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Erinnerungsorte weiter denken: In memoriam Heidemarie Uhl
ed. by Richard Hufschmied et al. (review)

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einer “Mediengeschichte” (94) mache. Kalina Kupczynska geht anhand einer soziothermischen Studie von Elena Beregow den Kältemetaphern in den Romanen *Eralkönig* (2002), *Kollateralschaden* (2008) und *Klartraum* (2017) nach und weist sie in einer luziden Textanalyse als zentrale Elemente der Poetik Flors aus, denen die Figur(en) der (sozialen) Gärung gegenübersteht(en). Artur Pelka wendet sich hingegen dem Thema Mode zu. Ausgehend von der “politische[n] Dimension der Mode” (119) arbeitet er das subversive Potential des Mode- und Körperdiskurses in Flors *Ich in Gelb* (2015) heraus, das mit Donna Haraway die “Bipolarität der Geschlechter [. . .] und das Geschlecht an sich” (125) auflöst. Susanne Hochreiters feministische und gendertheoretische Interpretation der Romane *Eralkönig* (2002), *Talschluss* (2005) und *Die Königin ist tot* (2012) zeigt die Resonanz “von Claude Lévi-Strauss, Michel Foucault, Gayle Rubin oder Judith Butler” in Flors Patriachatskritik und die Bedeutung von “intersektionale[n] ökonomiekritische[n] Gender-Analysen” (148) für ihr Schreiben. Der von Naomi Lobnig zusammengestellte Pressespiegel fasst die unterschiedlichen Reaktionen der Literaturkritik auf Flors Texte und deren Ästhetik konzise und informativ zusammen. Es folgen ein Gespräch mit Olga Flor, das Marina Rauchenbacher geführt hat, und eine wissenschaftliche Bibliografie zum Werk Flors.

Den in der Einleitung formulierten Anspruch, einen “Grundlagenbeitrag zur Auseinandersetzung mit Flors Schaffen” (7) vorzulegen, haben die Herausgeberinnen mit diesem auch theoretisch ambitionierten Band zweifelsohne erfüllt.

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Richard Hufschmied, Karin Liebhart, Dirk Rupnow, and Monika Sommer, eds., *Erinnerungsorte weiter denken: In memoriam Heidemarie Uhl*. Vienna: Böhlau, 2023. 507 pp.

Writing this review was not easy, since it would inevitably end up resembling an obituary: For the book in question, which was originally conceived as a Festschrift to honor Heidemarie Uhl, the eminent historian of Austrian collective memory, on the (unround) occasion of her sixty-seventh birthday, was instead sadly published “in memoriam” as a *Gedenkbuch*. Heidemarie Uhl

passed away unexpectedly on August 11, 2023, when the volume was about to go to press.

As the editors outline in their introduction (13), Heidemarie Uhl personified the very generational memory clashes that she would later so astutely illuminate in her scholarly work: as a woman of the postwar generation from deeply conservative rural Styria who overcame the gender barriers of her times and went on to become an influential and internationally renowned scholar, challenging and rewriting the normative conceptions of modern Austrian history on the way. A series of photographs on the inside covers of the volume illustrate the many successes she enjoyed in her stellar career and the great esteem in which she was held, as exemplified by her receipt of the Goldenes Verdienstzeichen des Landes Wien in 2018.

Uhl's enormous impact in the field is evident in the large number of contributions collected in this volume—forty-three articles penned by forty-six authors (not including the preface and introduction)—and the broad range of themes addressed therein. Befitting Uhl's own lifelong research interest, the contributions all focus on different sites of memory, beginning with no less than twenty-one contributions on the city of Vienna, and extending out to Burgenland, Upper Austria, Styria, Carinthia, Vorarlberg, and then beyond the borders of Austria to Germany, the Czech Republic, Hungary, Slovenia, Poland, Belgium, the United States, and even Brazil.

The authors naturally include many of the big names from the field of (Austrian) contemporary history but also curators, journalists, politicians, and of course a swath of former colleagues, friends, and students of Heidemarie Uhl, whose contributions range in character from the scholarly to the essayistic to the anecdotal. The individual chapters cover prominent sites such as the Stephansdom, the Justizpalast, and the Währing Jewish cemetery in Vienna; the former concentration camps of Mauthausen and Theresienstadt; and numerous memorials in cities further afield such as Budapest and Berlin, New Orleans and Rio de Janeiro. The subject matter ranges from the Habsburg dynasty and the Ottoman sieges to Vienna 1900 and Jewish history, from Austrofascism and National Socialism to military conflict, the Holocaust, and the Porajmos and even touches on ghosts and witchcraft (yes, you read that correctly: see Hannes Leidinger's contribution, "Die Untoten," about Catholic superstition and mythology in the Salzkammergut).

