

**Abstracts of Papers for the AMGS Sport in German Culture Conference
(in order of appearance)**

Allyson Fiddler, Lancaster University

‘Climb every Mountain, Ford every Stream...’? Some reflections on sport in contemporary Austrian literature and film’

Sport is an important means of ‘socialisation’ and very much part of what may be thought of as national culture. Alongside all the traditional manifestations of ‘culture’, Austrians themselves also see sport – and skiing in particular – as an expression of their national culture. This paper examines both the heightened use of sporting imagery in recent political rhetoric in Austria and the use of sport as a means for dramatists to express their own cultural-political critique of contemporary Austrian politics. [The paper discusses Elfriede Jelinek’s *Ein Sportstück* (1998), Franzobel’s *Olympia: eine Kärntner Zauberposse samt Striptease* (2000), and Marlene Steeruwitz’s ‘Revue’: *Sapporo* (2002).]

Felix Saure, Universität Marburg

**„Körperliche Stärke und Behendigkeit zu ehren“ oder Olympia in Berlin:
Wilhelm von Humboldt über die Sportwettkämpfe im antiken Griechenland und
das moderne Deutschland**

Das Menschen- und Antikebild des preußischen Bildungsreformers, Altertumskundlers und Politikers Wilhelm von Humboldt hat das Erziehungssystem und das nationalkulturelle Selbstverständnis in Deutschland bis weit ins 20. Jahrhundert maßgeblich bestimmt, und seine Ansichten über die Sportwettkämpfe in der Antike prägten das Verständnis der anthropologischen, politischen und ästhetischen Bedeutung von Sport. Während seines gesamten Lebens hat Humboldt sich als Historiker und Philologe mit dem klassischen Altertum beschäftigt und in seinen Anmerkungen zu den Agones, den Spielen im antiken Griechenland, lassen sich seine Anthropologie und sein Gesellschaftsideal in konzentrierter Form nachweisen.

In meinem Vortrag werde ich Humboldts Bild von den Wettkämpfen in Hellas und die damit verbundenen pädagogischen, geschichtsphilosophischen und politischen Implikationen untersuchen.

Humboldt konzipiert sein Griechenland als historische Utopie, die gleichwohl als individuelles und gesellschaftlich-politisches Vorbild dienen soll. Mit seinem Bild der Spiele in Olympia und an anderen Stätten des antiken Griechenland entwickelt er einerseits das Ideal des allseitig gebildeten Individuums und andererseits das Konzept einer Kulturnation. Zugrunde liegt diesem Denken eine kulturkritische Analyse der Moderne. Die Wettkämpfe im Altertum sind in Humboldts Denken ein paradigmatischer Ausdruck und zugleich ein konstitutives Element des harmonisch einheitlichen Seins, das der fragmentierten und disparaten Moderne als positive Alternative kontrastiert wird. Sowohl der einzelne Mensch wie auch die Gesellschaft als Ganzes sollen sich in der Gegenwart an diesem Ideal der antiken Spiele orientieren, um auf die Weise Körper und Geist, physische und intellektuelle

Anstrengung, politische Differenz und nationale Zusammengehörigkeit wieder zu einer Einheit zusammenzuführen.

Dr Jon Hughes, Royal Holloway, University of London

‘Im Sport ist der Nerv der Zeit selber zu spüren’: Sport and Cultural Debate in the Weimar Republic

This paper will analyse the manner in which sport became a prism for ideological, political, and even aesthetic debate in the Weimar Republic. This was a crucial period in sport’s growth from a minority pastime to a mass phenomenon, and as is the case with other popular cultural phenomena such as the cinema, contemporary responses to sport and exercise can be said to crystallize and illuminate many of the intellectual fault-lines of a culturally rich epoch.

In my introduction I will survey some of the recurrent themes of these debates, including the tensions between competing models for sport, and will briefly consider its different functions as an elite, performance-driven activity, as a mass-participation pastime, as part of a reformed school curriculum, and as entertainment form. A key debate was focused on the differences between the conservative agenda represented by organisations such as the traditional Deutsche Turnerschaft, and conceptions of rationalised modern ‘Leistungssport’ that was widely perceived as Anglo-Saxon in origin or as the epitome of urban ‘Tempo’; another concerned the cultural impact of the growth of organised sport as a mass spectacle.

In the second part of my paper I shall examine, as a case study, a series of responses to cycling, a sport that enjoyed increasing popularity in the 1920s and in the form of six-day racing was hugely popular and frequently commented upon. Whilst my focus will here be on feuilletonistic and literary texts by Joseph Roth, Alfred Polgar, Egon Erwin Kisch, Frank Thieß and others, I shall also make comparative reference to film and visual art and the perceived aesthetics of *Körperkultur*.

Mike Dennis, University of Wolverhampton

Football in the GDR

This paper will focus on major developments in East German football, in particular from the 1970s to the 1980s, and will be underpinned by an examination of key printed and archival sources. The issues to be addressed are: the significance of football for the construction of GDR national and regional identities; the politicisation of football as expressed in terms of interventions by central organisations such as the Ministry of State Security, the SED Central Committee and the DTSSB (German Gymnastics and Sports Association); the rivalry between clubs (such as BFC Dynamo and 1. FC Union Berlin) and between their respective political and factory sponsors; the emergence of football-related hooliganism in the 1970s; and football’s role in the formation of ‘Ostalgie’.

The paper will also draw attention to surveys of GDR football, which have proliferated in recent years, club histories (e.g., BFC, 1. FC Union, Energie Cottbus), match programmes, and interviews with and testimonies of football fans. Finally, it is intended to use a selection of documents from the Federal Archive in Berlin and the Central and Regional Archives of the Birtler-Behörde to show how this kind of material can be used in the study of the history of GDR football.

