

schen und sozialen Umbruchsprozesse in Polen nach 1945 (Roman Dziargwa), zur Konzeptualisierung der Nachbarschaft als Fremdheit bei Anna Katharina Hahn (Hermann Korte) und zu (translatorischen) Herausforderungen der interkulturellen Kommunikation am Beispiel der deutsch-türkischen Schriftstellerin Emine Sevgi Özdamar (Anita Jonczyk) versammelt.

Die Beiträge des ersten, der Entdeckung „deutscher Orte“ in der polnischen Literatur nach 1989 gewidmeten Teils sind wesentlich stärker einem gemeinsamen Paradigma, dem Konzept der Geopoetik bzw. eines neuen Regionalismus, verpflichtet. So arbeitet Magdalena Rabizo-Birek am Beispiel der Prosa von Olga Tokarczuk und Karol Maliszewski die unterschiedlichen Strategien der literarischen Aneignung der deutschen Vergangenheit ihrer heute polnischen Wohnorte in Niederschlesien heraus. Während Małgorzata Mikołajczak die veränderlichen Konturen eines regionalen Bewusstseins im Schaffen der Lebuser Lyriker rekonstruiert, geht Ewelina Kamińska dieser Frage anhand von Waldemar Mierzwias *Miasteczko* auf der lokalen Ebene nach. Auch Wojciech Browarny nähert sich seinem Gegenstand – den Gedichten von Tadeusz Różewicz – wesentlich aus einer geopoetischen bzw. (topo)biografischen Perspektive, in der der Dialog von Eigenem und Fremdem an Bedeutung gewinnt. Der Beitrag von Urszula Głensk über die Ghettoisierung Westberlins und Sławomir Nosiński Überlegungen zu Auto- und Heterostereotypen im literarischen Reisebericht *Dojczland* von Andrzej Stasiuk schließen diese Sektion ab.

Im zweiten Teil „Przygody z pamięcią“ (Abenteuer Erinnerung) werden zunächst Überblicksdarstellungen zur Auseinandersetzung mit der Vergangenheit in neueren deutschen Identitätsdebatten (Monika Wolting) sowie zu Geschichtsrepräsentationen in der neuesten Prosa aus Polen und Deutschland (Małgorzata Zduniak-Wiktorowicz) präsentiert. Daran schließen sich mit den Aufsätzen von Aleksandra Burdziej zu Sabina Janeschs *Katzenberge* und von Jan Süselbeck zu Bernhard Schlinks *Der Vorleser* zwei exemplarische Textanalysen an. Insgesamt zeigen die Beiträge des Bandes ein Interesse an „hybriden“ Identitätswürfen und Erzählstrategien, die kulturelle Überlagerungen und Deplatzierungen als Anstöße zum Aushandeln von Differenzen, Missverständnissen und Konflikten begreifen.

Poznań

Katarzyna Śliwińska

William D. Prigge: Bearslayers. The Rise and Fall of Latvian National Communists. (American University Studies: Series 10, Political Science, Bd. 71.) Lang. New York u. a. 2015. X, 174 S. ISBN 978-1-4331-2734-2. (€ 64,10.)

Research on the history of the Latvian Communist Party (LCP) has advanced very slowly ever since Latvia regained statehood in 1991. The reader therefore must be grateful to William Prigge for shedding some light on the years between 1945 and 1960. During this period, some members of the Party in Latvia were beginning to comprehend the long-term consequences of Latvia's annexation to the USSR—an event they themselves had helped to bring about. They were unhappy with the fact that ultimate power over their country now lay in Moscow and that centralized socio-economic planning was being done in terms of the perceived needs of the USSR, rather than those of the Latvian Party and Republic. By the mid-1950s, there was a term for Party members who held this view: 'national communists', who ostensibly remained loyal to Party principles but had begun to believe that centralized planning from Moscow was changing the distinctive character of the Republic. Their numbers remain uncertain, but as a result of their purge from the Party in 1959 and the early 1960s, some 2,000 persons lost influential positions and moved to much less important posts (p. 112). Whether all these persons were indeed guilty of 'bourgeois nationalism' it is now impossible to say, as Party purges were a time to settle all manner of scores. Nevertheless, Latvian 'national communism' was clearly a relatively

short-lived episode, although some of its most prominent figures—such as the cantankerous Eduards Berkļavs—lived on well into the 1990s.

This work is not a collective biography of all national communists. Instead, P. develops central themes, doing an excellent job of contextualizing and clarifying the struggles for Party control in both Moscow and Riga and how these intertwined. The post-WWII context was multifaceted: Moscow planners were intent of saturating the Latvian Republic with heavy industry, Party cadres in Latvia were expanding but the proportion of ethnic Latvians was not, an immigrant labour force from the Slavic-language republics was threatening the use of the Latvian language, and the looming presence of high-ranking Soviet military personnel in Latvia necessitated their privileged treatment. The brief ascendancy of Lavrentij Berija in the post-Stalinist power struggle in Moscow seemed to promise the republics' parties much more freedom. In Latvia, outspoken and influential personalities in crucial Party positions—Eduards Berkļavs, Pauls Dzērve, Voldemārs Kalpiņš, Vilis Krūmiņš, Aleksandr Nikonov, Indriķis Pinksis and others—detected opportunities for redirecting current trends and central decisions, and began to do so locally from about 1958. Opposition to them emerged quickly, spearheaded by another senior Party member, Arvīds Pelše, an ethnic Latvian who had joined the Bolsheviks in 1917 and, surviving the purges of 1937-38, had returned to Latvia in 1945 to help sovietize the country. Pelše's animosity toward all things Latvian expressed itself in a hard-line ideological opposition to 'bourgeois nationalism'. He was supported in this by another conservative hard-liner, his brother-in-law Michail Suslov, in Moscow, and by the military commanders stationed in Riga. In 1959, Nikita Chruščev, who had consolidated his position as First Secretary of the CPSU, visited Riga to meet with the German leader Walter Ulbricht, and also with local Party cadres. P. argues that Khrushchev's shift from conciliation to antagonism toward the Latvian national communists, particularly Berkļavs, emerged after he heard the Riga military leaders' complaints (pp. 116-117).

In contextualizing the story of Latvian national communists, P. makes a number of well-reasoned revisionist arguments. Using their leaders' biographies, for example, he makes the case that during the period in question there was no deliberate effort to remove 'national cadres'—ethnic Latvians—from the LCP. Similarly, he questions whether the post-WWII industrialization effort in Latvia was initially intended to overwhelm ethnic Latvians with a Slavic-speaking labour force. He also argues that Michail Suslov in Moscow, working hand-in-glove and behind the scenes with Arvīds Pelše in Riga and with the Riga Soviet military leaders, were the real architects of the national communists' demise. We are far from having definitive answers to all these interesting questions and P.'s carefully reasoned reconsideration of the issues is a valuable contribution to the debate.

A few details need mentioning. The diacritical system of the Latvian language (especially with respect to surnames) has been a challenge to many non-Latvian authors and it is for P. as well. Also, he does not take advantage of the biographical and documentary collection on one of the most interesting national communists, Voldemārs Kalpiņš.¹ These matters are minor in relation to the fact P.'s volume offers valuable insight into the history of the Latvian Communist Party.

Ames/IA

Andrejs Plakans

¹ ANDREJS GRĀPIS (ed.): *Stāja: Voldemāra Kalpiņa laiks* [Stance: The Era of Voldemars Kalpiņš], Rīga 2011.