

Abstracts

Getrud Pfister

Sports enthusiasts, heroic myths and sacrificial death: Alpinism and National Socialism

In this article, mountaineering is interpreted as a process of 'sportification', as defined by Allen Guttman. Equally important, however, are ideological questions, in particular those concerning the affinity between mountaineering and National Socialism, their mutual interdependence in the interwar period, and the National Socialists' harnessing of mountaineering for their political goals. The author examines the significance of mountaineering on the basis of a wide variety of sources, ranging from books on mountain-climbing to films and photos. Early on, alpinism, nationalism and antisemitism formed an unholy alliance. Mountaineering's sense of purpose and the legitimization of its ideas included the myth of natural selection and the demonstration of national superiority, both of which made alpinists prone to use antisemitic slogans, as well as to glorify masculinity. The close affinity between mountaineering ideologies and National Socialist discourse can be illustrated by using two case studies as examples: the race to conquer the North Wall of the Eiger, and the history of the Nanga Parbat expeditions. It was only after the Second World War, in the wake of further processes of sportification and commercialisation, that mountaineering began to shed its founding mythology.

Alessandro Pastore

Alpinism, the Italian Alpine Club (Club Alpino Italiano) and Fascism

This piece traces the turning points in the relationship between alpinism and politics in 1930s Italy. In doing so, particular attention is devoted to the following themes: changes in the organisation of alpinism in response to instructions from the fascist regime; the dissemination of 'mystical', anti-democratic ideas among the leadership of Italian alpinism; and the carrying out of exclusionary measures against Jewish citizens, as envisaged in the racial laws of 1938.

Hans Joachim Teichler

Sporting rivalries between the Axis Powers: Cortina d'Ampezzo and Garmisch-Partenkirchen in 1941

From the 1st to 10th of February, 1941, the Fédération Internationale du Ski (FIS) organised a world ski championship at Cortina d'Ampezzo, in which 12 countries participated. Immediately following this event, the fifth 'International Winter-Sport Week' was held from the 13th to 23rd of February in Garmisch-Partenkirchen, with 13 nations being involved. How did it come about that, in the third winter of the Second World War, two such elaborate events were organized, with the official blessing of the FIS and relatively large international participation? The article seeks to answer this question on the basis of German archive sources, press material and other publications. The author takes account of the power political constellation in international sport during the interwar period, and the attempted 'new ordering' of European sport, which was influenced by the rivalry between Italy and Germany. In doing so, Teichler draws on the research carried out for his book, *Internationale Sportpolitik im Dritten Reich* (Schorndorf, 1991), and also takes a fresh look at the Nazi party paper, the *Völkischer Beobachter*.

Riccardo Decarli

Skiing in the Eastern Alps

The origins of skiing in the Alps are intimately connected to the development of alpinism. Like the latter, skiing was an imported phenomenon, which was introduced into the alpine valleys from outside, and it was only later on, during the First World War, that local inhabitants made a more significant contribution to the sport's development. The formation of alpine units between 1914–18, in which troops were trained to ski, notably increased the number of practitioners of the new skill. Under the fascist regime, which placed particular emphasis on sporting activity and idealised mass participation in sport, skiing experienced a major phase of expansion. This was due in part to the direct involvement of the regime's sporting organisations, although official propaganda proclaimed the growth in skiing's popularity to be solely its achievement. The government also artificially inflated the number of skiers, in order to try and demonstrate that the sport had become a mass phenomenon. In this way, skiing was utilized as a metaphor for action and risk-taking: it was appropriated to help create the image of 'the new man'.

Gigliola Gori

The holiday camps of the Fascist youth organisation 'Piccole Italiane' (Italian Girls): racial health and political indoctrination under Italian Fascism

Holiday camps for children and young people were not an invention of the Fascist regime, even if they were to undergo an enormous development during the 1920s-30s. Among the many initiatives undertaken by the regime, the holiday camps functioned as a kind of safety-valve, because the public's sensibility had been sharpened with regard to the negative effects of industrialisation and urbanisation. For this reason, the regime sought to connect the achievements of modern medicine with the social goal of strengthening the 'Italian race'. By promoting public health on the one hand, and ideologically indoctrinating youth on the other, the fascist government was simultaneously pursuing political goals.

Margret Friedrich

Between particularism and the wider state idea (Gesamtstaatsidee). An examination of the concepts employed at the Tyrolean Diet of 1790

Using methods from the history of concepts (Begriffsgeschichte), the author investigates two sets of sources: firstly, documents relating to the codification of Austrian private law, which can be understood as a classical centralising initiative on the part of the state; secondly, the proceedings of the 1790 Tyrolean Diet, which protested vehemently against centralising measures. In looking at the conceptual pair relating to 'foreignness' (Ausländer, Fremde), it appears that, in Tyrol in 1790, the inhabitants of other hereditary territories of the Habsburg Monarchy were still referred to as 'those from another country' (Ausländer), whereas those who were not subjects of Leopold II were described as 'foreigners' (Fremde). In Viennese central government, however, this differentiation had already been abandoned in the 1750s – all subjects of Maria Theresia were to be termed 'native inhabitants' (Inländer), in accordance with the process of administratively unifying the hereditary lands. There is a similar situation with regard to the terms 'general' (allgemein), 'country' (Land), 'fatherland' (Vaterland), 'prince of the land' (Landesfürst), and 'father of the land' (Landesvater). In the Tyrolean sources, the term 'general' (allgemein), like 'country' (Land) and 'fatherland' (Vaterland), refers only to the province of Tyrol, while Leopold is viewed in terms of his function as 'prince of the land' (Landesfürst) or 'father of the land' (Landesvater). These differences in the linguistic comprehension of the world clearly show how varied and irreconcilable the conceptual horizons were, which shaped the representatives of centralising and particularist ideas and practices.