A theme recurring throughout the volume concerns contaminated sites of memory and the question of what to do with controversial memorials, thus

engaging critically with the conflicted debates currently raging on memory and commemoration, both globally and in Austria specifically. For this reason alone, the volume should be of major interest to scholars working on memory and contemporary history in the Austrian and Central European context. Another recurring theme is Heidemarie Uhl's commitment to bringing scholarship out of the academy and to treating collective memory as a living phenomenon and not merely a museum object—her determination to engage the broader public in historical debates and highlight the fact that the past is by no means *passé*.

The cover of the volume is striking and deserves mention here: It is centered on the enlarged “O” in the word “Erinnerungsorte” that forms part of the title, which is surrounded by various concentric yet intersecting circles spreading out toward the edge of the book. The editors explain that these represent the international sites of memory that Uhl dedicated her life to researching, “durchaus im Sinne von topographischen Orten,” which have here been mapped “auf einer mentalen Karte mit Wien als Epizentrum” (15).

Yet these could also be read as representative of the huge circles of influence that Heidemarie Uhl cast over her contemporaries and the many aspiring scholars she fostered during her career. As the editors note with tangible reverence in the preface added after Uhl's death: “Heidemarie Uhl stand für ein anderes Verständnis von Wissenschaft: Sie war nicht nur eine hervorragende Forscherin und Lehrerin, sondern zugleich immer eine gute Kollegin, völlig frei von Eitelkeiten und Konkurrenzgehab, stets offen und interessiert, wertschätzend und unterstützend. Nicht zuletzt deshalb ist die Liste derjenigen, die sich ihr verbunden fühlen, die sich als Wegbegleiter*innen und Schüler*innen—oder mehr noch: als Freund*innen—verstehen, unübersehbar lang” (11).

This was also my own personal experience working with Heidemarie Uhl over the past years, most recently when she coordinated (until her untimely death) the project I am currently working on at the Austrian Academy of Sciences. What especially struck me—like many of my peers—about Heidemarie is that, despite her eminence and academic caliber, she never treated younger colleagues with the impatient condescension that is sometimes unfortunately displayed by other established academics. On the contrary, she never hesitated to intervene and lend her weighty name in support of younger colleagues when it counted most, as I was fortunate enough to experience on several occasions. Not just her own (considerable!) circle of colleagues, friends, and protégés but Austrian society as a whole has lost one of its most critical yet grounded voices at a time when it seems like we need such voices more than ever.

With this book, the editors have produced not only a formidable overview of the current state of memory debates in the Austrian context but also a profound and dignified memorial in its own right for a scholar and public voice of reason who will be remembered and missed by many.

Tim Corbett

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Paul Lendvai, *Austria Behind the Mask: Politics of a Nation since 1945*.

London: Hurst Company, 2023. 256 pp.

Lendvai's book assesses high Austrian politics from 1945 up to about 2022. He follows the rise and fall of Austrian parties and politicians with an eye toward crisis and scandal. The author does not pose questions, so his book has no traditional thesis. The author argues this book is more than a polemic, as he proudly presents his efforts to interview and work with historical materials. Lendvai states that his book is a "wake-up call" (vii) and is meant to show how the lessons of the past can and should guide future judgments. Lendvai plainly fears a far-right resurgence in Europe. With Hungary under Orbán, he worries Austria will also succumb to the allure of the right and believes that only critical eyes can halt the slide to authoritarianism.

The body of the book generally moves chronologically, following the major voting cycles in Austria. The fortunes of certain chancellors and parties, like Wolfgang Schüssel and the SPÖ and ÖVP, are particularly important. The failure of the moderate parties to satisfy Austrian citizens is presented as highly dangerous. The rise of the FPÖ under Heinz-Christian Strache and Jörg Haider and the associated scandals comprise a large portion of the book. Lendvai is undoubtedly considering the past; when moderation failed and democracy stagnated in Weimar, all of Europe felt the consequences.

Lendvai is concerned with Austria's prestige as well. It is seen as a failing democracy and an untrustworthy and unreliable state, and perhaps not even a neutral state. The associations between Austrian elites and Vladimir Putin seem to threaten state neutrality and trustworthiness. Antisemitic scandals within the FPÖ concerning Strache and Landbauer are seen as damaging to democracy on their own, but worse is that Austrians were quick to forget them. After a brief break from politics, Landbauer was welcomed back to the political