

Program

Monday, May 23, 2022

11:15–11:30

Welcome and opening remarks by Klaus Hödl, Susanne Korbel, Michael L. Miller (organizing committee)

11:30–13:00

Panel 1: Political Encounters

Chair: Anna Adorjáni (University of Vienna)

David A. Meola (University of South Alabama): The Spaces of Emancipation during the Vormärz

Olga Petrova (Central European University Vienna): Revolutionary Encounters – Interaction of Jews and non-Jews in the Events of the Ukrainian Revolution: The Case of Solomon Goldelman

13:00–15:15 Lunch Break + guided walking tour

15:15–16:45

Panel 2: Encounters in the Public Sphere – Architecture and Spas

Chair: Björn Siegel (University of Hamburg/University of Graz)

Erika Szívós (Eötvös Loránd University Budapest): Jews, non-Jews, and Intercultural Exchange in Fin-de-Siècle Central Europe: The Case of Architecture

Miklós Konrád (Institute of History of the Research Centre for the Humanities, Budapest): Enjoying the Company of Others – or Not. Jews and non-Jews in Hungarian Thermal Spa Resorts (1840–1914)

16:45–17:15 Coffee Break

17:15–18:45

Panel 3: Encounters in the Public Sphere – Law and Finance

Chair: Olaf Terpitz (University of Graz)

Péter Buchmüller (Central European University Vienna): Interactions between Jews and Non-Jews in the Budapest Bar Association

Michael L. Miller (Central European University Vienna): Taking Stock: Jews and Christians in the Budapest Finance World

19:00 Conference Dinner

Tuesday, May 24, 2022

10:00–12:00

Panel 4: Literary Encounters

Chair: Gerald Lamprecht (University of Graz)

Lisa-Franziska Rauch (University of Graz): “The Sacred Scarabeus”: Reflecting on Jewish (In)Visibility from a Sociological Perspective

Carsten Wilke (Central European University Vienna): Spaces of Protection and Miscegenation: The Cityscapes of German Jewish Literature

Martina Niedhammer (University of Munich): „[...] daß es auch von Christen gebraucht werden kann.“ Jewish Cookbooks as a Medium of Everyday Contact between Jews and Christians

12:00–13:30 Lunch Break

13:30–15:30

Panel 5: Intersectionality in Daily Encounters

Chair: Klaus Hödl (University of Graz)

Alison Rose (University of Rhode Island): Antisemitism, Identity, and Intersectionality in Everyday Encounters between Jewish Women and non-Jews in Turn of the Century Austria

Sabine Wieber (University of Glasgow): Vienna’s Jewish Salonnières as Interlocutors in Progressive Cultural Discourses ca. 1900

Susanne Korbel (University of Graz): A Shared Kitchen, a Rented Bed, a Flooded Kabinett: Encounters Between Jews and Non-Jews in Viennese Homes

15:30–16:00 Closing Discussion

This workshop aims to explore Jewish and non-Jewish relations in Central Europe in the 19th and early 20th centuries, with a focus on urban social interactions in the context of daily routines.

In the course of the 19th century, Central Europe's urban landscapes underwent major demographic, political, and economic changes. The rapidly growing urban population, the proliferation of new sites of leisure and entertainment, the establishment of new branches of commerce, and the emergence of new forms of socialization provided new opportunities for interreligious and intercultural interactions. Jews and non-Jews mingled as co-workers in companies, as classmates in schools, as patrons of the booming entertainment industry, as strollers in parks, shoppers at markets, and as guests in private homes, bringing Jews and non-Jews into closer contact. Recent research has provided ample evidence that, in many parts of Central Europe, Jews and non-Jews lived less segregated than historians have suggested so far.

In this workshop, we aim to discuss a wide variety of case studies, in order to complement historical narratives of Jewish and non-Jewish relations and their impact on the making of modernity. We also seek to shed new light on antisemitism and propound new explanations for its rapid spread. Questions to be asked include: Where did Jews and non-Jews mingle? Where and how did Jews and non-Jews work together? What kind of relations did Jews and non-Jews develop and maintain? Did daily encounters between them have an impact on how they perceived the respective 'other'? Did they maintain intimate friendships? Is it possible to establish a correlation between the increasing or decreasing intensity of political antisemitism and the evolution of interpersonal social relations? Does the "contact hypothesis" apply to interactions between Jews and non-Jews? Under what concrete conditions were differences in religious affiliation most likely to become irrelevant or insignificant?