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e-mail: info@geschichteundregion.eu

Internet: geschichteundregion.eu; storiaeregione.eu

Korrespondenten/corrispondenti: Thomas Albrich, Innsbruck · Helmut Alexander, Innsbruck · Agostino Amantia, Belluno · Marco Bellabarba, Trento · Laurence Cole, London · Emanuele Curzel, Trento · Elisabeth Dietrich, Innsbruck · Alessio Fornasin, Udine · Thomas Götz, Regensburg · Paola Guglielmotti, Genova · Maria Heidegger, Innsbruck · Hans Heiss, Brixen · Martin Kofler, Lienz · Margareth Lanzinger, Wien · Werner Matt, Dornbirn · Wolfgang Meixner, Innsbruck · Luca Mocarelli, Milano · Cecilia Nubola, Trento · Tullio Omezzoli, Aosta · Luciana Palla, Belluno · Eva Pfanzelter, Innsbruck · Luigi Provero, Torino · Reinhard Stauber, Klagenfurt · Gerald Steinacher, Lincoln/Nebraska · Rodolfo Taiani, Trento · Michael Wedekind, Wien · Rolf Wörsdörfer, Frankfurt

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Abstracts

Anschrift der AutorInnen / Recapito degli autori/delle autrici

Ausdruck einer „Gegenmodernisierung“ verstanden werden (S. 144). An dieses Abschlussstatement fügt sich ein sorgsam konzipiertes Namensregister an, das alle Namenspatrone Südtiroler Schulen (vergessen wurden John F. Kennedy, Maria Hueber) mit Kurzbiographie und Schulangabe enthält. Ein nützlicher Namenskatalog, freilich hätten die Angaben zu den Persönlichkeiten italienischer Provenienz, der Zweisprachigkeit des Bandes folgend, auch auf Italienisch verfasst werden können.

Fazit: Martha Verdorfers als Kaleidoskop Südtiroler Schulnamenspolitik angelegter Sammelband (leider ohne ladinisches Beispiel) hält unbestritten einen Mehrwert für die Erinnerungskulturforschung bereit, wenngleich einige Beiträge an der Oberfläche bleiben und die Frage der pädagogischen Vorbildfunktion etwas vernachlässigt wird. Zudem sollten zukünftige Arbeiten eine verstärkt vergleichende Perspektive einnehmen. Trotz kleinerer Schwächen bietet also die Analyse der „Schulnamensgebung“ als (macht)politische (Diskus)Arena von Schulgemeinschaft und Kommunal- bzw. Landespolitik, einen erkenntnisreichen Zugriff auf erinnerungs-, wie auch realpolitische Argumentationslinien, veranschaulicht die Bedeutung von Schulen als öffentliche Symbolträger und zeichnet das ethnisierte Mikroklima Südtirols eindrucksvoll nach. Martha Verdorfers Bereitschaft, sich mit einer „skurrilen“ Untersuchung (S. 9) in die gedächtnispolitische Debatte einzubringen, hat sich insofern bezahlt gemacht und mehr als „nur“ ein Nachschlagewerk hervorgebracht.

Andrej Werth

Brigitte Mazohl/Ellinor Forster (Hgg.), *Frauenklöster im Alpenraum*

(Schlern-Schriften 355), Innsbruck: Universitätsverlag Wagner 2012, 280 Seiten.

Studies of convents and female religious communities in medieval and early modern Europe have come a long way since the pioneering studies of Eileen Power, Ernest W. McDonnell, and Gabriella Zarri. The emergence of history of women and attention to gender as an analytic category have provided the impetus for a quick and varied development of female monastic studies over the last three decades. Today, an extended and ever-growing corpus about female monastic communities in pre-modern Italy, the Low Countries, and the British Isles displays the fruits of these developments. However, scholarly atten-

tion to female monastic communities has not been uniform across Europe. *Frauenklöster im Alpenraum*, an exciting volume edited by Brigitte Mazohl and Ellinor Forster, brings together the proceedings of a conference held in Klausen/Chiusa in 2008. The volume offers a focused investigation of female religious institutions in the Alpine region, from the Middle Ages up until the present day. Mazohl and Forster underscore the slow uptake of studies on female monastic communities in the context of history of women and gender in German-speaking academia, despite the rich opportunities such perspective offers for a better understanding of pre-modern societies. Consequently, *Frauenklöster im Alpenraum* seeks to provide a “multitude of perspectives” on female monastic lives.

