

Program

*XV Annual Convention of the
Centers for Austrian and Central European Studies
University of California, Berkeley, 24-27 May 2023*



Welcome to *Cal!*

As the oldest – founded in 1868 – university of the University of California system, UC Berkeley and its 45,000 students proudly identify themselves with the term *Cal*. Located at the heart of the San Francisco Bay Area, the beautiful Berkeley campus has been the home of numerous groundbreaking historical occurrences, from the invention of the cyclotron, the discovery of plutonium, and the identification of sixteen new chemical elements (including *Berklium*), to the 1964 founding of the Free Speech Movement.

Since the 1960s, UC Berkeley has consistently been ranked as the world's leading public university, known for its social commitment and its groundbreaking research on inequality, diversity, and discrimination that seeks to illuminate the lived experiences of people whose social locations are profoundly affected by broad processes of social and economic change. Over the years, research projects at UC Berkeley have helped to establish new research agendas and fields of study, while key findings have influenced academic research, public debate, and social policy worldwide.

In the second half of the twentieth century, UC Berkeley also became a recognized leader in Austrian Studies, especially in the areas of language and literature, art history, and political and cultural history. In literary studies, for example, Heinz Politzer was America's leading expert in Kafka scholarship; the great legal theorist Hans Kelsen, author of the 1920 Austrian Constitution, worked in Berkeley; civil law scholar Albert Armin Ehrenzweig was a professor at the law school between 1948 and 1974; Peter Selz, who founded the Berkeley Art Museum, was a much-celebrated authority on Central European Art, while historical scholars from Charles Gulick through Carl Schorske and William Slottman made Berkeley the place in the United States to study the history of the Habsburg Monarchy and the Austrian republics.

The Austrian Studies Program, created at UC Berkeley's Institute of European Studies in 2017, strives to revive this important legacy in cooperation with the UC Berkeley Institute for Slavic, East European, and Eurasian Studies. With the support of the Austrian Marshall Plan Foundation, the OEAD, Open Austria, and the Botstiber Institute for Austrian-American Studies, UC Berkeley's Austrian Studies Program provides a platform for conferences, colloquia, and seminars in order to disseminate knowledge of and interest in Austria in California.

It is with great pleasure that the Austrian Studies Program welcomes you all to *Cal* and wishes you a pleasant stay in Berkeley!

Jeroen Dewulf

Laura Morello Vaikath

& the assisting team Ray Savord, Akasemi Newsome, Heike Friedman, and Gia White

Wednesday, May 24

From 2pm check in

Residence Inn by Marriott Berkeley, 2121 Center St, Berkeley, CA 94704

4:30-6pm

Gathering lobby hotel. Guided tour by Jeroen Dewulf on the Berkeley campus

6pm-8:30pm

Gathering at the UC Berkeley Faculty Club, Seaborg Room, for drinks on the patio and buffet dinner



Thursday, May 25

- 8:30am Gathering at David Brower Center, 2150 Allston Way
Tamalpais Room, 2nd Floor
- 9:00am Welcome by UC Berkeley Austrian Studies Program Director Jeroen Dewulf,
Austrian Consul-General Isabella Tomás,
Ulrike Csurá and Felix Wilcek, BMBWF,
Sigrid Koller and Lydia Skarits, OEAD
- 9:15am *University of Vienna*, Prof. Marija Wakounig and Prof. Arnold Suppan
- Christian Lendl, "The 'Wiener Salonblatt' as a social network of the Habsburg nobility"
 - Martina Mirkovic, "Regional differences and similarities in Socialist Yugoslavia"
- 10:30am *University of New Orleans*, Prof. Günter Bischof
- Katja Maierhofer, "Construction and Tradition of Knowledge in Linguistics: Perspectives on German Studies in Austria"
- 11:15am Coffee break
- 11:30am *University of Alberta*, Prof. Alexander Carpenter, Prof. Franz Szabo and Prof. Joseph Patrouch
- Vito Balorda, "Causal Explanation in Molecular Biology"
 - Monika Horvath, "The Question of Loyalty: Habsburg Subjects in the Service of George I. Rákóczi"
- 12:45pm Lunch at the David Brower Center Terrace
- 1:45pm Bus Arrives
- 2:00pm Gathering at Crescent Lawn, departure for bus to Muir Woods National Park
- 3:00pm Arrival at Muir Woods, we take walking tour Bridge 4 Back on Hillside Loop, a 3.2 kilometers, approximately 1.5 hours, family-friendly walking tour with very slight elevation gain (27 meters) that will provide spectacular views on looking down onto the creek and redwoods. Restrooms are available at the entrance.
- 5:00pm Bus arrives for departure
- 5:10pm Departure bus from Muir Woods to Berkeley
- 6:30pm Drop off at hotel
- 7:30pm Dinner at Revival Bar and Kitchen, Downtown Berkeley
- 9:00pm Return to hotel

Muir Woods

Despite their proximity to the highly populated Bay Area, the Muir Woods offer a prime example of an old-growth coastal redwood forest distinct in its ecosystem and history. Following the California Gold Rush of 1848, the state experienced rapid growth in population, and the construction of San Francisco created a significant demand for timber. However, due to the inaccessibility of the steep Redwood Canyon (now Muir Woods), the old-growth trees were spared from logging, and the unique ecosystem remained relatively undisturbed. The Coast Miwok people also inhabited the land, possessed a great ecological knowledge of the area, and managed the vegetation with controlled burns. Such fires would reduce the risk of destructive wildfires and regenerate plant growth, encouraging animals such as deer that could be hunted.



