co-opted by the same idealist historicism to which it had originally set itself in opposition. Regions. Yet, this anti-establishment and, in a certain sense, offering minority populations the possibility of re-inserting themselves into the political imaginary of their respective national activists and affirm Austria's imperial structure. With its emphasis on the social and economic realities of the offered certain minority populations, I argue, a political language with which to contest the increasingly strident tone of conversation between Krauss and Kaindl. Turning away from political and legal history and toward folkloristic methods in this paper, I will attempt to clarify the meaning of this seemingly incongruous comparison by reconstructing the dissimilar pair of scholars?

Between Tolerance and Emancipation: The self-empowerment of Jewish intellectuals in the Habsburg Monarchy

Lisa Silverman, University of Wisconsin at Milwaukee

Joseph II's Edicts of Tolerance for Habsburg's Jews were decreed between 1781 and 1781. The Edicts seemingly pursued unifying the legal status of Jews in the different provinces, as part of unification and centralization processes in bureaucracy; but already a superficial analysis proves that most particularities of the individual Judenordnungen remained untouched by the new legislation. Furthermore, painful restrictions of settlement and freedom of movement, as well as the Familiens Laws in the Bohemian lands, persisted until the revolution of 1848 and some even until 1867. Nevertheless, the Edicts were enthusiastically welcomed by the upper echelons of (acculturated) Jewish society who regarded them as the first step toward full legal emancipation of Jews in the Habsburg Monarchy. This assessment was encouraged by the ideological underpinnings of Joseph II's Edicts that sought for the acculturation of Jews. Therefore, they extended Maria Theresa's laws for compulsory primary education from 1774 also to Jewish population. As a consequence more than 200 state-supervised German-Jewish schools opened their gates throughout the Habsburg Monarchy in the last two decades of the eighteenth century; while mainly interested in educating 'useful citizens,' the state thus instigated thorough changes in Jewish society.

Connected to this Bildungsoffensive, Jews were also granted the right to enroll in Christian institutions of higher education and pursue university degrees. Many Jewish families avidly seized the opportunity of what they considered a chance for upward social mobility. Thus, we see an ever-growing number of Jewish university graduates from the second decade of the nineteenth century onward. Contrary to original expectations, these modern Jewish intellectuals were confronted with countervailing regulations regarding job opportunities, once they had finished their studies. The paper seeks to explore, whether the high level of education combined with frustrated hopes for emancipation turned these young intellectuals into fierce critics of the Monarchy and ardent supporters of the 1848 revolution; i.e. whether Joseph's Edicts of Tolerance have, unintentionally, generated a new group within Jewish society that was determined to fight for their rights.

Self-Assertion in the Public Sphere: Jewish Press on the Eve of Legal Emancipation

Dieter Hecht, Austrian Academy of the Sciences

In 1848 Jews like Adolf Fischhof and Ludwig August Frankl were prominent participants in the revolution. Their speeches, poems and portraits circulated through Vienna and the Empire. With the suppression of the revolution most of these prominent Jews had to leave Vienna or retreated to the private sphere. Only in the late 1850s step by step Jews regained public presence again, starting with the opening of the Jewish periodicals in 1856 and the building of the Ringstrasse from 1860 onwards. Many Jews hoped that the new liberal area would grant them civil rights and legal emancipation. Jewish intellectuals and journalists supported this struggle from within and outside the growing Jewish community. An important weapon of this struggle were Jewish newspapers, like Deborah (founded in 1865), Illustrirte Monatshefe (1865) and Neuezit (1866). These newspapers not only provided information, but also served as mouth pieces for different Jewish movements. Central articles of the newspapers were always biographies with portraits of distinguished Jewish leaders (mostly men and a few women). These portraits (in words and images) should present the social achievements of a certain group within Jewish society to a wider audience. In fact, these portraits served as self-assertion for the publisher as well as for the audience; it projected the message that Jews merited emancipation. The paper will therefore address questions of canon building and of the cultural and social implications of these portraits tried to disseminate. Additionally, I will focus on gender aspects within the struggle for Jewish emancipation.

Jews, Property, and the Staatsgrundgesetz

Lisa Silverman, University of Wisconsin at Milwaukee

It is usually taken for granted that European Jews' relationship to the countries in which they resided changed radically with emancipation. Indeed, the Staatsgrundgesetz of 21 December 1867, which completed the legal process of emancipation for Jews, removed all constraints concerning exclusion from particular professions and degrees. But closer examination reveals that not every right provided for in the law represented a radical break for Austrian Jews. For example, the Staatsgrundgesetz provided that all citizens, regardless of religion, now had the right to both acquire and freely dispose of property. However, this was achieved that Jews in Vienna had enjoyed already since 1810. In my presentation, I examine what the establishment of Jews' rights to property in 1867 meant for their self-identification as Austrians in the decades that followed, and suggest that property ownership as one way in which Jews (both men and women) remained closely connected to the communities in which they lived both before and after emancipation.

Title

Thomas Prendergast, Duke University

In an 1883 edition of Am Ur-Quell: ein Monatschrift für Volkskunde, Friedrich Salomon Krauss, the journal's Slavonian-born, German-speaking Jewish editor, described the state of the folklorists (Volkskunde) as follows: Let us not surrender to self-delusion, but rather openly and frankly admit the fact that folklore is today in Europe still one of the most unpopular and least recognized sciences. Ethnologists [Volkstoforschere] are so to speak the Social Democrats of scholarship... They hold scholastic 'historical criticism' in contempt... and... have the effrontery to study humans in the way that once only the animal world was observed and described.

Exactly a decade later, the Czernowitz historian, folklorist, and later Pan-German ideologue Raimund Friedrich Kaindl approvingly reproduced, word for word, Krauss's striking appraisal in his 1903 introduction to the discipline. Such a strange coincidence unintentionally, generated a new group within Jewish society that was determined to fight for their rights.