chroniclers in the second half of the 11th century to introduce a person, namely St. Adalbert, who supposedly converted and baptised the first king of Hungary. To give the patronage of the first archbishop’s see in Hungary to St. Adalbert was a conscious decision taken first and foremost by the imperial court. That Adalbert had some influence on Otto’s special political and clerico-political relations with the new Christian states of Hungary and Poland is highly probable. Even if one can only guess what this role entailed, its importance is greatly underestimated by modern historiography in Hungary. It is not unlikely that Adalbert’s real historical role ought to be seen rather in this kind of influence, not in the traditional legendary motives of his confirmation and of matchmaking. Otto III, in any case, recognised this role, and this is why he founded the independent organisation of the church, the archbishoprics in both states, on the relics and the memory of the saint who, following his martyrdom and the cult that was a result of it, became the most important figure of Hungarian Christianity, which he remains even today.

ST. ADALBERT IN GERMAN, POLISH AND CZECH SCHOOL TEXTBOOKS

Hedrun Doležel

Whereas St. Adalbert is completely ignored in contemporary German history classes, the authors of pre-war textbooks treated the saint in the framework of their ideologically founded criticism of medieval Eastern politics. Contemporary Polish textbooks focus on Adalbert’s importance for the development of the Polish monarchy in the middle ages. Where the saint does receive the most extensive and respectful treatment, however, is in Czech textbooks. For several generations, Adalbert’s image as an highly educated, ascetic monk was determined by Josef Pekař, who failed, on the other hand, to elaborate upon his importance for ecclesiastical politics in Poland. Modern Czech textbook authors look upon Adalbert as a prominent member of the central European intellectual elite of his time, but also as an active supporter of the medieval church reform movement.


Sarah Scholl and Tobias Weger

In this article, ten information booklets are reviewed. The booklets, offering Czech area studies in a nutshell, have been published by governmental institutions specialising in political education (the Federal Centre of Political education and its subdivisions in diverse German federal states), the – non-governmental – Society for Tourism and Development Research, youth organisations or institutions work-