Before the park's creation, the land passed through several owners; as a grant from the Mexican government in 1838, a private hunting and fishing resort in the 1850s, and for two weeks in September 1892, was used as a summer retreat by the Bohemian Club which build a 70-foot tall Buddha statue in the woods. 1907 also saw the extension of the Mount Tamalpais Railroad into Muir Woods—the steep and windy track to the summit of Mount Tamalpais offered iconic views of San Francisco and the Bay Area.

Established as a National Monument in 1908, the Muir Woods was donated by William and Elizabeth Thacher Kent to protect the land from logging and development. The park was named in honor of John Muir, a conservationist who was instrumental in the foundation of America's National Parks System.

Upon the completion of the Golden Gate Bridge in 1937, park visitation quickly increased, and today the park continues to be a major attraction in the Bay Area, with nearly 70,000,000 visitors in the last 100 years and almost 800,000 in 2022 alone! Visitors can enjoy the only old-growth coastal redwood forest in the Bay Area from rambling wooden boardwalks, as well as grasslands and nearby Muir Beach. Running through the valley floor, Redwood Creek is the winter spawning site of Coho and Steelhead Salmon and home to elusive River Otters.

Redwoods are known for being the tallest trees (up to 115m) and can live for over 2000 years. The tallest tree in the park is 258 feet (78m) tall, with the average age in Muir Woods being 600-800 years old. Redwoods also provide important habitats for animals, including Banana slugs, Steller's jays, and numerous plants and mosses. Even in death, fallen trees (nurse logs) provide a habitat for insects, mammals, and amphibians and slowly release nutrients for growing redwood seedlings.

Pictured above: "Visit of the Chancellor of Austria, Dr. Josef Klaus, and his wife to Muir Woods, 13 April 1968. Escorted by Supt. Richard Tousley and Chief Ranger Ray Foust." (National Park Service)

Friday, May 26

- 8:30am Gathering at David Brower Center, 2150 Allston Way
Tamalpais Room, 2nd Floor
- 9:00am *University of Minnesota*, Prof. Meyer Weinshel and Prof. Gary Cohen
- Hannah Myott, “Helpful or Harmful? Examining ‘integration’ policy in Austria”
 - Elijah Wallace, “‘A Womb of Nations’: The Upper Danube during the 5th and 6th centuries”
- 10:15am *Palacký University Olomouc*, Prof. Jan Ciosk
- Markéta Buršová, “The motif of Devil’s pact in the late German Romanticism”
 - Michael Urban, “Invisible minority – (not)presenting the history of an ethnic minority”
- 11:30am Coffee break
- 11:45am *Hebrew University of Jerusalem*, Prof. Noam Haim Shoval and Prof. Elisheva Moatti
- Noga Sagi, “Cultural Diplomacy and Collective Memory: Reviewing Austrian-Israeli Relations”
 - Daniel Aschheim, “Kreisky, Israel, and Jewish Identity”
- 1:00pm Lunch at the David Brower Center Terrace
- 1:45pm Bus Arrives
- 2:00pm Gathering at Crescent Lawn, departure bus to Silicon Valley
- 3:30pm Guided tour of Google campus by Atul Luykx
- 4:15pm Bus departs for Stanford University
- 5:00pm Bus to Stanford University. Guided visit to the Stanford campus, with lecture on the history of this university and its connection to Silicon Valley, by Peter Fredericks, Em. Honorary Consul of Austria, and Flip Gianos, two former Stanford graduates
- 6:00pm Dinner Stanford Faculty Club
- 8:00pm Bus Arrives
- 8:10pm Return to Berkeley
- 9:00pm Arrival Hotel

Silicon Valley

Today we visit Silicon Valley, located south of San Francisco. For a long time, this area was a major site of US Navy research and technology. Stanford University also played a central role in the emergence of Silicon Valley, both through its academic programs and through its investments into the local tech ecosystem. Shortly after World War II, the Stanford Dean of Engineering, Frederick Terman, encouraged professors and students to start their own technology companies and found venture capital for technology start-ups. This led to the creation of Stanford Industrial Park, where the university leased land for high-tech firms. Hewlett-Packard was one of the major success-stories by becoming the largest personal-computer manufacturer in the world. Equally important was the role of William Shockley, who arrived in the region in the 1950s and invented the first silicon-based transistor, which served as the basis for many electronic developments and coined the name Silicon Valley. Two of Shockley's employees later left his company and founded Intel that was to produce the first single-chip microprocessor. The rise of computer culture is credited to the Homebrew Computer Club, an informal group of electronic enthusiasts and technically minded hobbyists who were interested in maintaining an open forum for people to work on making computers more accessible to everyone. Steve Wozniak and Steve Jobs later credited those meetings with inspiring them to design the original Apple computers. Silicon Valley has been most famous in recent years for innovations in software and Internet services. It continues to maintain its status as one of the top research and development centers in the world. Silicon Valley has the highest concentration of high-tech workers of any metropolitan area and has the highest average high-tech salary in the United States. This success has led to a severe housing shortage, which has driven home prices extremely high and far out of the range of production workers.

Founded in 1885 by California Senator Leland Stanford and his wife, Jane Lathrop Stanford, the University is officially called the Leland Stanford Junior University in honor of their son, who died of typhoid. After Stanford's death in 1893, Jane Stanford overcame many challenges to preserve her husband's vision for the campus, including the 1906 earthquake that destroyed many campus buildings. Also instrumental in the early success of the university was Herbert Hoover, who graduated in 1895, and, in the 1920s, established the Graduate School of Business and the Hoover Institution, an organization tasked with collecting global political material. Notable campus institutions include the Iris & B. Gerald Cantor Center for Visual Arts and the Gerald Cantor Rodin Sculpture Garden—housing the largest collection of Rodin bronzes outside Paris. Further attractions include the Stanford Memorial Church, built in 1903, and the iconic Hoover Tower that was constructed in 1941 to commemorate the University's 50th anniversary.



