

AUSTRIAN GALICIA AND ITS MULTICULTURAL HERITAGE

Doctoral Program at the Faculties for Philological and Cultural and for Historical and Cultural Sciences at the University of Vienna

DK Das österreichische Galizien (Vienna)

1 Brubaker, Rogers, Cooper, Frederick: Beyond »Identity«. In: *Theory and Society* 29 (2000), pp. 1-47.

The doctoral program (DP) concerns

- the interdependent cultures, literatures, languages, religions, ethnic and social groups in the Austrian Crown of land Galicia, from its incorporation into the Habsburg Empire in 1772 until the collapse of Austria-Hungary in 1918, and
- the multicultural heritage of Austrian Galicia in Poland, Ukraine and Austria, as well as in the emigration until the present time.

Over the last two decades the Austrian Crown land of Galicia and Lodomeria has become a favorite object of public interest and new research. One reason for this interest is a nostalgic view of the peaceful co-existence of the ethno-religious groups in the Habsburg monarchy which, after a century of violence, »ethnic cleansing« and genocide has become idealized and mythicized; the origins of this view go back to contemporary writers such as Karl-Emil Franzos, Martin Buber, and Joseph Roth. Another reason stems from the problems of multiculturalism and regionalism in today's Europe, for which Galicia and the Habsburg Empire are sometimes regarded as models. A third reason emerges from recent political changes. After nearly 50 years of isolation, the opening fall of the »Iron Curtain« in 1989 has transformed Galicia once again into a neighboring European region. Contacts between Polish and Ukrainian scholars has intensified, and new archival materials have become accessible. Indeed, Galicia – its Austrian traditions – can, on the one hand, be regarded as a link between Austria and Poland, itself a recent member of the EU, and, on the other hand, between Austria and Ukraine, many of whose inhabitants dramatically and democratically surged toward Europe. Polish-Ukrainian contacts have intensified not only in research, but have also led to an intensive political and social collaboration especially relevant in regard to Austrian Galicia.

Most research on Austrian Galicia has been done in the isolated frameworks of diverse disciplines. As a result, the multiculturalism and transculturality of the region, as well as many intercultural contacts and conflicts, have not been sufficiently taken into account. This is true for Slavic, German and Judaic studies as well as for the national historiographies.

During the last decades, multiculturalism has become a term which is used and misused not only by scholars, but also by politicians. We do not want to elaborate on the multifaceted definitions of culture and culturology. We use the term here as a designation of the coexistence of the different religious, ethnic and linguistic groups of Austrian Galicia. We are aware of the problem that the terms multiculturalism and interculturality are often based on a simplified, essentialist understanding of cultures as homogenous entities. The term transculturality has recently been proposed; it underlines the changing nature of cultures, their processuality and their mutual interrelations (cf. e.g. Graduiertenkolleg *Prozessualität in transkulturellen Konzepten* at the University of Bremen). The same problems of undue use concern the rather static concept of identity being a construction of certain social or ethnic groups. It might be superseded by the notions of identification or orientation.¹ We will use the terms »multicultural«, »intercultural« and »transcultural« alternatively according to the context.

Our core unit of analysis, however, is not culture, but the region as a transcultural and transnational entity. As reviewer C aptly emphasized,

Die Region macht dem Menschen, auch weil sie eine größere Diversität und Staatsferne erlaubt, ein mit dem Staat konkurrierendes Identifikationsangebot. [...] Grundsätzlich bietet sich deshalb an, Regionen nicht als Teil des Nationalstaates zu betrachten, dem sie angehören, sondern als Gebilde mit einer eigenen Identität, die in ein umfangreiches Beziehungsgeflecht eingebunden sind.

2 Cf. e.g. Dohrn, Verena: *Reise nach Galizien. Grenzlandschaften des alten Europa*. Frankfurt a.M.: Fischer 1991; Galizien. Fotografien von Guido Baseglia. Mit einem Essay von Verena Dohrn. Frankfurt/M.: Jüdischer Verl., Suhrkamp 1993; Gauß, Karl-Markus/Pollack, Martin (Eds.): *Das reiche Land der armen Leute. Literarische Wanderungen durch Galizien*. Vienna: J&V 1992; Grodziski, Stanisław: *Wzdłuż Wisły, Dniestru i Zbruczca. Wędrowki po Galicji dylizanssem, koleją, samochodem*. Kraków: Grell 1998. Fras, Zbigniew: *Galicja (A to Polska właśnie)*. Wrocław: Wydawnictwo Dolnośląskie 1999; Pollack, Martin: *Galizien. Eine Reise durch die verschwundene Welt Ostgaliziens und der Bukowina*. Frankfurt/M.: Insel 2001; Schieb, Roswitha: *Reise nach Schlesien und Galizien. Eine Archäologie des Gefühls*. Berlin: Berlin-Verl. 2000; Schnetzler, Kaspar: *Meine galizische Sehnsucht. Geschichte einer Reise*. Frankfurt/M.: Knecht 1991; Simonek, Stefan/Woldan, Alois (Eds.): *Europa erlesen. Galizien*. Klagenfurt: Wieser 1998; Wischenbart, Rüdiger: *Karpaten – die dunkle Seite Europas*. Vienna: Kremayr & Scheriau 1992.

3 Among recent studies on Galicia are: Aichner, Herlinde: *Erzählte Kindheit: Das jüdische Galizien in Autobiographien*. In: *Aspekte jüdischer Literatur*. Innsbruck: Studien-Verl. 2001, pp. 86-94; Aschheim, Steven A.: *Brothers and Strangers. The East European Jew in German and German Jewish Consciousness, 1800-1923*. Madison: Wisconsin UP 1982; Bauer, Werner M.: *Journalistische Briefform und politisches Engagement in der österreichischen Aufklärung: zu Franz Kratters Briefen über den itzigen Zustand von Galizien (1786)*. In: *Reisen und Reisebeschreibungen im 18. und 19. Jh. als Quellen der Kulturbeziehungsforschung*. Essen: Hobbing 1987, 255-279; Cybenko, Larissa: *Die Literaturlandschaft Galiziens und das Werk von Karl Emil Franzos: zum Problem der Datenrecherche in Bibliotheken und Archiven von L'viv/Lemberg*. In: *Interkulturelle Erforschung der österreichischen Literatur*. St. Ingbert: Röhrig 2000, pp. 157-177; Dzikowska, Elzbieta: *Zum Problem der nationalen Identität in Galizien: polnische und deutschsprachige Autoren im Vergleich*. In: *Nationale Identität aus germanistischer Perspektive*. Opole: Wydawnictwo Uniwersytetu Opolskiego 1998, pp. 113-122; Ecker, Hans-Peter: *Joseph Roths Galizien: zur poetischen Konstruktion eines Kulturraums und über die Frage, wie*

Thus, the DP is not only a product of the »cultural turn« which has dominated cultural and social sciences during the last decades, but also a response to the recent »spatial turn« which reintroduces space into the cultural sciences and history and requires an intensive interdisciplinary approach. Thus, »mental mapping«, »lieux de mémoire«, »border studies«, centre-periphery relations or the comparative analysis of travelers' accounts and travelers' guidebooks are among the problems treated in the DP. These and other questions imply the interdependence of history (the Austrian Crown land of Galicia) and the present time which constructs and reconstructs, invents and reinvents traditions, myths, mental maps, and places of memory.