The volume is divided into four sections. The first section – “Chronik und Geschichte” (“Chronicle and History”) – begins with a chapter by Julia Hörmann-Thurn und Taxis, which frames the entire volume. Hörmann-Thurn und Taxis synthesizes the medieval origins of female monasticism in the Alpine region, which corresponds to the historic Tyrol or roughly the present-day Italian region of Trentino-Alto Adige/Südtirol. The period between the twelfth and the fifteenth centuries saw a total of nine foundations that developed into functioning communities, plus several smaller foundations that failed and have left little documentary trace. Princely families and local bishops stood behind the surviving convents that largely served political, economic, and family goals. By underlining the close integration of female monastic institutions in local society and economy, Hörmann-Thurn und Taxis presents the leitmotif of *Frauenklöster im Alpenraum*. Other three chapters in this section – by Stefan Benz, Christine Schneider, and Ingrid Facchinelli – focus on history writing in convents. All three emphasize the community-building and identity-creating functions of convent chronicles. Stefan Benz’s contribution is methodological and historiographical; he proposes that only retrospective annals should be considered history writing and thus clearly distinct from continuous annals and other convent-produced documents that served economic and/or other record-keeping function. Benz’s proposal of a narrow approach to convent history writing is in marked contrast to Christine Schneider’s and Ingrid Facchinelli’s chapters. Schneider focuses on the corpus of eighteenth-century Ursuline chronicles in the wider Austrian space, considering both retrospective and continuous chronicles. She finds the chronicles to be both historical and literary documents that functioned as members of the convent community and had specific educational and commemorative functions. Facchinelli’s chapter, on the other hand, introduces the chronicles of Säben (Sabiona), a Benedictine convent in Klausen/Chiusa. The chronicles, that remain in the convent’s possession and have not been critically analyzed before, span from the convent’s foundation in 1686 to 1936. They describe the convent’s community and its social, spiritual, and economic affairs. Facchinelli

also gives a short overview of Säben's constitution and rules, which are equally unique. Schneider and Facchinelli both contribute to the recent historiography of convent history writing that considers both retrospective and continuous chronicles, as well as related documents. Schneider's and Facchinelli's chapters thus respond to the concern that Benz expresses about the lack of sources and the consequent limits to scholarship on convent histories – an approach to convent histories that includes both retrospective and continuous chronicles, as well as some non-narrative accounts like necrologies, permits a more extended analysis of history writing in medieval and early modern female monastic communities.

The second section – “Innerhalb und außerhalb der Klausur” (“Inside and outside of enclosure”) – brings together four chapters that discuss female monastic communities' relationships with the surrounding society, and how those relations affected life within convents. Erika Kustatscher's chapter uses prosopographical data from a Clarissan convent in Brixen/Bressanone to analyze the geographic and social origins, dowries, age at profession and life expectancy, and office holding patterns of nuns between the later-sixteenth and early-nineteenth centuries. Kustatscher's assertion that convent life was a dialectical process between convent rules, the nuns and their life course, and the society around the convent is exemplified by her analysis and frames the rest of this section. Ellinor Forster's chapter focuses on the Benedictine convent Sonnenburg and the Clarissan convent in Merano, both of which held a seat at the Landtag of Tyrol. Forster thus shows the active and public political role female monastic houses could achieve in some circumstances. Eva Cescutti discusses the late-seventeenth century Brixen-born pious woman Maria Hueber, who founded a third order Franciscan teaching order in Brixen in 1700. The chapter raises the interesting question about the motivations and conditions that led to the emergence of new institutional forms within early modern female monasticism – a question that has received only limited scholarly attention. An answer to this question is offered by Christine Roilo's chapter on institutional transformations at Säben in the early-nineteenth century. Roilo underscores the negotiations between Säben nuns, diocesan and imperial officials, and municipal officials as leading to the opening of a school in the convent in 1825 and reversing the decline that had set in during the Josephine monastic reforms in the 1780s.

The third section – “Der Blick von außen” (“Looking in from the outside”) – moves to consider the convent as it has existed, and still exists, in the imaginary of writers and film-makers. Sigurd Paul Schneider analysis the nineteenth-century Swiss author Conrad Ferdinand Meyer's historical novella “Plautus im Nonnenkloster” (1881), while Selma Mahlknecht discusses the representation of nuns in twentieth-century cinema. Both chapters underscore the longevity of the Enlightenment tropes of prison-like convents, naïve

novices, and tyrannical mothers superior into the nineteenth and the twentieth centuries, when these tropes were progressively re-codified to suit particular contemporary debates about marriage, womanhood, and femininity.

The fourth and final section of the volume – “Was bleibt?” (“What remains?”) – returns to the question of convent identities. Herta Arnold offers a visual tour of the Dominican convent in Lienz. Her chapter underscores the existence of both individual and communal identities in a convent, all of which also found material expression through art, architecture, and everyday objects that still survive today. Finally, Sister Klara Rieder’s chapter closes the volume with an insider perspective on convent life. Her contribution draws attention to the contradictions – imagined or real – in convent life and identities in the present moment, but also more generally.

Like the editors Mazohl and Forster propose in their introduction, *Frauenklöster im Alpenraum* offers a multitude of perspectives on female monasticism in the Alpine region. The volume introduces a little-researched female monastic context to scholarship and entices scholars with possibilities for new research as well as comparative cases to existing historiography on female monasticism. The negotiation between convents, patrons, local, central and ecclesiastical authorities in shaping the day-to-day operations and institutional characteristics of female monasticism – an established theme in current scholarship – finds further examples and analysis here. Questions about the female religious’ own perceptions of monastic life and histories, as well as about institutional evolution of female monasticism, are introduced together with exiting new source material that has the potential to offer significant contributions to current scholarship. This volume offers insights that are of interest not only to scholars of female monasticism but to anyone interested in medieval and early modern social and political history, as well as the representation and commemoration of that history in more recent times.

Liise Lehtsalu