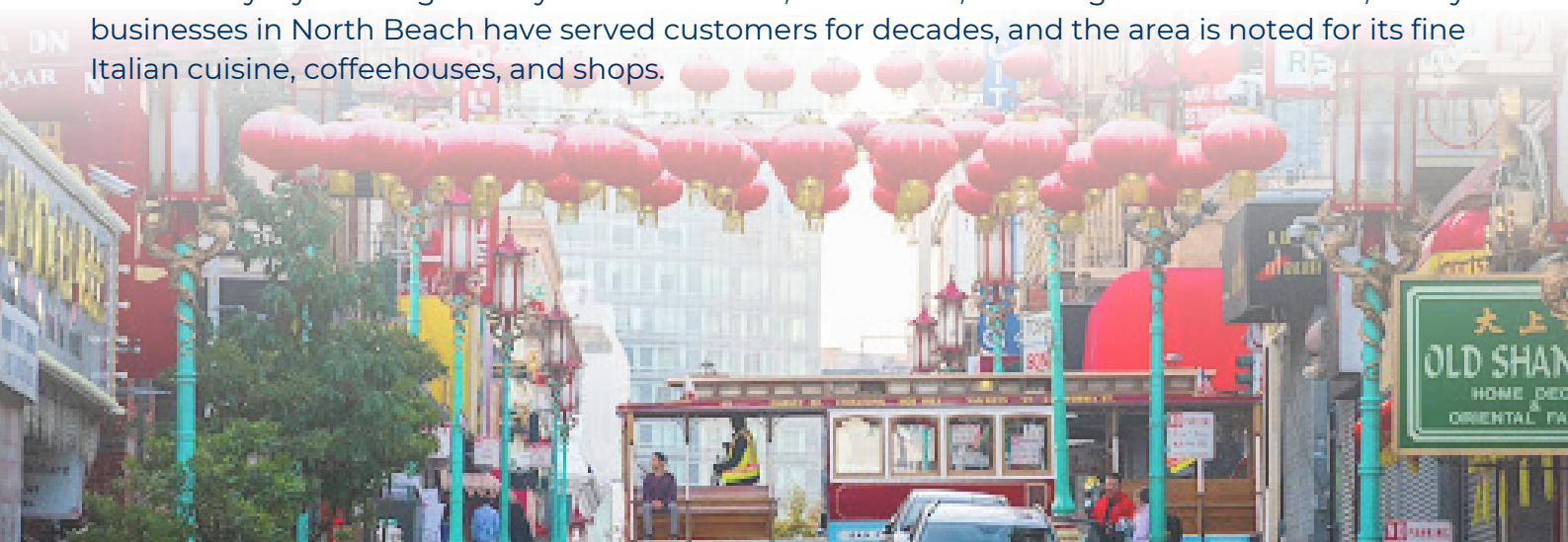
Saturday, May 27

- 8:30am Gathering at David Brower Center, 2150 Allston Way
Tamalpais Room, 2nd Floor
- 9:00am *Andrássy University Budapest*, Prof. Georg Kastner, Prof. Dieter Anton Binder
- Viktória Muka, “Instrumentalizing religious traditions of the German minority in interwar Hungary”
- 9:45am *Leiden University*, Prof. Sarah Cramsey
- Steven Jonathan Verburg, “Détente and the Kreisky method: A new perspective on Kreisky’s role in the Arab-Israeli conflict”
 - Anne Maria Adriana Romijnders, “Claiming the Elusive Kafka: the Kafkaesque world of cultural ownership”
- 11:00am Coffee break
- 11:15am *University of California, Berkeley*, Jeroen Dewulf
- Harry Mizumoto, “‘Art in the Age of Technology’: Walter Benjamin in Ingeborg Bachmann’s Malina”
 - AJ Solovy, “The Extreme Right and the ‘Old Nazis’ in Postwar Austria and West Germany: A Comparative History”
- 12:30pm Lunch at the David Brower Center Terrace
- 1:45pm Bus Arrives
- 2:00pm Gathering at Crescent Lawn, departure bus to San Francisco
- 3:00pm Arrival in Portsmouth Square, San Francisco. Participants opt for Tour 1 (a 1 hour guided walking tour followed by 1 hour free time to explore the city) or Tour 2 (a 2 hour guided walking tour)
- 5:00pm Gathering in Portsmouth Square, San Francisco. Bus to hotel in Berkeley
- 6:00pm Arrival hotel
- 7:00pm Dinner Austrian Centers Directors at Comal
Dinner doctoral students at Jupiter
- 9:00pm Return to hotel

San Francisco

Today, we will visit downtown San Francisco. Our tours of San Francisco will provide information on local history, culture, and art by interacting with the city's many sights and attractions. The first tour is of San Francisco's Chinatown—both the oldest Chinatown in North America and the largest outside of Asia. Chinatown grew with the discovery of gold in California, bringing a massive influx of people into the state. The Chinese population in the 1850s was initially acknowledged for their quality of labor but soon became viewed as a threat. As a result, repressive laws were passed in the 1870s, and many Chinese moved into the relative safety of Chinatown. The bustling neighborhood grew to over 22,000 people in the 1880s. Yet the area's hundreds of businesses and homes were leveled in the 1906 earthquake that destroyed much of San Francisco. However, this natural disaster had one unexpected consequence—the immigration records that had been stored in official city buildings had been lost—allowing thousands of Chinese to claim U.S. citizenship and permitting the families and children of the overwhelmingly male population to immigrate and further develop Chinatown in the wake of its devastation. The rapid growth in Chinese immigration prompted the opening of the Angel Island immigration station in 1910 to enforce the Chinese Exclusion Act of 1882. With the station's closure and repeal of the Act in the early 1940s, the Chinese population again grew, revitalizing San Francisco's Chinatown. Today Chinatown continues to be a cultural hub showcasing a rich culture and history of prominence in San Francisco. Businesses, restaurants, shopping, museums, and cultural events contribute to the vibrancy of life in Chinatown.