The paper will draw on my article ‘Soccer Hooliganism in the GDR’, in A. Tomlinson and C Young (eds.), German Football: History, Culture, Society (Routledge, 2006), pp. 52-72

Stefan Marthin, Loughborough University

**„Deutschland ist Weltmeister!“ – zumindest teilweise.
Reaktionen auf Westdeutsche Fußballerfolge im *Neuen Deutschland***

Aus westdeutscher Sicht sind die drei bisherigen bundesdeutschen Erfolge bei Fußball-Weltmeisterschaften mit drei Stufen der „nationalen“ Entwicklung verbunden. 1954 – wird als „eigentliche Staatsgründung“ der Bundesrepublik gefeiert, 1974 – symbolisiert den Aufbruch in eine neue politische und soziale Ära, und 1990 – wird dieser Umbruch mit der „deutschen Vereinigung“ zur Vollendung gebracht.

Im Rahmen dieser Diskussion(en) wird jedoch nur selten auf die Situation und die Stimmung in der DDR bzw. Ostdeutschland Bezug genommen. Deutlich wurde diese Missachtung in der Berichterstattung und wissenschaftlichen Diskussion anlässlich der Jubiläen der beiden ersten Titel im Jahre 2004, wo die DDR nur eine untergeordnete Rolle gespielt hat. Dies ist verwunderlich, da man erwarten kann, dass sich in der Wahrnehmung - und im Diskurs über – westdeutsche Erfolge auch auf der „anderen Seite“ Deutschlands Veränderungen feststellen lassen. Um diese Veränderungen herauszuarbeiten wird die Berichterstattung in der ostdeutschen Zeitung *Neues Deutschland* untersucht. Wie werden die westdeutschen Siege (und Niederlagen) gedeutet? Welche politischen Rückschlüsse werden gezogen? Anhand der eingehenden Analyse des Diskurses um diese Ereignisse, soll die politische Entwicklung in der DDR herausgearbeitet werden, insbesondere mit Blick auf die Beziehung zur Bundesrepublik.

In diesem Sinne bittet die diskursanalytische Beschäftigung mit diesen wichtigen Sportereignissen die Möglichkeit, eine andere „Geschichte“ der sozio-politischen Entwicklung in der DDR zu erzählen.

Kay Schiller, Durham University

Before Spielberg: The 1972 Olympics and Coping with the German Past

In Spielberg's 'Munich' the massacre of the Israeli team during the 1972 Olympics serves as no more than a prop for a largely a-historical discussion of the morality of terrorism and counter-terrorism. The aim of this paper is to re-embed the event within its (West) German historical context. By focusing on the reception of the terrorist attack and the failed rescue attempt in the reactions of the organizers and the wider public, in speeches by politicians and in the contemporary press, it will concentrate on the significance of 5 September 1972 within Germany's 'second history of national socialism'.

My main argument is that the ways in which these events were perceived and interpreted at the time are indicative of a transitional stage in German attempts at 'coming to terms with the past' between the evasion of the past in the first decade of the Federal Republic and the obsession with it since the 1990s. While the 1972 Games were meant to symbolically uncouple the Federal Republic from the historical legacy which Nazi Germany had left to it, the death of the Israeli athletes, for which the local security forces bore a large share of responsibility, provoked the opposite, although, it has to be admitted, only for a short time.

This return of the past, which paradoxically occurred against the backdrop of an event, which was meant to erase the memory of Nazism from the minds of the world, became all the more obvious through a discourse which stressed the identification with Israel and condemned terrorism and the Arab states that supported it. This discourse of identification with the victims and their state was facilitated by the fact that it allowed for the conflation between real and symbolic victims, that is, the eleven athletes and their hosts – hosts whose 'mega show' had been spoiled by a conflict in another area of the world.

David Clarke, University of Bath

German boys do cry: masculinity, consumerism and *Das Wunder von Bern* (2003)

Following hard on the heels of Wolfgang Becker's *Goodbye, Lenin!* (2003), Sönke Wortmann's *Das Wunder von Bern* was also celebrated by the political establishment as a film of national importance. At a time of economic downturn and seemingly insoluble unemployment, Wortmann's film about the German 1954 World Cup Victory in Bern recalled a moment in time that symbolised Germany's postwar recovery and apparently told a tale of national pride and resilience. In this paper, I will argue that this common reading of the film concentrates more on the fact of the film's representing the 'miracle' of 1954 than on the details of that representation, which tell a different story. In fact, the father-son conflict and reconciliation that lies at the centre of the film, and which overshadows the football match itself, is as much a comment on contemporary forms of masculinity and their relationship to consumerism as it is an attempt to come to terms with German society in the 1950s.

This anachronism is highlighted by a comparison with the *Trümmerfilme* of the immediate postwar period. Here the reintegration of the traumatised male into a traditional breadwinner role is generally portrayed in terms of an escape from

mourning and melancholia, whereas in *Das Wunder von Bern* the resolution is brought about by the father's new-found ability to cry. However, this crying, along with the well-publicised tears of the film's audiences (including Chancellor Gerhard Schröder), should not necessarily be read in terms of an acknowledgement of German wartime suffering. This crying instead invokes a new mainstream heterosexual masculinity within the context of a postindustrial culture of consumption. This is by no means to say that the theme of football is irrelevant to the central issues of the film. Rather, football is representative of the culture of consumption and allows the film to explore how consuming can redefine and bolster familial relationships.