GERMAN(ic) BOHEMIA, AN ARTIFICIAL NOTION ESTABLISHED BY GERMAN NATIONALISTS IN AUSTRIA AND THE GERMAN EMPIRE

Julia Schmidt

Beginning with the 1890's, equality among the constituent ethnic groups became more and more the norm in the cisleithanian part of the Habsburg monarchy. As a consequence, ethnic German bourgeois circles reduced their agenda for Bohemia, relinquishing their previous goal of overall German dominance in favour of demanding German administration for a separate territory yet to be established. German nationalists sought to establish "German(ic) Bohemia" in a multitude of ways. Both "historical merit" and an alleged cultural superiority were cited to legitimize territorial demands. Geographical theories then current were exploited to construe "German(ic) Bohemia" as part of what allegedly constituted "natural Germany." Nationalistically-coloured travel guides and travel accounts contributed to support the notion of a "German(ic) Bohemia," its history, culture, economy, and social system bearing an exclusively German imprint. Names of streets and squares or the erection of monuments signalled the "Germaness" of a town to citizens and visitors alike.

THE NOBILITY AND THE ALIMENTATION OF THE POOR IN BOHEMIA, 1848-1914

Tatjana Tönsmeyer

Even after the revolution, Bohemian aristocrats did still possess large estates, which were administrated with a view to maximizing profit. These estates were the reason why the nobility was able to maintain a form of governing power with regard to a distinct territory even after its privileges had been withdrawn. One of the tactics exploited towards this end was charity. The Czernin Endowment for the Poor is a good example to demonstrate that the "alms" distributed mostly went to people who had once been on the payroll of the count's estates, provided they were as loyal as they were in need of support. As an instrument of power, the funds donated were aimed at overcoming anonymity by singling out individual recipients, thereby transforming economic or legal ties into affective ones. To the local poor this meant that they had to seek the means to cover their needs from either communal institutions or the ones established by the count. They stood the best chance of success when they managed to "use" local authorities to make sure their interests were acted upon by the count's endowment for the poor.