Abstracts

Walter Lorenz

Hybridity and Citizenship
Historically, European nation states have tried to solve the conflicting demands between individual autonomy and social cohesion by reference to the notion of citizenship. Two different notions of citizenship developed in opposition to each other: a liberal, purely contractual understanding of citizenship and a conservative notion, based on intrinsic cultural or genetic traits ('sameness'). The crisis of the nation-state necessitates a new approach to citizenship, based on the confrontation of differences in what Bhabha terms a 'third space'. In this space, the hybridity of all identities is acknowledged and colonial claims to superiority and purity are overcome. South Tyrol's historical and current situation can be seen as the seeding-ground for a new form of citizenship, which is relevant for all regions of Europe and goes beyond principles of tolerance towards the creation of spaces where constructive confrontation and exchange can help to build a solidarity based on accepted differentiation.

Florian Huber

The Construction of Confessional Identities in Tyrol: Anti-Protestantism without Protestants (1830–1848)
Where research on monoconfessional societies has tended up until now to locate conflicts as taking placing primarily between laicistic groups and those close to the church, this article seeks to show that the search for – and description of – confessional 'Others' was fundamental for the self-perception and religious self-description of such societies in the nineteenth century. In Tyrol during the *Vormärz* (pre-1848) period, the Catholic newspaper, *Katholische Blätter aus Tirol*, was a key agent in defining the 'Other' and in shaping the religious communication of contemporary society. While the actions of the crypto-protestant community in the Ziller valley were viewed in the 1830s in moral rather than confessional terms, the establishment of the new paper in 1843 led to the confessionalization of religious communication in the province. Through close observation of confessional conflicts in Switzerland and the German Confederation, the semantics of confessional differentiation began to have an impact in monoconfessional Tyrol, such that here too Catholicism was defined as 'Non-Protestantism' or 'Anti-Protestantism'. This self-description was expanded by a space-specific discourse, in which the newspaper's writers spoke of a 'Tyrolean Catholicism' or a 'Catholic Tyrol' that was counterposed to a 'North German Protestantism'. The concept of

'unity of faith' (*Glaubenseinheit*) then brought together all these observations about spatialized religiosity. Before 1848, this concept generally marked out a universal difference between confessions, but during the year of revolution it came to stand for a particular, Tyrolean form of Catholicity, which was based precisely on the differentiation from Protestantism.

Alessandro Margoni

Ladin Identity: Between the Search for Nationality and National Defence Associations (Schutzvereine)

The process of affirming Ladin identity took place in a context of linguistic and cultural barriers, with the Ladins being located geographically between German and Italian-speaking populations in Habsburg-ruled Tyrol before 1918. From its very beginnings in the late 1890s, the debate over Ladin identity took on the violent tone of the already existing national conflict between the two major linguistic groups of Germans and Italians. The debate was launched above all by a petition in 1898 (renewed in 1899) from the inhabitants of the Fassa valley, the only Ladin community in the Italian part of Tyrol, who requested the annexation of their valley to the German-speaking part of the region. In this way, they hoped to mark out the difference between Ladin economic and political interests and the aspirations of their Italian neighbours to acquire political and economic autonomy *vis-à-vis* the German-speaking part of the land. These petitions instigated the intervention into the affairs of the Fassa valley of the *Lega Nazionale*, an association dedicated to the defence of the national interests of the Italian speaking population under the Habsburg monarchy. The *Lega Nazionale* sought to claim the valley as part of the Italian territory within Tyrol. The Ladin community, fearing a threat to its identity, decided to organize itself in its own defence association to counter the Italian claims. The first of these groups was co-founded with the German speaking population in the region, under the title *Tiroler Volksbund* in 1905; a second, independent *Union dei Ladins* was founded in 1912. Together, the two *Schutzvereine* signified for Ladin-speakers the birth of a new awareness regarding their identity. The author reconstructs these developments and offers a new historical interpretation of them.

Elisabeth Tauber

State Education Policy from an ethnohistorical Perspective: Loss of Identity or Illegitimacy of the Present? The Example of the Central European Sinti

With regard to their cultural practices and attitudes towards schooling, the article examines the question of structural and genealogical memory cultures among the Central European Sinti, who have historically been reliant on

oral rather than written memory traditions. Right up until the present day, the majority of Sinti view schooling primarily as a danger for their children, rather than a launch-pad to a better future. The analysis starts from the anthropological premise that no culture allows children just to *discover* the world; rather, children are *taught* about the world. The author then examines the history of official education policy for Roma and Sinti in Central Europe. In the third and final part of the article, the author's aim is two-fold: firstly, to link the 'illegitimacy of the present', which European peoples attribute to Romany societies, with the Sinti 'culture of silence'; and secondly, to compare this experience with that of the loss of the cultural subject among the Roma of Melfi. In both cases, Romanies pay a high price for this situation.

Anna Aluffi Pentini

From Handicap to Narration: Identity, Dependence and Autonomy in the Province of Bolzano/Bozen

This paper deals with the topic of identity on the basis of biographical interviews with 20 South Tyrolean people who have a physical or cognitive disability. These interviews centred on the notion of autonomy in the sense that disability easily suggests passive dependence, whereas the latter can be distinguished from a different type of dependence on help by others, which enables creative autonomy with regard to decision-making. While dependence is a (developmental) issue for everybody, people with special needs always run the risk of being over-protected. Hence, fostering a sustainable project of autonomy is a crucial means of developing confident identities. Yet, it is precisely on the (relational, linguistic, operative) boundaries of autonomy where the uniqueness of a person needs to be recognised, together with the common human need for social bonds and self-effectiveness.

Stephanie Risse

Establishing and Demonstrating Belonging through the Agency of Speech: an Attempt at Categorisation beyond the Concepts of 'Identity' and 'Otherness'

Beginning with the concept of the nation as an 'imagined community' of those who speak the same language, the resulting consolidation of monolingual conceptions is especially rooted in European societies, as well as being silently accepted by them. The legal – and hence, institutional – conception of fixed language groups in the Automous Province of Bolzano / Bozen is thus a reflection of this 'invention of the nation'. Using the linguistic theory of Functional Pragmatics, the author analyzes a set of empirical data, especially relating to spoken language. The research shows how far the teleological and communtary dimensions of language in South Tyrol are intertwined,

such that everyday speech, which is usually to be described as purpose-oriented linguistic action, also becomes a form of agency that establishes and demonstrates belonging. This is true of German-Italian exchanges, but also for 'internal German' language use, namely the switching between dialect and standard German and vice-versa.

Andrea Sarri

Johannes Geisler, Bishop of Bressanone/Brixen, and the Second World War. Sermons and Pastoral Letters (1939–1945)
The article analyzes the sermons and pastoral letters produced by the Bishop of Bressanone/Brixen (South Tyrol), Johannes Geisler (1882–1952), during the Second World War. The episcopal documents under consideration, both published and unpublished, are used to describe Geisler's general reflections on the theme of war and peace. These reflections were linked to a belief in the presence of evil in history due to original sin, according to a theological framework rooted in Augustine thought, and the notion of modern man's insubordination towards the church, in line with the intransigent Catholicism developed in the late nineteenth and early twentieth century. The examination of the sources also sheds light on the Bishop's attitude towards the situation of South Tyrol, a region annexed by the Italian state in 1919, divided and torn apart from the rest of the province. Finally, there are also deep insights into the situation of the local church, faced with demands for obedience from Fascist authorities and Nazi occupation forces after 8 September 1943.