Among the questions we are interested in are: How did Poles, Ukrainians (Ruthenians), Jews and Germans (Austrians) live together? How did the mechanisms of everyday life and neighbourhood, of communication and delimitation between the ethno-religious communities and cultures, between Roman Catholics, Greek Catholics, Orthodox and Jews function? How did small ethno-religious groups such as the Armenians, Karaites, Gypsies (Roma), or Lutheran Germans develop, how were their interrelations with the Poles, Ukrainians, Jews, and with the authorities, and how is their heritage preserved and to which extent is it alive or forgotten today? How were the East Slavic sub-groups of Huzuls, Lemkos, Rusyns and Boikos perceived and how did they identify themselves under Austrian rule and after 1918 until the present time? Which role did regional and social identities play in comparison to religious and ethno-national ones? How can one grasp the multiple identifications and loyalties, processes of delimitation and segregation, of integration and mutual acculturation, of convergent and divergent processes in linguistic contacts? How did the interrelations between the centre (Vienna) and the Galician periphery develop in economic, political and cultural terms? Which groups participated in the labour migration and in other migration processes inside the Habsburg Empire and abroad? How was Galicia constructed in mental mapping until the present day? Which national and social stereotypes have been transported in contemporary and later texts? How did Galician myths function in everyday life and in the construction of identities? Where and when were common and specific cultures of memory created? Which elements of Austrian Galicia are remembered in Poland and Western Ukraine today? Such and other complex questions have been in scholarly research. Yet interesting approaches can be found in publicistic and literary treatments and as well as in collections of texts.²

So far, the different disciplines (Slavic studies, German studies, Judaic studies, Social and Economic history, Eastern European history) often work independently from each other. The multireligious and polyethnic world of Galicia requires, however, a multidisciplinary approach, combining the methods of literature, linguistics and history, and applying integrative theories of cultural sciences and socio-economic history. This transdisciplinarity will provide new insights for the individual disciplines as well as a more comprehensive view of the historical region. This implies the consideration of the languages of the region (German, Polish, Ukrainian, Yiddish and Hebrew) and a commitment to work against essentialist, ethno-national, monocultural and one-dimensional explanations.

The short term goals of the DP (first three years) consist in the establishment of a transdisciplinary network among the participating scholars and their disciplines and among the collegiates, and in the development of a methodological concept of an interdisciplinary approach, provided by two post-docs. In practical terms, the dissertations of the first generation of collegiates and the proceedings and papers of the two workshops will reflect these problems and present a first set of results.

The long-term goals of the DP (years 4-12) will be, on the one hand, to continue this work in differentiating methods and in looking for new topics according to the development of scholarship. On the other hand we are envisaging an enlargement of the disciplines involved (a task mentioned by several reviewers of the concept of application); most of these disciplines are represented at the University of Vienna. So we may include new disciplines such as:

aus Regionalliteratur Dichtung von Weltrang entstehen kann. In: Region – Literatur – Kultur. Bielefeld: Aisthesis 2001, pp. 49-62; Kaszynski, Stefan H. (Ed.): Galizien: Eine literarische Heimat. Poznań: Wydawnictwo Naukowe UAM 1987; Golez, Roman: Zum Bild des galizischen Städtchens bei Joseph Roth und Bruno Schulz. In: Die deutsche Sprache und Literatur als Brücke in Europa. Bd 2. Rzeszów: Wydawnictwo Wyższej Szkoły Pedagogicznej 1996, pp. 215-229; Ignasiak, Detlef; Karl Emil Franzos und Joseph Roth als galizische Schriftsteller: Bemerkungen zur Problematik der literarischen Landschaft. In: Kaszynski 1987, pp. 65-75.; Kaszynski, Stefan H.: Der jüdische Anteil an der Literatur in und über Galizien. In: Von Franzos zu Canetti. Tübingen: Niemeyer 1996, pp. 129-140; Kłańska, Maria: Die deutschsprachige Literatur Galiziens in der Forschung. In: Die deutsche Literaturgeschichte Ostmittel- und Südosteuropas von der Mitte des 19. Jh. bis heute. München: Verl. Südostdt. Kulturwerk 1992, pp. 72-85; Kłańska, Maria: Emanzipationswege galizischer Jüdinnen im 20. Jahrhundert: zu den Autobiographien von Ella Schapira, Mischket Liebermann, Helene Deutsch und Salka Viertel. In: Von Franzos zu Canetti. 1996, pp. 141-162; Kłańska, Maria: Problemfeld Galizien in deutschsprachiger Prosa 1846-1914. Vienna, Cologne et al.: Böhlau 1991; Kłańska, Maria: Zwischen Licht und Finsternis: zum Bildungsstreben der Galizischen Haskala in deutschsprachiger Literatur. In: Antisemitismus – Zionismus – Antizionismus 1850-1940. Frankfurt/M.: Campus 1997, pp. 92-107; Kucher, Primus-Heinz: Drehscheibe Galizien: zu Leopold von Sacher-Masoch. Russland – Österreich. Bern et al.: Peter Lang 2000, pp. 37-56; Lipinski, Krzysztof: Grenzgänger Gottes: die Literatur und Kultur Galiziens als europäische Tradition und Aufgabe. In: Jb. für intern. Germanistik 29/2 (1997), pp. 76-92; Mausch, Krzysztof: Galizien, die neuentdeckte Identität?: zur Debatte über eine literarische Provinz. In: Galizien 1987, pp. 197-206; Rychlo, Peter: »Ukrainische Dichterschule« in der österreichischen Literatur. In: Interkulturelle Erforschung der österreichischen Literatur. St. Ingbert: Röhrig 2000, pp. 342-354; Wagner, Karl: Joseph Roths Galizienbeschreibung im Kontext. In: Joseph Roth, der Sieg über die Zeit. Stuttgart: Akad. Verl. Heinz 1996, pp. 141-157; Wallas, Armin A.: Kindheit in Galizien: das galizische Judentum im Spiegel der Autobiol-

- religious sciences and religious history with special emphasis on the interrelations between Roman-Catholics, Greek-Catholics, Jews, Lutherans and Armenian-Catholics,
- architecture, art, music and theatre (and their resp. history),
- ethnology (cultural and social anthropology), e.g. with field studies on local, social, ethnic, religious groups in former Galicia,
- political science and sociology, with field studies and polls on the persistence of Austrian traditions and Austrian political culture in today Poland and Ukraine,
- geography, the science specialized on regions and space,
- jurisprudence and the history of law, especially the influence of Austrian (German) law and the Austrian constitutional state on Southern Poland and Western Ukraine.

We will try to introduce some of the new disciplines mentioned by inviting of specialists for lectures in the framework of the DP already during the first three years. Some efforts in certain disciplines have already been done, the research of the Institut für Theologie und Geschichte des Christlichen Ostens der Katholisch-Theologischen Fakultät (Rudolf Prokschi) of Richard Bösel on church architecture in L'viv or research on everyday life of the Hutsuls by Viennese cultural anthropologists. The long-term goals will also be influenced also by the changing composition of the team of scholars of the DP.

Another long-term goal of the DP will consist in the development of comparative studies and patterns of interdisciplinary networking. As some of the reviewers mentioned, it would be fruitful to compare Austrian Galicia and its heritage with other multicultural European regions like Alsatia, Bosnia-Herzegovina, Bukovina, Silezia, Southern Tyrolia or Vojvodina.

Die Frage, ob es (Galizien) als Modell für das Europa der Regionen von morgen dienen kann, verleiht seiner Erforschung einen weit über das rein Historische hinausgehenden aktuellen Stellenwert [...] Die Vorgehensweisen könnten Modellcharakter haben und als Muster dienen zur Erforschung anderer multikultureller Regionen wie z.B. Südtirol, Schlesien oder Bosnien-Herzegovina.« (Reviewer C).

A comparative perspective would require a re-formulation of the concept and of the composition of the scholars and collegiates participating in the DP. Austrian Bukovina with its strong Romanian element and Ottoman heritage might become an integral part of the DP in following periods.

