

[Student Name]

[Section Number, TA Name]

Research Question and Annotated Bibliography: [MMWx -- x term 200x]

[Day Month Year]

[Title] Stereotype and Ideology in Hungarian Anti-Semitism

[Introduction to the topic] Around 1900, Hungarian society experienced an upsurge of anti-Semitism that was most acute in the capital, Budapest, which had a large, wealthy, and powerful Jewish population, one which had begun to assimilate into the influential circles dominated by the country's ethnic Magyar elites. Responding to the new prominence of Jews, some ethnic Magyars developed strong anti-Semitic attitudes (Romsics 57-59). However, despite important philo-Semitic traditions and the usefulness of Jews to the Magyars' struggle with the Germans who dominated the Habsburg Empire, anti-Semitism had deep roots in Hungary.

[Question] Confronted with these developments, we might wonder whether, as some analysts have maintained, the intensification of anti-Semitism in Hungary around the turn of the century should properly be traced to traditional elements in Hungarian society or whether the phenomenon represents instead something primarily new and different in Hungarian society. Did the upwelling of anti-Semitism represent an outgrowth of traditional noble prejudices and Catholic clerical conservatism, or did it represent a new, radical, populist "transformation of nationalism" (Lukacs 190)?

[Note: The bracketed notations in the model above are for your reference only; they are designed to help you identify important elements of the assignment. You may find it helpful to

use these notations in your own work as you draft the prospectus and annotated bibliography, but do not include them in the version you submit. Note too that this model does not include a primary source, which you will need, and remember that your TA's permission is required to use a web site.

Also, while the subject of this paper (Hungarian anti-Semitism around 1900) is only appropriate for MMW5, the format is applicable to MMW4 and MMW6]

Annotated Bibliography

Hanák, Péter. *The Garden and the Workshop: Essays on the Cultural History of Vienna and Budapest*. Princeton: Princeton UP, 1998. **[Overview of the source:]** Hanák, who was until his death a professor at the Central European University in Budapest, ranks as one of the most prominent experts on the cultural history of the region. This broad-ranging collection of essays includes a sensitive assessment of Hungarian anti-Semitism and, more broadly, Magyar-Jewish relations during the period under consideration. **[Relevant argument(s):]** Hanák argues that over the course of the nineteenth century, the self-image of ethnic Magyars in Hungary was determined primarily by the tradition-bound self-image of the country's nobility, and that it was against this traditional image, formed by the leading strata of society, that a corresponding, largely negative, but nonetheless complex and sometimes contradictory image of Jews was formed. **[Relationship to the thesis of the paper:]** The study offers support for an interpretation of Hungarian anti-Semitism circa 1900 as a force driven largely by traditional interests and attitudes.

Janos, Andrew C. *The Politics of Backwardness in Hungary, 1825-1945*. Princeton: Princeton UP, 1982. Janos, a Berkeley political scientist, treats Magyar-Jewish relations as part of a larger analysis of Hungary's "backwardness," that is, its failure to embrace or implement fully the agenda of liberalism and other key elements of the political and social progress of the West during the century leading up to the socialist period. He pays particular attention to the imperfect Magyarization of the country's Jews--the ways in which they were allowed to become only partially "Hungarian" through various acts of assimilation, and to the effort to secure the dominance of Magyars within multi-ethnic Hungary by co-opting Jews into the country's elites. Janos cautions against locating the sources of anti-

Semitism too narrowly within any one class or social group. Instead, he argues that the motivations for anti-Semitic movements were complex and that the phenomenon came from varying social strata. The work urges a multi-causal analysis of Magyar antagonism towards Jews.

Kontler, László. *Millennium in Central Europe: A History of Hungary*. Budapest: Atlantisz, 1999. This is a general survey of Hungarian history from the conquests of the late ninth and tenth centuries until the present. The author is an intellectual historian and university professor in Budapest. For the purposes of this paper, this study serves primarily to provide a stronger sense of the broad sweep of Hungarian history, raising questions that guide and shape the research and refine the questions addressed in the paper. The work provides a useful overview of the ways in which the society was divided along class, religious, ethnic, and political lines. The analysis offered here tends to reinforce the conclusion that anti-Semitism in Hungary around 1900 was promoted to a substantial extent by members of the country's traditional elite groups.

Lukacs, John. *Budapest 1900: A Historical Portrait of a City and Its Culture*. New York: Weidenfeld & Nicholson, 1988. Lukacs, a historian and Hungarian émigré to the United States, offers here a wide-ranging study of the Hungarian capital's culture, social structure, and political life at the crucial period around the turn of the century. He pays careful attention to the key role played by Magyar-Jewish relations in the life of the city (and the country as a whole) and to the intensification of anti-Semitism during this period. Lukacs maintains that during this period, the prior pattern of Magyar-Jewish relations (an "extraordinary symbiosis") was disrupted. However, this break was not, he argues, the result of a traditionalist reaction; rather, anti-Semitism as experienced in

Budapest was decidedly modern: derived from new sources, targeted to new elements of the population, and based on new ideas.

Romsics, Ignác. *Hungary in the Twentieth Century*. Trans. Tim Wilkinson. Budapest: Corvina, 1999. Romsics is a specialist in 20th-century Hungarian history and a professor at one of Hungary's most prominent liberal arts universities. This book is a comprehensive survey of Hungarian history over the past hundred years. The introductory sections offer useful characterizations of the social and political context in which Magyars and Hungarian Jews found themselves at the turn of the century. Romsics focuses on the conflict between Jews, who enjoyed increasing prosperity and prominence in Hungarian society, and the Christian gentry, who were worried over their declining influence in national affairs and the erosion of their traditional privileges. The book is sensitive to the changes that Hungarian society was undergoing at the time, but in the main, the treatment appears to support an interpretation of turn-of-the-century anti-Semitism as a phenomenon closely connected to traditional elites and their attachment to particular, romanticized vision of Hungary's grand past, now under threat.

Schöpflin, George. "A review of István Szabó's film 'Sunshine', in Hungarian 'A napfény ize'." n.d. Centre for Democracy & Society, University College London. 1 Feb. 2002 <<http://www.ucl.ac.uk/cds/gsbr1.htm>>. Schöpflin is professor in the School of Slavonic and East European Studies and a specialist in the politics of Central and South-Eastern Europe. He has published extensively on the history and political life of the region, including a number of analyses of Hungarian society. In this essay, a review of a film by a prominent Hungarian director which examines one Jewish family's encounter with the dominant Magyar population across three generations, Schöpflin addresses certain

broader aspects of "the Jewish question" in Hungary. He argues that the conflict between Jews and Magyars arose, in part, because of the Magyars' "legacy from the pre-modern" past, i.e., their inheritance of attitudes and values grounded in the Roman Catholic Counter-Reformation. This cultural inheritance, Schöpflin argues, brought the Magyars into occasional conflict with the country's Jews, who shared a rather different cultural "residue."