The second neighborhood we plan to visit is North Beach—San Francisco's Little Italy. The Great Fire of 1906 demolished the working-class neighborhood for dockworkers and fishermen, an event that led to its redevelopment by wealthy Italian families. North Beach's Italian influence expanded in the 1920s and 1930's, with 60,000 residents who had Italian ancestry. At its peak, the neighborhood had Italian-owned banks and several Italian-language newspapers in circulation. Today the community is largely residential, and notable attractions include Coit Tower, which stands atop Telegraph Hill. Inside the tower are murals created in 1934 to depict life in California during the Great Depression. Additionally, at the heart of North Beach is Washington Square park, which numerous restaurants surround. Across the street from Washington Square is the impressive Saints Peter and Paul Church, which was completed in 1924 and continues to serve its Italian-American community and the nearby Chinese-American community by offering weekly mass in Italian, Cantonese, and English. Furthermore, many businesses in North Beach have served customers for decades, and the area is noted for its fine Italian cuisine, coffeehouses, and shops.



Christian Lendl, "The 'Wiener Salonblatt' as a social network of the Habsburg nobility"

The „Wiener Salonblatt” was the hot print magazine of fin-de-siècle Vienna and titled itself as “voice of the Austro-Hungarian nobility”. The illustrated weekly was founded by Moriz Engel in 1870 (it was published continuously until 1938) and served both as tabloid press and (analogue) social network. On the one hand it featured events of the aristocratic society and the imperial court, on the other hand members of the nobility published short messages (on average more than 100 per issue) to inform their peers about (more or less) important things: changes of location, family issues such as births or weddings and even bestowals of decorations. These short texts can be seen as typical examples for factoids and served the same purpose as postings on social media networks like Facebook, Instagram or TikTok today. This very network will be analyzed and modeled with methods taken from the field of digital humanities. For this purpose, a factoid-based prosopography of the aristocratic Habsburg society will be created, which will be made available as an online-database for future research such as network analyses and visualizations of time-based geospatial data. In a first partial project the impact of the First World War on the content of the magazine was analyzed. Therefore the issues from 1913 were compared to those from 1920. The consequences of the Great War were most evident in the decrease of the overall number of published messages as well as their contents, e.g., less travel activity. Also, the bourgeoisie found its way into the “Wiener Salonblatt”. In 1913 messages from people without a title of nobility were highly exceptional, whereas in 1920 they were continuously represented (although not the majority). While many members of the aristocracy kept using their titles of nobility, others found various ways like “former countess of ...” or “from the house of ...” to both account for the new law of nobility abolishment and still indicate their noble ancestry. The photographs featured in the illustrated weekly were also part of this first project. In 1913 classical studio portraits were quite usual. People’s poses were strongly reminiscent of portrait paintings. This style was still found in 1920, but there was one major difference: people increasingly smiled. Especially the bourgeoisie were not afraid to wear a smile. There was also a new category of photographs that did not exist previous to the war: fashion. After the war a new generation of photographers emerged, as many studios had run into economic troubles during the war years. These younger artists also expanded their photographic portfolio from classical portraits to art and fashion.

Martina Mirkovic, "Regional differences and similarities in Socialist Yugoslavia"

