

Liberarism in Lower Styrian rural areas at the end of the 19th century in the Habsburg monarchie: in the case of activities of the “Christlicher Bauernbund”

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Introduction

Liberalism as a credo and a world view of urban bourgeoisie;

an egalitarian claim for public authority and want to avoid dangerous social changes as successful property owners (“Exclusive Revolutionaries”)

a failure of the nationalist because of the “indifference” of rural inhabitants

○the “Christliche Bauernbund” (=Christian Farmers’ Association) in Styria:

What did the liberalism mean to rural inhabitants in Styria at fin de siècle?

1. Position of the Christlicher Bauernbund (in comparison with other movements)

(1) Contemporary political positions

the catholic conservative camp, the christian social camp (1904 fusion with the catholic conservative camp), the germanliberal camp ⇔ deutschnational, the social democratic camp

(2) Farmers’ movements in Styria (after the Societies Act, 1867)

- der Katholische Konservative Volksverein, Alois Karlon, 1869
- der Bauernverein in der Steiermark, Alois Posch, 1881
- der Bauernverein Umgebung Marburg, Franz Achaz, 1884 → August Ktumholz, 1886
- der Christliche Bauernbund, Friedrich Karl von Rokitansky, 1896
- der Katholische Konservative Bauernverein, Franz Hagenhofer, 1899

2. Activities of the “Christliche Bauernbund”

(1) Establishment (in Graz, 1896)

members: ex-Schoenerarians and supporters of the catholic conservative association

establischer: Friedrich Karl Freiherr von Rokitansky, 1896

supported by commercial and industrial men, artisans, and teachers

(2) Short history of the association

- September 1898, the first Farmers’ Day in Ilz (Eastern Styria) 4,000 pasrticipants
- 1901~, Bündlerische Bauernpartei (Associated Farmers’ Party)
- 1913, dissolution

(3) Organization and Mitteilungen (activity reports)

Committees, Members, Activities, Organ paper “Bauernbündler”, income, outcome, etc..

(4) programm policies = an Association for german catholic independent farmers

3. Innovativeness and Exclusiveness of the “Christlicher Bauernbund”

(1) Emphasis on farmers as an independent person

(2) political and economical request

(3) Attempts on rural improvement

(4) Nationalism and Patoriotism

Conclusion

Farmers vs. catholic conservative aristocracy, clergy, landowners, and capitalists

vs. peasants, domestic servers, and urban workers