a strong ethnographic basis are particularly encouraged. Suggested Topics: the politics of language and regional/national identity, linguistic revivals and the state, language and identity beyond the state (i.e., Yiddish), the impact of EU centralization on minority languages, language issues in the new states of Eastern Europe. Contact: Dr. Camille O'Reilly, Richmond, the American International University in London, Atlantic House, 1 St. Alban's Grove, Kensington, London W8 5PN, England. E-mail: [oreillc@richmond.ac.uk](mailto:oreillc@richmond.ac.uk) **Deadline: 28 February.**

## GRANTS & SCHOLARSHIPS

**Call for research proposals.** Internationales Forschungszentrum Kulturwissenschaften (IFK) announces a new research program, "The History of Kulturwissenschaften and Cultural Studies." The current praxis and self-image of Kulturwissenschaften are those of a young branch of scholarship. Yet the vast expansion of Kulturwissenschaften would now appear to have created a particularly urgent need for historical self-analysis, as an impetus to (self-) critical examination. The history of Kulturwissenschaften is a matter of responses to significant issues raised by modernity and modernization. These include among others: iconology and the symbolic language of art, the theory of new media (i.e. film and photography), cultural semiotics, women, gender and power, the sociology of religion, and cultural anthropology. The IFK believes that a systematic historical reconstruction of such conceptual frameworks will contribute to a better understanding of contemporary Kulturwissenschaften. Questions raised could include: Which figures exercised a determining, long-term influence on the "world view" of Kulturwissenschaften, and from which cultural, geographical, and institutional settings did they emerge? How and why did "culture" become the signifier for new approaches in various disciplines ("culture" as the prefix for specialties as varied as cultural sociology, cultural psychology, cultural history, or cultural anthropology)? To what extent has the relationship between culture and power been dealt with? What are the characteristics of the history of the discourse of Kulturwissenschaften in the German-speaking world and that of the Anglo-American school of Cultural Studies, and what are the differences and common ground between these two discursive formations? Which national and international exchanges and migrations led to the emergence of new projects and paradigms in Kulturwissenschaften? What influences have Kulturwissenschaften exercised on the cross-fertilization of disciplinary and extra-disciplinary research? The IFK will implement this research program by undertaking

## SPOTLIGHT

### English Language TAs in Austria

This program is financed by the Austrian Federal Ministry of Education and Cultural Affairs, and applications are administered by the Austrian-American Educational Commission (Fulbright Commission). Since 1963, it has provided U.S. college and university graduates with opportunities to work as teaching assistants and linguistic ambassadors in English classes at secondary schools throughout Austria.

U.S. TAs are assigned to one or two Austrian secondary schools and required to assist teachers of English in classroom instruction 12 hours per week. The Ministry works together with provincial school boards to place approximately 70 U.S. TAs at schools in all nine Austrian provinces. Applicants may request city or region to which they wish to be assigned. However, the number of teaching positions available in larger metropolitan areas, such as Vienna, Salzburg, Graz, and Innsbruck, is limited.

U.S. TAs are employed from 1 October-31 May of the school year. They are required to attend an orientation seminar during the last week of September. U.S. TAs with a superior record of performance may apply to have their assistantships extended for a second year.

The monthly gross salary is ATS 15,539 from which deductions for mandatory compulsory health and accident insurance and Austrian income tax are made, resulting in a net salary of ATS 11,700 (approximately \$1,000). TAs do not receive any support for travel to Austria or for dependents. However, dependents are covered by the aforementioned health and accident insurance.

Applicants should have at least a B.A. degree by September 1999 and be interested in careers in education. **Applicants may not be more than 30 years old at the time of application.** Prospective teachers of German or ESL and graduates with a documented interest in Austrian studies are particularly encouraged to apply. A working knowledge of German is required and necessary to facilitate classroom work. For further information on the program and application materials, consult: [http://www.oead.ac.at/fulbright/index\\_ta.htm](http://www.oead.ac.at/fulbright/index_ta.htm), or write to Fulbright Commission, Schmidgasse 14, A1082 Vienna, Austria/Europe. You may also email [ejb@usia.co.at](mailto:ejb@usia.co.at) **Deadline: 1 March** for the following school year.

ing the following types of projects: 1) Workshops with a limited number of participants, a maximum of six speakers and a duration of between one-and-a-half and two days, dealing with the history of Kulturwissenschaften from the above perspectives and making an innovative contribution to the archaeology of these academic disciplines. 2) Fellowships, i.e. stipends to enable visiting academics to undertake research projects at the IFK concerned with the historical genesis of Kulturwissenschaften in the light of the biographies of the "founding fathers" of the discipline and of given complexes of issues. Applications for projects forming part of the new research program must be made in writing. For information and application forms: Dr. Lutz Musner, IFK Internationales Forschungszentrum, Kulturwissenschaften, Danhausergasse 1, A-1040 Vienna, Austria, Tel.: 43-1-504 11 31; fax: 43-1-5041132, e-mail: [musner@ifk.ac.at](mailto:musner@ifk.ac.at) **Deadline: 1 April** for Junior Fellows; **15 June** for research, visiting fellowships and workshops.

## WORKING PAPERS IN AUSTRIAN STUDIES

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

- 95-1. Edward Larkey, *Das Österreichische im Angebot der heimischen Kulturindustrie*
- 95-2. Franz X. Eder, *Sexualized Subjects: Medical Discourses on Sexuality in German-Speaking Countries in the Late Eighteenth and the Nineteenth Centuries*
- 95-3. Christian Fleck, *The Restoration of Austrian Universities after World War II*
- 95-4. Alois Kernbauer, *The Scientific Community of Chemists and Physicists in the Nineteenth-Century Habsburg Monarchy*
- 95-5. Stella Hryniuk, *To Pray Again as a Catholic: The Renewal of Catholicism in Western Ukraine*
- 95-6. Josef Berghold, *Awakening Affinities between Past Enemies: Reciprocal Perceptions of Italians and Austrians*
- 96-1. Katherine Arens, *Central Europe and the Nationalist Paradigm*
- 96-2. Thomas N. Burg, *Forensic Medicine in the Nineteenth-Century Habsburg Monarchy*
- 96-3. Charles Ingrao, *Ten Untaught Lessons about Central Europe: An Historical Perspective*
- 97-1. Siegfried Beer, *Target Central Europe: American Intelligence Efforts Regarding Nazi and Early Postwar Austria, 1941-1947.*
- 98-1. Dina Iordanova, *Balkan Wedding Revisited: Multiple Messages of Filmed Nuptials*
- 98-2. Christopher Long, *The Other Modern Dwelling: Josef Frank and Haus & Garden* (available Feb. 1999)

The price per paper is \$3.00 (\$4.00 for foreign addresses). To order, send your name, address, and paper numbers requested along with payment to: *Center for Austrian Studies, Attention: Working Papers, 314 Social Sciences, University of Minnesota, Minneapolis MN 55455.* Checks must be drawn on a U.S. bank in U.S. dollars and should be made out to "Center for Austrian Studies, University of Minnesota." We also accept MasterCard, VISA, and Discover cards. To pay by credit card, indicate the card used and include your card number, expiration date, and signature on the order.

Working Papers 92-1 through 94-4 are still available. See previous issues of the *ASN*, the CAS website, or contact the Center for authors and titles.



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