State of the Art and Specific questions of the Participating Disciplines

1. German Literature

The literature, written in German, from and about Galicia, is closely connected with the Habsburg monarchy since the first partition of Poland. It is an important field of research among German philologists in Austria, Poland and Ukraine.³ Methodically one has to discern between the literature about Galicia, written by Austrian officials and scholars (e.g. Franz Kratter, Alphons Traunpaar, Gottfried Brettschneider, Ignaz Aurel Feßler, Friedrich Schwarzenberg) and the literature written by assimilated Jewish authors. The travel literature and memoirs allow the reconstruction of a dual migration of Jewish intellectuals out of Galicia, and of Austrian officials and military men into Galicia and its ideological implications and its mythization which can be observed in many texts until the essayist writings of Joseph Roth. With the nationalization of the German literature in Austria after 1866 Galicia becomes a metaphoric borderland between Asia and Europe (cf. Franzos and Kürnberger), which concerns also the fragile national identity of the Austrian writers between Germanophobia and Germanophiles. In the era of liberalism a specific fictional Galician literature is created with the village tales and novels of Sacher-Masoch and Franzos, whose esthetics reflect the national and religious conflicts and the divergent models of assimilation and archaic-traditional forms of life. Of special importance is the ideologically loaded formation of identity and alterity, of threatening racist scenarios which become more intensive during the 1920's. The producers of national ideologies could rely on a current cultural-geographical dichotomy, a grammar of distinction which attributed priority and supremacy to the German cultural sphere. The Slavic-oriental

graphien von Minna Lachs und Manès Sperber. In: Sprachkunst [Vienna] 24/1 (1993), pp. 19-40; Werner, Klaus: Waren die Bukowina und Galizien »inter-kulturell?: Anmerkungen zu einer Debatte. In: Literatur und Kritik 353/54 (2001), pp. 39-51.

4 Kürnberger, Ferdinand: »Asiatisch und selbstlos.« (16. Nov. 1871). In: F. K.: Gesammelte Werke. Hg. v. O.E. Deutsch. Bd. 1: Siegelringe: Eine Sammlung politischer und kirchlicher Feuilletons. Neue wesentl. verm. Aufl. München, Leipzig: Georg Müller 1910, pp.193-199, quoted. p. 194.

5 Hofmannsthal, Hugo v.: Aufzeichnungen aus dem Nachlaß. In: H. v. H.: Aufsätze und Reden III, Gesammelte Werke in zehn Einzelbänden. Hg. v. B. Schoeller in Beratung m. R. Hirsch. Frankfurt/M.: S. Fischer 1980, p. 383.

6 Cf. Magris, Claudio: Weit von wo. Verlorene Welt des Ostjudentums. Vienna: Europaverl. 1974.

7 Cf. e.g. Buszko, Józef: Galicja 1859-1914. Polski Piemont? Kraków: Krajowa Agencja Wydawnictwa 1989; Ders.: Polacy w parlamencie wiedeńskim 1848-1918. Warszawa 1996; Chornovol Ihor: Ukrain's'ka frakcija halyc'koho kraiovoho seimu 1861-1901. Lviv 2002; Grodziski, Stanisław: Sejm Krajowy Galicyjski 1861-1914. T. 1-2. Warszawa: Wydawnictwo Sejmowe 1993; Hoff, Jadwiga: Społeczność małego miasta galicyjskiego w dobie autonomii. Rzeszów: Wyższa Szkoła Pedagogiczna 1992; Hryniuk, Stella: Peasants with Promise. Ukrainians in Southeastern Galicia, 1880-1900. Edmonton: Canadian Inst. of Ukrainian Studies Pr. 1991; Jobst, Kerstin S.: Zwischen Nationalismus und Internationalismus. Die polnische und ukrainische Sozialdemokratie in Galizien von 1890 bis 1914. Ein Beitrag zur Nationalitätenfrage im Habsburgerreich. Hamburg: Dölling & Galitz 1996; Marschall v. Bieberstein, Christoph Freiherr: Freiheit in der Unfreiheit. Die nationale Autonomie der Polen in Galizien nach dem österreichisch-ungarischen Ausgleich von 1867. Ein konservativer Aufbruch im mitteleuropäischen Vergleich. Wiesbaden: Harrassowitz 1993; Pacholik, Svjatoslav: Emanzipation durch Bildung: Entwicklung und gesellschaftliche Rolle der ukrainischen Intelligenz im habsburgischen Galizien (1890-1914). Vienna: Verl. f. Geschichte u. Politik 2002; Partacz, Czesław: Od Badeniego do Potockiego. Stosunki Polsko-Ukraińskie w latach 1888-1908. Toruń: Wydawnictwo Adam

and Jewish-Asiatic world, on the other hand, was open for projections with all qualities removed and secreted by the occidental citizen during the process of civilization: dirt, mud, sensuality, poverty and violence have been banished to the Galician landscape. In the essay *Asiatisch und selbstlos*, published in November 1871 in the *Breslauer Zeitung*, Ferdinand Kürnberger tries to give a positive formulation:

Das was jedem Nicht-Österreicher unverständlich, sogar ewig unverständlich ist und bleibt, das ist das Asiatische in Österreich: das Nomadisch-Zerstreute, Schweifende, Fahrige unserer vielen unkultivierten Ost-Völker, welche, kaum seßhaft am Orte, im Geist und Gemüt noch lange nicht ruhen und sitzen gelernt haben, wie das sitzende Städtevolk der Deutschen. Von dieser Seite her kommt das unsetete und unruhige Blut, das ewige Anfangen und Fallenlassen, die ewige Treulosigkeit an allen Vorsätzen und Entschlüssen [...]. Auf einem uralten Untergrund keltischen Leichtsinns das Alluvium slawischer und ostländischer *Liederlichkeit* im lebendig-flutenden Strom, im täglich-stündlichen Grenzverkehr, im unaufhörlichen Empfangen und Aufnehmen; *voilà l'Autriche!* Das ist Österreich!⁴

The defensive attitude against the formation of diffuse and complex identities, expressed by Kürnberger (and in a similar way by Hugo von Hofmannsthal),⁵ explains why Galician literature, written by authors of Jewish origin (Karl Emil Franzos, Leo Herzberg-Fränkell, Nathan Samuely, Joseph Roth, Soma Morgenstern, Manès Sperber, Martin Buber, etc.), tends to a mythization of the »periphery« which is connected with a anti-modern and anti-capitalist criticism of the occidental civilization.⁶

2. History

The history of the Austrian Crown Land of Galicia and Lodomeria has been researched in numerous Polish and Ukrainian, as well as in some American and German studies. They usually focus on the political, social and cultural history of the Poles and Ukrainians (Ruthenians) and their national movements, on their relationship with Vienna, and on the Polish-Ruthenian conflicts. They are concentrated on the period of autonomy after 1867, whereas the earlier period, from 1772 to 1848, has been researched less intensively.⁷ Another focus of research in Poland, the United States, Israel and Germany, less so in Ukraine, has been the social and cultural history of Galician Jews.⁸ Recently, American and German historians have dealt with questions of intercultural relations, multiethnicity, cultures of memory and mental mapping and with the »myth of Galicia«.⁹ Some articles concerning Austrian Galicia have been included into the series *Studia Austro-Polonica*, collecting the papers of a series of joint Polish-Austrian conferences.¹⁰ Scholarship in Austria, stimulated by a growing public interest and helped by the excellent source repositories in Vienna, has contributed some new research, among them studies written by younger historians, such as Christoph Augustynowicz, Harald Binder and Andrea Komlosy.¹¹ There are some works devoted to the history of the different Christian churches in Galicia. Most of them, however, treat the religious communities as isolated entities.¹² The history of Galician ethno-religious minorities like the Armenians, Gypsies, Karaites and Lutheran Germans has been investigated in some special works which usually do not take into account their multi-cultural environment and their interrelations with other groups.¹³ The East Slavic sub-groups of Hutsuls, Lemkos, Boikos and Rusyns have been analyzed by anthropologists and linguists, less so by historians.¹⁴

Despite being the largest Crown land of the Monarchy, one can observe a neglect of Galicia in Austrian historiography and there is especially little research on transnational social and economic history.