The presentation will outline the main findings of the author’s dissertation, which analyzed social inequality and regional disparities in socialist Yugoslavia. Its beginnings, development and the factors that determined social inequality will be discussed in the first part of the presentation. Based on this analysis’ findings, the following conclusions can be drawn: Firstly, the unequal regional development in Yugoslavia stemmed from the different experiences the later Yugoslav republics and provinces had made before 1945. Different forms of rules, economic systems, regulations et cetera, had an impact on how the regions developed and therefore shaped the conditions for the upcoming “forced industrialization” once the Yugoslav communists came into power. Secondly, the reason for the Yugoslav ideologists to proclaim the goal of a socio-economic equality was ideological in nature. Equivalent chances and an egalitarian society are particular features of the socialist ideology and were therefore considered as the equivalent of the “capitalist-bourgeois commodity production”. Overcoming the socio-economic disparities therefore became an inevitable priority in Yugoslavia. The regional development and the regional policy were also impacted by domestic policy to the following extent: Due to the decentralization and federalization process that started in the 1950s and reached its peak in the 1974 constitution, the republics and provinces gained greater authority over their local economies and policies. Subsequently, the interests to invest in their own regions and to improve its status outweighed the call for “brotherhood and unity”. Yugoslavia’s foreign affairs too played an important role, as the example of the so-called Tito-Stalin Split in 1948 shows. This break was followed by an economic and ideological isolation, which entailed significant changes for the regional policy: Projects were planned under the impression of an immediate military threat and economic losses. The Yugoslav government did not invest ideologically, i.e., in accordance with the proclaimed goal of equality, but strategically and cost-effectively – none of which applied to the lower developed regions. Finally, Yugoslavia’s regional disparity and policy were also shaped by both the Yugoslav and global economy; both dictated the terms on which Yugoslavia received foreign loans. Not only were those loans needed for fueling economic growth, but for certain investments in the lower developed regions. Notwithstanding the global economic situation, the foreign loans were to a great extent dependent on Yugoslavia’s foreign policy. Supporting one bloc over the other implied economic benefits and/or disadvantages. One feature of the internal economic system was the so-called workers self-management model that regulated large parts of Yugoslavia’s economy. To some degree Yugoslav workers could decide on their income levels and how they would respond to market mechanisms, which were introduced in the reform of 1965. Although the system of workers’ self-management also had an impact on the regional policy, its development is particularly noteworthy for the second part of the thesis. In contrast to the first part, it examines not the causes or the determinants of regional inequality, but one of its repercussions: Income levels and income differentials respectively. Based on the official statistical yearbook of Yugoslavia, income data for the years 1963–1989 was collected, digitalized, and compared along the following questions: 1) How large were the income differentials between the sectors in Yugoslavia? 2) How large were the income differentials between the republics/provinces within one specific sector? 3) How large were the income differentials between the different sectors, within one specific republic/province? The trends found in the analysis apply to all the aforementioned questions: First, regardless of the sector, the highest incomes were achieved in Slovenia, typically followed by Croatia, Vojvodina and proper Serbia. The lowest incomes were found in Kosovo, Macedonia, Montenegro and in Bosnia-Herzegovina (in this order). Therefore, this trend complies with Yugoslavia’s division of lower and more developed regions. The second finding showed that the highest incomes were paid in the so-called non-economic sector, which included state organizations, education, health and social care institutions, insurance et cetera. On the downside, significant lower incomes were observed in the industrial, agriculture, and crafts sectors. In addition, these findings are consistent with the first results, meaning, that the incomes were also determined by the republic/provinces. The last attribute is time-related and implies a change over the period analyzed: The income differentials between the highest and lowest income declined from the mid-1960s until the first half of the 1970s, reaching the lowest level of income differentials. Afterwards, the ratio started to increase and reached its peak at the end of the 1980s.

University of New Orleans

Katja Maierhofer, "Construction and Tradition of Knowledge in Linguistics: Perspectives on German Studies in Austria"

My PhD project Sprachwissenschaft als Ideologie ("Linguistics as Ideology") aims at the reflection of the perspectives German Studies has taken on language throughout the Second Republic of Austria. It therefore contributes to the scholarly examination of Austrian intellectual history and allows for further development of self-reflection in German Studies. As it critically assesses the long-standing research narratives of a discipline strongly concerned with tradition and continuity, my dissertation intends to further the establishment of ongoing processes of questioning one's own position in the scholarly discourse. The first section is dedicated to developing a theoretical approach, dealing with a notion of 'ideology' that has been subjected to an epistemological interpretation in order to reflect scholarly knowledge production. Mainly referring to Luhmann, Glaserfeld, Förster and Berger/Luckmann, I take a constructivist view on questions of observation and the perception of 'reality'. Subsequently, a more in-depth perspective is achieved through principles from the sociology of knowledge and the philosophy of ideas. Afterwards, language ideology theory as well as approaches at the interface of semiotics and epistemology (such as Silverstein, Kress/Hodge, Voloshinov, Coupland/Jaworski) serve to find a way of dealing particularly with language on this realm of constructivist knowledge production. This allows for a reflection of narratives from various linguistic sub-disciplines and schools of thought in the second section, which deals with illustrating this theoretical framework. Using the example of the universities of Graz, Wien, Innsbruck, Salzburg and Klagenfurt, I aim to reflect on research traditions and networks that both emerged from and created certain continuities. Examining the approaches applied in research and teaching as well as the self-portrayal of each institution shall show how scholarly perspectives on language were adopted, transmitted, or transformed over time. The main sources, consisting of course and dissertation catalogs, historiographical works, and any documents for 'self-promotion' (such as homepages or anniversary publications), are surveyed using approaches of linguistic discourse analysis (following Teubert) and Ludwik Fleck's philosophy of scholarly knowledge production.

University of Alberta

Vito Balorda, "Causal Explanation in Molecular Biology"

In this paper, I examine the causal explanation, a leading account of explanation in special sciences such as molecular biology. I focus on the background philosophical concepts surrounding the account, i.e., the concepts of mechanism, causation, and explanation. Within the causal explanation framework, I emphasize the new mechanistic account that highlights mechanisms as causal structures explaining biological phenomena. I also outline alternative causal structures found in molecular biology, such as pathways, and examine their specific relationship with mechanisms. Moreover, I consider the application of those causal structures in molecular biology. In particular, I outline the possibility of using such structures as targets for cancer treatment purposes. In that sense, I examine one of the most centrally situated pathways in metabolism, namely glycolysis, discovered, among others, by German biochemist Otto Meyerhof, and Polish biochemist Jakub Karlo Parnas. Glycolysis is used by cancer cells as their 'fuel' at a much higher rate than in normal cells. Thus, intervening in the glycolytic pathway is a tool used for cancer treatment purposes to prevent cancer cells growth.