However, Galicia is worth being analyzed from this very perspective (social and economic history). The country represented a specific type of agrarian order, which resembled the East European type of the manorial system. Industrial production was traditionally at a low level, while the country – at the cross-roads of East-West and North-South routes – played an important role in trade transit, which gave rise to towns with special trade privileges and merchant towns. Concerning the situation of Galicia's social basis, the focus the approach of foreign travellers to Galicia on one hand and their approach towards their situation as part of multiethnic and multiconfessional societies even on a spatial micro-scale (in villages) should be analyzed more detailed by using respective methodological

Marszałek 1996; Petriv, Roman: Problemy ukrains'ko-pol's'kykh vidnosyn u Skhidnoi Halychyni. XIX - poczatoek XX st. Kolomyia: »Vik« 1996; Stauter-Halsted, Keely: The Nation in the Village. The Genesis of Peasant National Identity in Austrian Poland 1848-1914. Ithaca/NY et al.: Cornell UP 2001; Struve, Kai: Bauern und Nation in Galizien. Über Zugehörigkeit und soziale Emanzipation im 19. Jahrhundert. Göttingen: Vandenhoeck & Ruprecht 2005; Wątor, Adam: Galicyjska Rada Narodowa w latach 1907-1914. Z dziejów instytucji obywatelskiej. Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego 2000; Wendland, Veronika: Die Russophilen in Galizien. Ukrainische Konservative zwischen Österreich und Russland, 1848-1915. Vienna: ÖAW 2001.

8 Cf. e.g. Andlauer, Teresa: Die jüdische Bevölkerung im Modernisierungsprozess Galiziens (1867-1914). Frankfurt/M. et al.: Peter Lang 2001; Eisenbach, Artur: Das galizische Judentum während des Völkerfrühlings und in der Zeit des Kampfes um seine Gleichberechtigung, in: *Studia Austriaca Judaica* 8 (1980), pp. 75-92; Gąsowski, Tomasz: Między gettem a światem. Dylematy ideowe żydów galicyjskich na przełomie XIX i XX wieku. Kraków: Księgarnia Akademicka 1996; Hundert, Gershon David: Jews in Poland-Lithuania in the Eighteenth Century. A Genealogy of Modernity. Berkeley: Univ. of California Pr. 2004; Khonigsman, Jakov: Blagotvoritel'nost' evreev vostochnoi Galitsii. Kiev: Biblioteka Instytutu Judaiki 2002; Kofler, Oskar: Żydowskie dwory. Wspomnienia z Galicji Wschodniej od początku XIX wieku do wybuchu I Wojny światowej. Warszawa: Żydowski Instytut Historyczny 1999; Schwara, Desanka: »Ojfn weg schtejt s bojm«. Jüdische Kindheit und Jugend in Galizien, Kongresspolen, Litauen und Russland 1881-1939. Cologne et al.: Böhlau 1999.

9 Cf. e.g. Bartal, Israel (Ed.): Focusing on Galicia; Jews, Poles and Ukrainians 1772-1918. London: Littman Library of Jewish Civilization 1999 (Polin 12, 1999); Haumann, Heiko: Juden in der ländlichen Gesellschaft Galiziens am Ende des 19. Und zu Beginn des 20. Jahrhunderts. In: Löw, Andrea et al. (Hg.): Deutsche – Juden – Polen. Geschichte einer wechselvollen Beziehung im 20. Jahrhundert. Festschrift für Hubert Schneider. Frankfurt/M. et al.: Campus 2004, pp. 35-58; Huechtker, Dietlind: Der »Mythos Galizien«. Versuch einer Historisierung. In: Müller, Michael

approaches (historical anthropology, everyday-life history) and sources (travellers' accounts, press).

The Habsburg conquest opened new functions for the region, which already in 1784 became part of the Habsburg single market. Becoming part of Habsburg Austria, Galicia can be considered an internal periphery of the Empire. However, peripheral functions changed over time, some were conflicting with others, and political, cultural, and economic peripherality did not always coincide. Generally, one can observe a shift from Galicia as a military periphery (vis-à-vis the Russian and the Ottoman Empires) at the time of annexation, which was open for German and Jewish settlement, toward a periphery that delivered raw materials and manpower to the core regions in the second half of the 19th century.¹⁵ Raw materials (salt, coal, oil) caused the build-up of the railway system, which directly connected Galicia with the Moravian industrial regions as well as the metropolitan area of Vienna. At the end of the 19th century mining and oil gave rise to an industrial development, which caused a controversial discussion: Was Galicia on the way to catch up with the Habsburg core, as some economic historians suggest, or did it represent a type of dependent industrialization, which was dominated not only by Viennese interests, but also by French and American capital?

Another historical focus is emigration.¹⁶ The railway connection to Vienna also improved the conditions for travelling and migration. Jews and educated people indeed held close contact or moved to Vienna; conversely, the majority of Galician labor migrants in their majority did not turn to Vienna, but rather went abroad – either as seasonal agricultural labourers to Hungary and Germany, or as overseas emigrants.¹⁷

The DP will give new impulses to Austrian and international historical studies on Galicia. They will be based on a systematic exploitation of the archival and library materials, and on the cooperation of historians with other cultural sciences, which will promote multidisciplinary, a transethnic and multireligious perspective. Among the questions to be pursued are social, gender and economic history, migrations, multiple identities and acculturation processes, the co-existence, the conflicts, and the specific functions of the ethno-religious groups in the towns and the countryside, political, cultural and mental borderlines, common and divided historical memories, mutual stereotypes and myths.

3. Jewish Studies

The investigation of the history of Galician Judaism still shows many gaps, although there are important religious, cultural and political trends concerned: Hasidism, Haskalah, Zionism, the Jewish labor movement, the loyalty to the Austrian Hungarian monarchy, the Yiddish culture movement, and also Jewish affinity with the German and Polish culture. Already very early on, David Ochs and Maurycy Lewin published first summaries.¹⁸ But not until the late 1970s did new studies appeared such as Wolfgang Häusler's *Das galizische Judentum in der Habsburger Monarchie* and Kurt Schubert's *Zur Geschichte der Juden in den östlichen Ländern der Habsburgermonarchie*.¹⁹ Memory literature such as Salcia Landmann's *Mein Galizien* (1983/1995) or Soma Morgenstern's *Jugendjahre in Ostgalizien* (1999) dominated the literature on Jewish Galicia. Of course, these kinds of books were marked by a strongly nostalgic position, which results in a »Romantization« of the East-Jewish culture.