Monika Horvath, "The Question of Loyalty: Habsburg Subjects in the Service of George I. Rákóczi"

In my presentation I would like to offer another perspective on the relationship between the Principality of Transylvania and the eastern-north-eastern part of Habsburg Monarchy, which was called Upper-Hungary. This region was a unique part of the Monarchy, with respect to its religion and society. Upper-Hungary was part of the Habsburg Monarchy but because of the subjects who lived there had a strong connection to the Principality of Transylvania. In my presentation I will focus on the Rákóczi family, especially George I. Rákóczi. He was the second member of the Rákóczi family who was elected to the Prince of Transylvania. But he also had huge properties in Upper-Hungary, which meant he was a subject of the Habsburg rulers while the Prince of Transylvania at the same time. I would like to show how George I. Rákóczi influenced the political decisions of the Habsburg Monarchy in this region as a Prince of Transylvania and a local aristocrat. This influence depended on those people who served Rákóczi as a soldier, officer, or governor of his estates. I will focus on those subjects who came from Upper-Hungary and were loyal to the Prince of Transylvania.

University of Minnesota

Hannah Myott, "Helpful or Harmful? Examining 'integration' policy in Austria"

The concept of "integration" occupies a prominent position in refugee policy across Europe, despite being a blurry and inconsistent, if not harmful, approach. The term is generally mobilized in neutral-sounding legal language, making it difficult to question (Shaore & Wright 1997). Other concepts are deployed alongside integration; in Austria, the equally blurry concept of "fundamental values" is frequently mentioned, and serve to essentialize and idealize national identity. They emphasize the duty of incoming refugees to abandon any past identity and replace it with these "non-negotiable" values, thereby fitting in (or becoming invisible) with an idealized version of Austrian society as a step towards "social cohesion." The integrationist approach is frequently described as being the antidote to the past failures of multiculturalism. According to this narrative, the multiculturalism approach led to so-called "parallel societies" and supposedly "ghettoized" certain neighborhoods. This legitimizes tacking on further integration initiatives and requirements for refugees in Austria, such as tripling the duration of the mandated "values and orientation courses" in 2022. Using ethnographic and qualitative examples from my MA and PhD research in Austria, this paper delves into the origins of the term "integration" and traces its emergence over the past few decades. This paper ultimately makes the case that the integration approach tends to play into nationalistic tendencies by overemphasizing an idealized homogeneity of the country's national identity and, as a result, (re)produces refugees' position as non-belonging outsiders.

Elijah Wallace, "A Womb of Nations': The Upper Danube during the 5th and 6th centuries"

The Vita Sancti Severini affords a unique window upon the fragmentarily documented fifth century Roman West. While the monk Eugippius wrote the vita to illustrate, in Augustinian fashion, the futility of men's thoughts and acts in comparison to faith in God's intervening might, modern scholarship has used it as an invaluable account of the winding-down of Roman power on the imperial periphery. I, however, will show that there is a martial subtext to the seemingly straight forward narrative of this saint's life. Severinus did not begin his public career with wonderworking, exorcism, or standing on a pillar like other famous holy men of his time in the East, nor was he an eloquent aristocrat-turned-clergyman like those in Gaul. Severinus was instead personally involved with battles, sieges, and was regularly called upon by military leaders to bless or prophesize for them. This relationship between ascetic and military figures was one of reciprocal empowerment while also acknowledging warriors' spiritual submission to the abstemious hierophant; this hierarchical alignment aptly mirrored the internal state of the ascetic, who submitted his flesh to discipline and his soul to the divine will. This subtext of the vita offers a more complex picture than either its author or previous scholarship allowed. Roman and barbarian or Nicene and Arian were not stark boundaries to Severinus and these contrasting characteristics didn't matter if one submitted to the power of the holy man. The reward for this was military protection and victory. This group feeling, generated from the divine sanction of the ascetic, was crucial not only to the maintenance of Roman identity but also the rise of new ones among the military grouping (or tribes) of the upper Danube. It was this power which sustained the Noricans on their journey from the banks of the Danube to Naples late in the fifth century, the Rugii as an identifiable group into the mid-sixth century even after the destruction of their kingdom, and perhaps also the various groups from the Danube which ultimately under Odoacer brought about the traditional end of the western empire.

Palacký University Olomouc

Markéta Buršová, "The motif of Devil's pact in the late German Romanticism"

The presentation will show how the Romantic poets deal with the motif of Devil's pact, what symbolism the motif carries, and whether it may serve as a means of social criticism, for example. The previous literary approaches will also be explained in order to highlight the differences or parallels. In addition, the specifics of the cultural-historical context of the Goethe period will be discussed in more detail, including Romantic poetology. Another important part of the contribution will represent new approaches to the Devil figure, which gains new forms of representation (humanization, psychologization, self-reflection) in this period. The contribution aims to show how the conclusion of the pact proceeds, which elements are repeated, and how the protagonists, the Devil and the human, are portrayed, using concrete literary texts as examples (e.g. Chamisso's Peter Schlemihls wundersame Geschichte, Zschokke's Walpurgisnacht, Fouqué's Geschichte vom Galgenmännlein, and others).

Palacký University Olomouc

Michael Urban, "Invisible minority – (not)presenting the history of an ethnic minority"

Following the horrors of the second world war, the majority of the German speaking population of Czechoslovakia was expelled. Only a small number of recognized antifascists, crucial workers and members of so-called mixed marriages were allowed to stay. Nevertheless, the remaining German speaking population had to endure oppression through the Communist regime. Before all of that the German speaking minority was the largest minority on the territory of what currently is Czechia, in some compacity the minority still exists today. Although the number of members has been drastically reduced, during the census in 2011 there were accounted 18658 people of German nationality, which made up approximately 0,18 percent of Czechias population. Thus being the fourth largest national minority. Even 75 years after the war ended and 24 years after the iron curtain fell, the negative attitudes towards the German speaking minority remain prevalent. We were able to identify the phenomenon of displacement, as described in detail by Angelika Bammer. This phenomenon is closely tied to physical banishment from spaces such as expulsion, but also ties into symbolic aspects. The cultural dimension tends to have even more extensive consequences for society overall. The "cleaning" of the national community from unwanted elements by means of physical banishment is necessarily accompanied by symbolical cleaning. The latter takes place on an discursive level by means of specific representation. The boundaries between these two kinds of banishment can be real as well as imagined, varying from physical displacement to refusal of acknowledging the existence. According to the research on the expulsion of the German speaking minority from Czechoslovakia the phenomenon of the paradox of displacement can be observed, as for example described by Marcel Tomášek. Based on this theory the Germans still provide a threat in the eyes of the Czech majority population, although today that group of German speakers is incredibly small. As explanation for this serves the instrumentalisation of that minority after the war ended. Another role in the displacement of the history of the German speaking minority plays the so called trauma of the perpetrators, as described by Giesen in his book Triumph and trauma Giesen on one hand sheds light on the trauma of perpetrators in connection with the holocaust, however similarities can be observed. Giesens schemata puts a traumatic event as starting point, which then serves as baseline for public discourse as well as holds potential for becoming a source of trauma itself. He talks about a coalition of silence in after war Germany, the nationalsocialists crimes were drowned in silence for various reasons. Naturally the situation after the war in Czechoslovakia was very different. A moral ground for the deportation of the German speaking minority was easily found, the form of execution however was more difficult. Even today the expulsions are often seen as rightful revenge, as the minority 1938 played a crucial part in destroying of the young Czechoslovakian state. Scope of the dissertation is researching how the German speaking minority as well as their history is represented or silenced in the places of former prevalence. The interpretation of this specific history is another central part of the dissertation, especially as it pertains to official institutions. Several instances of how individual cities and municipalities deal with this German speaking history are being collected and analyzed what role the organizations of the German speaking minority are playing today.

Hebrew University of Jerusalem

Noga Sagi, "Cultural Diplomacy and Collective Memory: Reviewing Austrian-Israeli Relations"

Analyzing the Austrian- Israeli relations, this research wishes to explore the influence of shared troubled past on bilateral relations, asking what role contested memories have in bilateral relations and how cultural diplomacy can re-narrate collective memory in order to influence and to reframe the relationship between two states. Cultural diplomacy is a term used in the field of international relations as part of the Soft Power theory. It has been defined as the use a country makes in its "soft power" resources (e.g. culture, policy, moral principles), to translate them into influence on other countries (Nye 2004). Collective memory, meanwhile, is a term that is rather overlooked in the literature on cultural diplomacy, mainly because it is viewed as a domestic issue. However, a closer look at bilateral relations between states, such as the German- Israeli relations for example, proves that this is not the case; memory became a prominent issue in the diplomacy between the two states. Therefore, this research wishes to explore Austrian-Israeli relations within the framework of collective memory and cultural diplomacy, arguing that countries use cultural diplomacy in order to influence memory constructions and understandings of particular pasts in partner countries, which, in turn, affects their relations. Thus, offering new insight into the importance of memory in interstate relations. This may lead not only to a better understanding of Austrian-Israeli relations, but also to broader conclusions regarding the role of collective memory in the relations of Israel with other European countries as well as the relations of Israel with the European Union.

Hebrew University of Jerusalem

Daniel Aschheim, "Kreisky, Israel, and Jewish Identity"

The personal and professional life of Bruno Kreisky (1911–1990), Austria's long-serving Socialist chancellor from August 1970 to May 1983, has been the focus of many books and articles. However, his ambiguous and complex relationship to his Jewishness, the State of Israel, and Zionism, as well as his connections to his overall political project and global aspirations, remain only partially researched. This presentation will discuss the findings of the book "Kreisky, Israel, and Jewish Identity" which studies and analyzes these more systematically and comprehensively and places Kreisky in a comparative perspective with other twentieth-century European Jewish politicians who attained similar pinnacles of power. At the same time, the book shows that Bruno Kreisky was among the most influential and controversial political leaders since World War II. The book revolves around understanding and illuminating the myriad ways in which Kreisky's Jewishness was—or was not—a formative factor in his treatment of "Jewish" questions within Austrian politics, Austrian-Israeli relations, and his active engagement in Middle Eastern affairs. This deeper understanding mainly emerges through examining Kreisky's actions during several pivotal events like the Kreisky-Peter-Wiesenthal affair, the Waldheim affair, the 1973 Marchegg incident, and his overall relationship to Zionism, the State of Israel, and the Palestinian Arab world. This book is not a comprehensive biography of Kreisky. Instead, it attempts to document and place Kreisky's fraught engagement with his Jewishness and the related sensitive issues that touched upon it in a historical, political, ideological, and personal context. This mainly comes down to the entangled and always-ambiguous politics of identity, especially his understanding of his Jewishness.

Adrássy University Budapest

Viktória Muka, "Instrumentalizing religious traditions of the German minority in interwar Hungary"

The aim of the presentation is to discuss the political instrumentalization of traditions of the German ("Swabian") minority in Hungary. In the interwar period, flower carpets made for the feast of Corpus Christi have become the unique selling point of Budaörs/Wudersch. This tradition, as a form of popular piety, is to be understood as an expression of minority identity of the local German community. Budaörser claim having brought the tradition of laying flower carpets with themselves from Swabia when they first settled in Hungary in the 18th century. As research shows, the tradition as unique selling point can rather be traced back to efforts of identity politics in the interwar period, especially Jakob Bleyer's (1874–1933). Part of his political agenda was to establish the settlement of the Germans in Hungary as an indispensable part of their cultural identity, to create a supposed community and to build a bridge to Swabia, the "alte Heimat". Budaörser had been holding on to this tradition ever since, even after the expulsion, which shows the success of Bleyer's political efforts and its aftereffects for their community.