Detailed studies have been dedicated to special topics such as Haskalah and Hasidism. Thus Raphael Mahler described in *Hasidism and the Haskalah in Galicia and Poland* and *Hasidism and the Jewish Enlightenment*²⁰ the confrontation between the Hasidic world and the Haskalah in Galicia during the 19th century. Shmuel Feiner treated the topic »Haskalah and history«; Marcin Wodziński, the Director of the Department for Jewish Studies at the University of Wrocław challenges the theories by Shmuel Werses, Shmuel Feiner and Raphael Mahler in his new study:

They focus almost exclusively on the Galician Haskalah, as if the conflict in question did not stray beyond the boundaries of the Habsburg empire...Ultimately, there were far more elements in common than there were differences, and the latter were often by secondary significance. It is my opinion that the similarities should

G./Petri, Rolf (Hg.): Die Nationalisierung von Grenzen. Zur Konstruktion nationaler Identität in sprachlich gemischten Grenzregionen. Marburg: Herder-Inst. 2002, pp. 81-107; Jobst, Kerstin S.: Der Mythos des Miteinander. Galizien in Literatur und Geschichte. Hamburg 1998 (Die Ostreihe – NF 8); Fäßler, Peter/Held, Thomas/Sawitzki, Dirk (Eds.): Lemberg – Lwów – L'viv. Eine Stadt im Schnittpunkt europäischer Kulturen. Cologne, Weimar, Vienna: Böhlau 1993; Maner, Hans-Christian (Hg.): Grenzregionen der Habsburgermonarchie im 18. und 19. Jahrhundert. Ihre Bedeutung und Funktion aus der Perspektive Wiens. Münster: Lit 2005 (zu Galizien die Beiträge von Maner und Oleh Turij); Mark, Rudolf A.: Galizien unter österreichischer Herrschaft. Verwaltung-Kirche-Bevölkerung. Marburg: Herder-Inst. 1994; Christoph Mick: Nationalisierung in einer multiethnischen Stadt. Interethnische Konflikte in Lemberg 1890-1920. In: Archiv für Sozialgeschichte 40 (2000), pp. 113-146; Pacholkiv, Svjatoslav: Das Werden einer Grenze. Galizien 1772-1917. In: Heindl, Waltraud/Saurer, Edith (Eds.): Grenze und Staat. Vienna: Böhlau 2000, pp. 517-618; Wendland, Anna Veronika: Galizien. Westen des Ostens, Osten des Westens. Annäherungen an eine ukrainische Grenzlandschaft, in: Österreichische Osthefte 42 (2000), pp. 368-410; Wolff, Larry: Inventing Galicia: Messianic Josephinism and the Recasting of Partitioned Poland, in: Slavic Review 63 (2004), pp. 818-840.

10 Studia Austro-Polonica. Bd. 1-5. Kraków 1978-1996. Cf. also Aus polnisch-österreichischer Vergangenheit. Österr. Osthefte 22/2 [Vienna] (1990).

11 Binder, Harald: Galizien in Wien. Parteien, Wahlen, Fraktionen und Abgeordnete im Übergang zur Massenpolitik. Vienna: ÖAW 2005; Häusler, Wolfgang: Das galizische Judentum in der Habsburgermonarchie im Lichte der zeitgenössischen Publizistik und Reiseliteratur von 1772-1848. Vienna: Oldenbourg 1979; Mack, Karl-Heinz (Ed.): Galizien um die Jahrhundertwende. Vienna, Munich: Verl. f. Geschichte u. Politik 1990; Contributions in: Die Habsburgermonarchie 1848-1918. Bd. 1-7. Wien 1973-2000. Cf. also the lists of publications of Christoph Augustynowicz, Andreas Kappeler and Andrea Komlosy in the appendix.

12 Himka, John-Paul: Religion and

be emphasized here, because analysing all the followers of the idea of Jewish enlightenment in Poland, Galicia, Russia, Hungary and Bohemia... seems important to a proper understanding of the history of that movement in Poland, and, more generally, in central and eastern Europe.²¹

After the long-established theories on Hasidism by Simon Dubnow, Ben-Zion Dinur, Gershom Scholem, Yeshayah Tishbi, Gedaliah Nigal, Mendel Piekartz, Ada Rapoport-Alber and others, Moshe Rosman wrote a milestone in scholarship of the *Ba'al Shem Tov (Besht)* (1700-1760). Rosman offers a reconstruction of the life and times of the »Besht«. He found very important archival records in the archives of the Czartoryski family, which mentions the Besht and other Hasidim.²² Immanuel Etkes explored the legendary Shlomo Zalman, known as the »Gaob of Vilna« and showed his role in the persecution of the Hasidim. Etkes also gave new insights into the Hasidic literature, especially the *Shivhei Ha-Besht* and the different versions of the famous epistle of the Besht.²³ David Assaf wrote detailed articles about the *Seer of Lublin* and the financial aspects of the hasidic courts. His most important contribution to the studies of Hasidism is his *The Regal Way, the Life and Times of Rabbi Israel of Ruzhin*. Assaf shows the dramatic episodes of the life of Israel Friedman of Ruzhin (1796-1850). This study is a pioneering study of Hasidism in the 19th century.²⁴ This part of the history of Hasidism was long neglected, because scholars like Gershom Scholem called this period »degenerate« (*Major Trends in Jewish Mysticism*, 1944, chapter 9) and the central elements of the studies were the origins of the movement in the 18th century and figures like the Besht or the »Magid«.

Further investigations are needed not only in the religious Yiddish and Hebrew literature like the Hasidic literature, but also in the Yiddish novels like Mikhail Krutikovs *Yiddish Fiction and the Crisis of Modernity*, which examines representations of modernity in Yiddish literature between the Russian revolution of 1905 and the First World War.²⁵

Finally, the Shoah became the topic of two detailed works by Thomas Sandkühler and Dieter Pohl. More than 500,000 Jews were finally murdered in the so-called district Galicia of the Generalgouvernement Poland. The extremely brutal »Final Solution« in Galicia comprises one of the least known aspects of the Shoah.²⁶

Studies of the last years primarily focus on the topic of the emigration and later integration of Galician Jews. Klaus Hödl, for example, examines Galician Jews in New York and in Vienna. Particularly the relationship between Viennese Judaism and the Jewish immigrants from Galicia was treated in new studies such as Gabriele Kohlbauer-Fritz' *Zwischen Ost und West. Galizische Juden und Wien*. The Galician Jews, often pejoratively described as »Ostjuden«, placed these Jewish immigrants at the end of the 19th and the beginning of the 20th centuries in a special position. By their Yiddish language, described disparagingly as »jargon«, by their strong religiousness, and by their clothes, they became a popular target for anti-Semites. However, many Viennese Jews also felt threatened by their co-religionists from the East in their endeavours to assimilate. Many Galician Jews had unrealistic expectations. Vienna was for them a gate to the world, where all the wishes of a better and juster life should become true. On the other hand, religious Jews feared for the loss of the religion in the great modern city.²⁷ A very important scholarly work on Galician Judaism is also the 12th volume of *Polin* (1999), published by Israel Bartal under the title *Focusing on Galicia: Jews, Poles, and Ukrainians, 1772-1918*.

4. Polish and Ukrainian Language History

Research on Polish and Ukrainian language history has often been limited to a national and teleological approach, whereas questions of regional peculiarities and questions of Polish-Ukrainian language contact in this particular region have rarely been in the focus of attention.

Scholarly studies on the regional varieties of Polish, particularly on the »Polszczyzna kresowa«, were mostly devoted merely to the field of dialectology during the period of »Real Socialism«, although some exceptions such as Zofia Kurzowa's major study on the Polish language of L'viv and the so-called south-western borderlands²⁸ should be mentioned. Moreover, most other studies before 1989 focused on the Belarusian-Lithuanian borderlands. It was only afterwards that Janusz Rieger and his team could do field

Nationality in Western Ukraine. The Greek Catholic Church and the Ruthenian National Movement in Galicia, 1867-1900. Montreal et al.: McGill-Queen's UP 1999; Madey, Johannes: Kirche zwischen Ost und West. Beiträge zur Geschichte der Ukrainischen und Weißruthenischen Kirche. Munich: Logos 1969; Kumor, Bolesław: Diecezja Tarnowska. Dzieje ustroju i organizacji 1786-1985. Kraków: Polskie Towarzystwo Teologiczne 1985; Lechnicki, Cz.: Kościół ormiański w Polsce. Zarys historyczny. Lwów 1922.

13 Dashkevich, A.I.R.: Armianskie kolonii na Ukrainie v istochnikakh i literature XV-XIX vekov. Erevan: Izdatel'stvo Akademii Nauk Armjanskoy SSR 1962; Stopka, Krzysztof: Ormianie w Polsce dawnej i dzisiejszej. Kraków: Księgarnia Akademicka 2000; Tragut, Jasmine: Armenier in Österreich. Katalog zur Ausstellung. Graz: Univ.-Bibl. 1995; Ficowski, Jerzy: Wieviel Trauer und Wege. Zigeuner in Polen. Frankfurt/M. et al.: Peter Lang 1992; Karaimy Galicha: istoriia i kul'tura. L'vov-Galich 2002; Szyszman, Szimon: Das Karäertum. Lehre und Geschichte. Vienna: Age d'Homme, Karolinger 1983; Röskau-Rydel, Isabel (Hg.): Deutsche Geschichte im Osten Europas: Galizien, Bukowina, Moldau. Berlin: Siedler 1999.

14 Galizien. Ethnographische Erkundung bei den Bojken und Huzulen in den Karpaten. Begleitbuch zur Jahresausstellung '98 im Ethnographischen Museum Schloß Kittsee. Vienna: Ethnogr. Museum Schloß Kittsee 1998 (Kittseer Schriften zur Volkskunde 9); Senkiv, I.: Die Hirtenkultur der Huzulen. Eine volkskundliche Studie. Marburg: Harrassowitz 1981; Strumynsky, Bohdan (Ed.): Lemkivshchyna. Zemlia, ljudy, istoriia, kul'tura. T. 1-2. New York et al. 1988; Boikivshchyna. Istoriko-etnograficzne doslidzhennia. Kyiv 1983; Magocsi, Paul Robert (Ed.): Encyclopedia of Rusyn History and Culture. Toronto: Toronto UP 2002.

15 Ben-Joseph, Marc: Adversities of Autonomy. Bank krajowy Królestwa Galicyi i Lodomerji and the Politics of Credit in Galicia 1870.1913. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego 1999; Doppler, Elisabeth: Die sozio-ökonomischen Verhältnisse in Galizien in der zweiten Hälfte des 19. Jahrhunderts. Vienna 1991; Franaszek, Piotr: Produkcja roślinna w Galicji doby autonomicznej. Kraków: Nakład Uniwersytetu Jagiellońskiego 1995; Hauser, Jochen: Zur wirt-

research in today's Ukraine, which ultimately led to a strong development of research on Polish language traditions in contemporary Ukraine.²⁹

However, quite a lot of problems of Galician Polish traditions have remained unsolved up to now. In particular, slavists are still waiting for a thorough analysis of the Polish language of administration during the Austrian period. Too little attention has also been paid to the reintegration of the Galician Polish language of administration after 1918 (reviewer H).

Galician texts such as newspapers, journals, memoirs, can be taken as a basis for new insights concerning various matters of contact linguistics (cf. Reviewer H's remarks). In this framework, the following questions can be posed (Reviewer H): Which social strata tended to be bi- or polylingual, what was the impact of geographic and social mobility, in particular of urbanization, on polylingualism, language loyalty, etc.? Which Polish lexical regionalisms linked »Western Galician« to »Eastern Galician« Polish, yet differentiated it from other varieties of Polish? Which words of non-Polish origin were widely used throughout various social strata and for a considerable period of time, so that we can regard them as loans, not only as a consequence of spontaneous interference (cf. Reviewer H's remarks)? Which of these lexical items still exist in spoken varieties of Polish in South-eastern Poland?

The Galician-Ukrainian language history between 1772 and 1848/49 has been entirely neglected up to now. Ukrainian and émigré scholars from the United States of America, Canada, and Western Europe still present the *Rus'ka trijca*, Markijan Šaškevyč, Jakiv Holovac'kyj, and Ivan Vahylevyč as the only heroes of Ukrainian national awakening and language development until the revolution of 1848/49. Even more so, Ukrainian language history almost exclusively focuses on the developments in »Russian« Ukraine, in order to present the image of a straightforward formation of the Modern Ukrainian Standard language beginning from Ivan Kotljarevs'kyj and ending with Taras Ševčenko and his successors. This approach has been questioned during the last years, e.g. by Włodzimierz Filipowicz³⁰ and his important editions of Przemysł documents of the time and by Michael Moser and his studies on Ukrainian language history in Galicia (cf. Moser's publications in the appendix). Moser has, for instance, pointed out the contribution of the Polish revolutionaries to the development of the Ukrainian language; he also has demonstrated the marginal role that was actually played by Ukrainian in the so-called »Studium ruthenum«, where in fact Church-Slavonic, partly even Russian Church-Slavonic, and Polish clearly dominated. Ukrainian studies have recently realized the importance of the events and the consequences of the revolution of 1848/49 (cf. Oleh Turij's edition of the documents of the *Holovna Rus'ka Rada*),³¹ but linguists still have not evaluated these sources.

Much more work has been done on the period between 1849 and 1918,³² but still plenty of crucial problems remain unsolved. The Galician Moscovites have been entirely banned from Ukrainian language history: M. Moser has presented basically the only study on this issue up to now, whereas only the developments among the *Narodovci*, in particular their hero Ivan Franko, have been focused on elsewhere. We still have by far too scarce information on the use of the Ukrainian language in the church and in the state administration, although Moser (2005) presents a study on the use of Ukrainian in the Greek-Catholic Church, Jan Fellerer (2005)³³ analyzes the legal framework for the use of Ukrainian in the administration, and Moser (2002 and 2005) analyzes the language of Ukrainian laws. Another issue is the language use in the army, a topic that is, quite surprisingly, basically uninvestigated. Here, again, newspapers, journals and memoirs, but also laws, would be the major sources, in particular as regards the period up to 1918.

As regards the interwar period, particularly Ukrainian studies still have a lot of work to do. The resonance of the Austrian period in the Polish and Ukrainian interwar period and – possibly – after WW II still have to be analyzed in future studies.

Another topic that could be focused on would be the language history of the *Rusyns* (Reviewer H). When did a separate Rusyn linguistic identity really develop? What were the motives for the Rusyn movement? In this context, Paul-Robert Magocsi's and other scholars' studies have to be carefully studied. As one regards the Romanes language, its role for language contacts in Galicia should actually not be underestimated (reviewer H). Oleksa Horbač's studies on various Ukrainian argots could be helpful in this respect. The Bukovyna was consciously excluded from our project due to the fact that nobody among

schaftlichen Entwicklung der österreichischen Karpatenländer Galizien und Bukowina 1848-1918. Vienna: Piller 1997; Madurowicz-Urbańska, H.: Die Industrie Galiziens im Rahmen der wirtschaftlichen Struktur der Habsburgermonarchie. In: *Studia Austro-Polonica* [Krakau] (1978), pp. 157-163; Petriv, Roman: Henezys kapitalizmu u mistakh Skhidnoi Halychyny v kintsii XVIII – pershii polovyni XIX st. (1772-1850). Ivano-Frankivsk 1993; Szczepanowski, Stanisław: *Nędza Galicyi i program energicznego rozwoju gospodarstwa krajowego*. Lwów 1888.

16 Cf. Olsson, Lars: Labor Migration as a Prelude to World War I. In: *International Migration Review* 30 (1996), pp. 875-900.

17 Cf. FWF-project on transatlantic and internal migration under the direction of Josef Ehmer: Ehmer, Josef/Steidl, Annemarie/Zeitlhofer, Hermann: *Migration Patterns in Late Imperial Austria* (Österr. Akademie der Wissenschaften – KMI Working Paper Nr. 3).