Leiden University

Steven Jonathan Verburg, "Détente and the Kreisky method: A new perspective on Kreisky's role in the Arab-Israeli conflict"

The literature on former Austrian chancellor Bruno Kreisky (1970-1983) offers several motives for his involvement in the Israeli-Palestinian conflict: sympathy with refugees, ensuring the continued existence of Israel, and European dependency on oil from the region. This paper argues that the prime motive for Kreisky's involvement has been overlooked: the conflict threatened European détente. The precarious nature of the Austrian position, wedged in between East and West, required, Kreisky believed, efforts to sustain détente. Undertaking such efforts, he tried to ease tensions where they existed, establishing a dialogue, improving diplomatic relations, and adopting a balanced approach to areas of tension. This 'Kreisky Method', illustrated by US-government documents recently made available, was applied to the Israeli-Palestinian conflict, another major area of tension that might spark conflict between the two blocs and end détente. Without his prime motive and characteristic method, the limited literature on Kreisky still underestimates his international political stature.

Anne Maria Adriana Romijnders, "Claiming the Elusive Kafka: the Kafkaesque world of cultural ownership"

In 2016 a seemingly straightforward inheritance case made its way into the Supreme Court of Israel. In this remarkable trial, several states sought to claim the heritage of Franz Kafka. The Prague-born author had left behind a legacy of unseen manuscripts, diary fragments and scribbles. German and Israeli national cultural institutions sought to claim this elusive author as a cultural asset. In my talk, I wish to discuss how this trial illustrates critical pitfalls in contemporary international cultural ownership debates. In my research, I have dissected the trial's legal documents, analyzed similar cases as the controversial ownership of the Vienna Jewish community's archive, and spoken to those involved in the Kafka trial. From this analysis, I wish to demonstrate the difficulties in claiming cultural heritage. By tracing Kafka's footsteps from 20th-century Prague to modern-day Israel, the entangled world of modern-day heritage-making unravels. A world which could become the epitome of Kafkaesque.

At the center of Ingeborg Bachmann’s 1971 intractable three-part novel *Malina* is the unnamed protagonist’s relationship to her two lovers, Malina and Ivan. The work cycles through intertextual modes such as theatrical setting and dialogue, fairytale, filmic allusions, and musical notation, resulting in an overcrowded complexity which mirrors Bachmann’s reflections on the impossibility of writing literature following the Second World War. The plot of the novel, conversely, is relatively simple: set on the backdrop of post-WWII Vienna, the protagonist ruminates on the inextricability of her relationship with the rational historian Malina while she becomes increasingly reliant on his counterpart, the aggressive, life-affirming, and sensual Ivan. The longing the protagonist shows for Ivan is based on the definitional opposition she feels to Malina: one she rejects, but cannot escape. In this paper, I hope to illuminate the wider significance of this difference by referring to the first time she and Malina officially met, which principally concerns her attendance of a lecture he gave called «Die Kunst im Zeitalter der Technik». This lecture is a clear reference to Walter Benjamin’s 1935 essay «Das Kunstwerk im Zeitalter seiner technischen Reproduzierbarkeit», and one which leads to the protagonist’s realization that „ich mich weder an die Kunst noch an die Technik noch an dieses Zeitalter halten wollte, mich mit keinem der öffentlich abgehandelten Zusammenhänge, Themen, Probleme je beschäftigen würde”. In discussing this defiant dismissal, I will examine how Walter Benjamin’s writing on art, technology, and historical destruction foregrounds Bachmann’s critique of the epistemological traces of fascism left by Austrian involvement in WWII. Essential to this is Bachmann’s critical essays and lectures following her rejection of lyric poetry in 1963.

This paper asks why ‘old Nazis’ living in Austria and Germany, in particular former SS men, adopted disparate relationships to the emergent extreme right in the decades following the Third Reich’s collapse. By the 1960s, the vast majority of ex-SS men living in the Federal Republic had dismissed neo-Nazi and extreme right political movements. Individuals and SS veteran organizations described extreme right movements either as misguided or trivial, and dismissed them as undeserving scions of the Third Reich. In Austria, by contrast, organizations comprised of SS veterans, such as the Kameradschaft IV or the Glasenbacher Wohlfahrtsvereinigung cultivated a close working relationship with neo-Nazi and extreme right political organizations. The Verband der Unabhängigen and later the Freiheitliche Partei Österreichs (FPÖ)—with former SS men Anton Reinthaller and Friedrich Peter at the helm—were permitted to publish with regularity in SS veteran publications. The paper begins by parsing out the origins of SS veterans’ divergent relationships with the extreme right, reflecting in particular on the formative influence of the Moscow Declaration, denazification policy, and democratic reorganization in Austria. Then, the paper moves on to demonstrate how Austrian SS veteran engagement with the FPÖ represented a broader investment in parliamentary politics relative to their German counterparts. In conclusion, the paper explores the implications of these distinct trajectories for our overall understanding of “old Nazis” after 1945. Did Austrian and West German SS veterans have separate visions of their past and future that was reflected in their relative politic engagement? What was at stake for both contingents of SS veterans, in defining their relationship to parliamentary politics?