18 Ochs, David: *Die Aufklärung der Juden in Galizien 1772-1848*. Vienna: 1937; Lewin, Maurycy: *Geschichte der Juden in Galizien unter Kaiser Joseph*. Vienna 1933.

19 Häusler, Wolfgang: *Das galizische Judentum in der Habsburger Monarchie*. Vienna: Verl. f. Geschichte u. Politik 1979; Schubert, Kurt (Ed.): *Zur Geschichte der Juden in den östlichen Ländern der Habsburgermonarchie*. Vienna: Ed. Roetzer 1980.

20 Mahler, Raphael: *Ha-Khasidut vehahaskalah begalitsiyah uvepolin (Hasidism and the Haskalah in Galicia and Poland. 1961; Ders.: Hasidism and the Jewish enlightenment* Philadelphia: Jewish Public Society of America 1985.

21 Feiner, Shmuel: *Haskalah and History*. Oxford: Littman Library of Jewish Civilization 2002; Marcin Wodziński: *Haskalah and Hasidism in the Kingdom of Poland*. Oxford: Littman Library of Jewish Civilization 2005, quoted pp. 2-7.

22 Rosman, Moshe: *Ba'al Shem Tov (Besht) (1700-1760). Founder of Hasidism: A Quest for the Historical Ba'al Shem Tov*. Berkeley: Univ. of California Pr. 1996.

23 Etkes, Immanuel: *The Gaob of Vilna* (hebr. 1998; engl. Berkeley

the applicants has ever dealt with Romanian studies. However, in certain contexts the Bukovyna, as well as Transcarpathia, will be taken into account insofar as the peculiarities of Galicia can be better understood if some basic comparisons to other regions are drawn. To be sure, the question how much of the Galician Polish and Galician Ukrainian linguistic heritage has been preserved up to now (reviewer C), should be one of the main issues of each of the dissertations.

5. Polish and Ukrainian Literatures

Research on Galician literature started in the 1970s, when a group of Polish, Austrian, and German scholars began meeting at conferences (Poznań 1977,³⁴ 1984,³⁵ Innsbruck 1986³⁶) in order to discuss and compare mainly Galician authors writing in German with those writing in Polish. In 1991, a »Galician congress« held in Brussels³⁷ included for the first time a Polish-Ukrainian comparative study. But even the large congress »Galicia and its Heritage« held in Rzeszów in 1992 (materials have appeared in print in more than 10 volumes since 1994³⁸) shows that Ukrainian scholars have not really been integrated into a comparative investigation of Galician Literature. In the 1980s the first monographs on German and Polish texts from and on Galicia appeared, prepared by the Cracow scholar Maria Kłańska³⁹ and her colleague from Poznań, Ewa Wiegandt (1988). On the Austrian side, Alois Woldan in 1996 sought to summarize the discussion on the so called »Galician stream« in Polish prose writing.

Since the early 1990s the first Ukrainian contributions on topics of Galician literature appeared at conferences (Kiev 1993⁴⁰) and at the newly established Congress of Ukrainian Studies (especially at the 2nd and 3rd Congress in L'viv 1993 and Kharkiv 1996 one can note a large number of Galician contributions). Starting with the second half of the 1990s common German-Ukrainian and Austro-Ukrainian conferences were held (Kiev 1995, Vienna 1999,⁴¹ Würzburg 2002, Drohobych 2002, Vienna 2004) likewise drawing special interest in Galician area studies. Since the late 1990s, the Viennese scholar Stefan Simonek has published a number of comparative studies on Ukrainian authors in the wider context of Central European literary systems.⁴²

Until now, however, contributions by Polish, German, Austrian and Ukrainian scholars have not been sufficiently integrated into one common field of research. This is not only a question of distribution and information, but also one of methodology: one should stop researching distinct Galician literatures, and instead investigate one complex Galician literature, consisting of texts written in different languages (Polish, German, Ukrainian, Yiddish, Hebrew, Latin, Church Slavonic). Authors with different national identities should also be involved. Thus, the whole of Galician literature could be treated as a more or less closed system of phenomena being determined by a few essential factors interfacing within this system: linguistic codes, literary genres, common themes and motives, and ideological and national positions of authors. Since the 1970s the theory of systems has been applied to literary studies, especially in Comparative Literature. The *Theory of the Interliterary Process* by the Slovak scholar D. Ďurišin⁴³ could be a useful guide for adopting models of theory of systems to Galician features.

Bibliographical research work in Vienna as a resource for studies devoted to Galicia was already conducted at the end of the 1970s.⁴⁴ The specific impact of Ukrainian writers in Galicia on Ukrainian literature as a whole, however, was only thoroughly analyzed in the years following the collapse of the Soviet Union, when a younger generation either worked on modernist writers – for example Petro Karmansky or Mykola Vorony – or illustrated the eminent function of such a central author as Ivan Franko for the development of modernism in Ukrainian literature.⁴⁵ In this context, the poets linked to the group *Moloda muza*⁴⁶, as well as their precursor Franko have been depicted as voices of a specific literary configuration in Galicia closely connected to the artistic devices of Polish (Kazimierz Przerwa-Tetmajer, Stanisław Przybyszewski) and Viennese modernism (Secession, Schnitzler, Bahr, Hofmannsthal). Several essays on L'viv as an urban centre for a multinational and multilingual literary system around the turn of the century including Polish, Ukrainian, Yiddish and German/Austrian literature recently have been published by the Austrian scholar Alois Woldan.⁴⁷

2002); isdem: The Besht, Magician, Mystic, and Leader (hebr. 2000, engl. Waltham 2005).

24 Assaf, David: Upadek widzacego z Lublina; jedno wydarzenie, dwie interpretacje. In: Galas, Michał (Ed.): Duchowość Żydowska w Polsce. Kraków: Księgarnia Akademicka 2000, pp. 123-140, engl. in: Polin 15 (2002); isdem: Money for Household Expenses. Economic Aspects of the Hasidic Courts. In: Scripta Hierosolymitana 38 (1998), pp. 14-50; isdem: The Regal Way. The Life and Times of Rabbi Israel of Ruzhin. Stanford: Stanford UP 2002 (hebr. 1997).

25 Krutikov, Mikhail: Yiddish Fiction and the Crisis of Modernity, 1905-1914. s.l. 2001.

26 Sandkühler, Thomas: Endlösung in Galizien. Bonn: Dietz 1996; Pohl, Dieter: Nationalsozialistische Judenverfolgung in Ost-Galizien 1941-1944. Munich: Oldenbourg 2.Aufl. 1997.

27 Hödl, Klaus: Vom Shetl an die Lower East Side. Vienna: Böhlau 1991; isdem: Als Bettler in die Leopoldstadt. Galizische Juden auf dem Weg nach Wien. 2. Aufl. Vienna: Böhlau 1994; Kohlbauer-Fritz, Gabriele: Zwischen Ost und West. Galizische Juden und Wien. Vienna: Mandelbaum 2000.

28 Kurzowa, Zofia: Polszczyzna Lwowa i kresów południowo-wschodnich do 1939 roku, wyd. 2, Warszawa 1985.

29 Cf. the series *Język polski dawnych Kresów Wschodnich* (test publication: T. 2: Studia i materiały, red.: Rieger J., Warszawa 2002) among others.

30 Лірвак з-над Сяну. Перемиські друки середини ХІХ століття, упор.: В. Пилипович, Перемишль 2001. Дух і ревність. Владика Снігурський та інші перемишляни, упор.: В. Пилипович, Перемишль – Львів 2002.

31 Головна Руська Рада 1848-1851. Протоколи засідань і книга кореспонденції. За редакцією Олега Турія. Упорядники Уляна Кришталович та Іван Сварник, Львів 2002.

32 Cf., e.g., Shevelov, G.Y.: Die ukrainische Schriftsprache 1798-1963. Wiesbaden: Harrasowitz 1966.

Coherence of the DP

The coherence of the DP, researching the multicultural world of Austrian Galicia, relies not only in the relatively small and clearly delineated historical space and in the transdisciplinary questions, but also in modern methodological approaches of cultural studies which can be applied to the topic. Among them are

- »mental mapping«, the construction of the space Galicia, »invented« by the Austrian authorities in 1772,
- stereotypes and images and their role in the interethnic perception (Galician misery, Galician elections, Halb-Asien, etc),
- collective memories and *lieux de mémoires*,
- mutual perceptions and interrelations of Jews and Gentiles, antisemitism,
- gender studies, e.g. a comparative analysis of womens' and mens' activities in the different societies, cultures and literatures,
- methods of discourse analysis in the comparative investigation of the press, the literatures, autobiographies in different languages,
- different approaches to the problems of identities (identifications), acculturation, integration and segregation,
- microhistory of towns, townlets and villages,
- »border studies«, the significance of borders between Empires (Austria and Russia), social groups, cities and countryside,
- migration studies combining individual itineraries and collective memory with statistical data and quantitative aspects of migration,
- interrelations between the cultural and the socio-economic development,
- analysis of centre-periphery relations requiring a multidisciplinary approach, which combines economic data, political relations with the perception of regional identity,
- The comparative studies of Empires and their borderlands, centre and peripheries in the Habsburg, Romanov and Ottoman Empires.

As for language history, an approach which

- measures language history not by the contemporary standard languages, but by the older traditions of written languages, taking into account their dialect base,
- does not limit itself to a teleologically constructed canon of texts, but tries to comprehend a corpus that should be as broad as possible,
- does not focus on the language of some selected authors, but focuses on the collective language use of the period,
- considers various linguistic, social, religious, and national identities and their mutual correlation,
- combines inner and outer language history, i.e. historical grammar and the history of the written languages and »literary languages«.

The disciplines participating in the DP are German literature (Wendelin Schmidt-Dengler, Johann Sonnleitner), History (Christoph Augustynowicz, Andreas Kappeler, Andrea Komlosy), Jewish studies (Klaus Samuel Davidowicz) and Slavic studies (Michael Moser, Stefan Simonek, Alois Woldan). The coherence of the DP lies not only in the relatively small and clearly delineated historical space (Galicia) and in its transdisciplinarity, but also in the methodological approaches of cultural studies (e.g. mental mapping, *lieux de mémoire*, gender studies, discourse analysis, microhistory, »border studies«, migration studies, language history). The cooperation between the scholars and collegiates of various disciplines will have synergetic effects and will strengthen the existing research capabilities of University of Vienna. The excellent archival and library conditions make Vienna the ideal place for the DP. The inclusion of scholars (to be invited for lectures and regular work shops) and of collegiates from Poland and Ukraine will enlarge the existing cooperation with both countries. The DP, located in the former imperial metropole, will have also the political task of mediating between the old and new members of the European Union resp. with Ukraine.

33 Fellerer, J.: Mehrsprachigkeit im galizischen Verwaltungswesen (1772-1914). Eine historisch-soziolinguistische Studie zum Polnischen und Ruthenischen. Cologne, Weimar, Vienna: Böhlau 2005.

34 Kaszyński, Stefan H.: (Ed.): Österreichisch-polnische literarische Nachbarschaft. Poznań 1979.

35 Kaszyński, Stefan H.: (Ed.): Galizien – eine literarische Heimat. Poznań: Wydawnictwo Naukowe UAM 1987.

36 Rinner, Fridrun/Zerinschek, Klaus (Eds.): Am Abend schweigen die herbstlichen Wälder. Galizien als gemeinsame Literaturlandschaft. Innsbruck: Inst. f. Sprachwissenschaft, Univ. Innsbruck 1988.

37 Contributions in: Slavica Gandensia 1992 (19), 1993 (20).

38 A special interest to literary studies on Galicia are provided in vol. 4: Galicja i jej dziedzictwo. Tom 4: Literatura – język – kultura. Rzeszów 1995 and vol. 5: Kłak, Czesław: Pisarze galicyjscy. Szkice literackie. Rzeszów: Wydawnictwo Wyższej Szkoły Pedagogicznej w Rzeszowie 1994.

39 Kłańska, Maria: Problemfeld Galizien. Zur Thematisierung eines nationalen und politisch-sozialen Phänomens in deutschsprachiger Prosa zwischen 1846 und 1914. Kraków: Nakład Uniwersytetu Jagiellońskiego 1985; re-edition: Problemfeld Galizien in deutschsprachiger Literatur. Vienna 1991; Daleko od Wiednia. Galicja w oczach pisarzy niemieckojęzycznych 1771-1918. Kraków: TAiWPN Universitas 1991; Aus dem Schtetl in die Welt 1772-1938. Ostjüdische Autobiographien in deutscher Sprache. Vienna, Cologne, Weimar: Böhlau 1993.

40 Contributions in Ukrainian: Ukrains'ka literatura v Avstrii, Avstrii's'ka – v Ukraini. Kyiv: Brama 1994; in German: Von Taras Ševčenko bis Joseph Roth. Ukrainisch-Österreichische Literaturbeziehungen. Ed. by Werner Kraus and Dmytro Zatoň's'kyj. Bern, Berlin, Frankfurt, New York, Paris, Vienna: Peter Lang 1995.

41 Besters-Dilger, Juliana/Moser, Michael/Simonek, Stefan (Eds.): Sprache und Literatur der Ukraine zwischen Ost und West. Bern et al.: Peter Lang 2000.

The educational curriculum of the DP will support the multidisciplinary, multilingual and methodologically multidimensional aspects. It has the aim to further scholarly communication between the collegiates and scholars from the University of Vienna and abroad, in order to create a framework for an effective supervision of the dissertations by several specialists, to advance the knowledge, the theoretical capabilities and intercultural competences of the collegiates. During the first two semesters, introductory lecture courses and seminars, language courses and a scholarly excursion will lay the foundations for the individual research of the dissertations. During the following two years, each student will do a semester of research in a scientific institution outside of Vienna, usually at the universities of Cracow or L'viv. The main forums of interaction between the students and the professors will be the regular doctoral seminars and two international workshops (with the active participation of the collegiates).

42 Cf. appendix.

43 Ďurišin, Dioniz: Teória medzilitérárneho procesu. Systematika medzilitérárneho procesu. Bratislava: Veda 1988 1985.

44 Magocsi, P.R.: Vienna as a Resource for Ukrainian Studies: With Special Reference to Galicia, Harvard Ukrainian Studies III/IV (1979/80), pp. 609-626.

45 Simonek, Stefan: Ivan Franko und die »Moloda Muza«. Motive der westukrainischen Moderne, Köln – Weimar – Wien 1997; Tamara Hundorova, Franko – ne kameniar, Melbourne: Univ. im. Monaša 1996.

46 »Moloda Muza« i literaturnyi protses kintsia XIX – pochatku XX stolittia v Ukraini i Jevropi. Tezy dopovidei naukovoï konferentsii (19-20 lystopada 1992 roka). L'viv 1992.

47 Woldan, Alois: Der Stadttext von Lemberg / Lwów / L'viv / Leopold als Beispiel einer regionalen Identität, in: Kahl, T./Vyslonzil, E./Woldan, A. (Eds.), Herausforderung Osteuropa. Die Offenlegung stereotyper Bilder. Vienna: Verl. f. Geschichte u. Politik 2004, pp. 122-134.