

ten aber relativ rasch durch andere Neumitglieder und Überläufer des Sozialistischen Bundes Polnischer Studenten (Socjalistyczny Związek Studentów Polskich) an den Rand gedrängt worden (S. 76).

Im Gegensatz zum parteinahen Konkurrenten, der noch Mitte der 1970er Jahre fast Dreiviertel aller Studenten in seinen Reihen versammelt hatte, sei der NZS von Beginn an durch eine dezentrale bzw. föderale Struktur charakterisiert gewesen. Interessanterweise führte dies nicht zu Forderungen der einzelnen Gruppen nach Hochschulreformen, die maßgeblich voneinander abgewichen wären. Die Reduzierung militärischer Übungen für Studenten, die Abschaffung des Russischen als obligatorische Fremdsprache sowie eine Überarbeitung des Studiencurriculums gehörten in allen Universitätsstädten zu den Zielen des NZS.

Mit Gewinn liest sich auch das Kapitel über die (westlichen) Auslandskontakte des NZS. Hier wird deutlich, dass der Verband hauptsächlich mit linken bzw. linksradikalen Studentenorganisationen und Einzelpersonen in Berührung kam, was wiederholt zu Missverständnissen führte. Westlichen Studenten erschien die Kirchenbindung ihrer polnischen Kommilitonen dabei ebenso suspekt wie Letzteren eine positive Identifikation mit dem Sozialismus (S. 328). Auch dies dürfte langfristig eine enge Partnerschaft verhindert haben. In diesem Kontext hätte sich eine detailliertere Beschäftigung mit der Sichtweise der ausländischen Studenten angeboten. Denn diese kommen in der vorliegenden Monografie meist nur im Rahmen von Schreiben an den NZS und in dessen Publikationen zu Wort. Rückschlüsse darauf, wie der Verband tatsächlich wahrgenommen wurde, lassen sich dadurch nur bedingt ziehen. Wenngleich es sich um einen Nebenaspekt handelt, wäre seine Behandlung wünschenswert gewesen.

Ohne Zweifel ist es D. gelungen, ein wichtiges Forschungsdesiderat zu beseitigen. Erstmals liegt eine profunde Gesamtdarstellung zur Geschichte des „ersten NZS“ vor. Diese ist gleichermaßen die Frucht eines intensiven Quellenstudiums wie einer gründlichen Kenntnis der (mittlerweile beachtlichen) Forschungsliteratur. Dabei sind Maßstäbe gesetzt worden. Allerdings steht eine vergleichbare Arbeit über den „zweiten NZS“ (1982-1989) weiterhin aus. Auch hier gilt es noch ein Feld zu bestellen – vielleicht durch denselben Verfasser.

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**Gábor Sonkoly: Bolyhos tájaink.** A kulturális örökség történeti értelmezései. [Our Fuzzy Lands. Historical Analysis of Cultural Heritage.] ELTE Eötvös Kiadó. Budapest 2016. 214 S. ISBN 978-963-284-814-3.

Gábor Sonkoly's book unquestionably bridges a gap that has existed for decades in Hungarian and Central European historiography. He provides a very complex critical approach to the heritagization processes in this area of Europe, mainly using Hungarian (but also Austrian, Czech, Polish and Slovakian) examples. For S., a prestigious urban historian, the “fuzzy lands” referred to in the title are not just specific geographical locations that became heritagized and hence unclearly determined from a historian's perspective, but they also represent the loosely held subjects of history as a scientific discipline. According to S., they are the consequences of ‘the institutionalization of cultural heritage in opposition to history’ (p. 15). The author explains the undefined connection between cultural heritage and history with the help of, among others, Francois Hartog's theory<sup>1</sup> about the contemporary (presentist) social functions of history (memory, commemoration, heritage and identity). The author points out that both disciplines tend to define identity and interpret the past and are therefore often mixed up by non-specialists, even though there are major—for example methodical—differences between the two. Accordingly, as the author

<sup>1</sup> FRANÇOIS HARTOG: Croire en l'histoire, Paris 2013.

also states, the goal of this monograph is to point out that cultural heritage should be a subject of historical research.

The author also identifies multiple manifestations and understandings of the fuzziness, which apart from being named in the title, is also implied in the plurality of the subtitle. These overarching but very characteristic issues are the internationalization of national values and understandings (the diverse actors' different possibilities and their consequences) as well as the varied interpretations of time and place in certain disciplines and periods. Such issues appear both in the problematization of the main research theme (for instance by pointing out the miscellaneous understandings of cultural heritage diachronically in different languages) and in the case studies (whether the local community has the right to name the value of a place at a time of international heritage nomination). Six chapters (after the first theoretical chapter entitled: "The relation between cultural heritage and history") contain empirical case studies which rely on a variety of approaches and sources incorporating visual and material sources and present a number of notable commemorative practices. Three chapters are dedicated to identical heritage sites: a village (Hollókő, Hungary), a capital (Vienna, Austria) and a monastery (Pannonhalma, Hungary), which helps to point out the author's main interest through different heritage examples. Two chapters target specific types of cultural heritage, namely the historic urban landscape and the cultural landscape. Landscape plays an important role in the book as another hazy and fuzzing expression. S. emphasizes that it is used by numerous disciplines besides cultural heritage and history (namely architecture, urban studies and social sciences) and has a crucial role in contemporary identity making processes. The fifth chapter is dedicated to a comparative analysis of the UNESCO world heritage sites in the Visegrád countries (Czech Republic, Slovakia, Poland and Hungary) with qualitative and quantitative research methodologies adapted on the nomination documents. This chapter focuses on how and by whom national characteristics were chosen for international heritage nomination during the Eastern Expansion of the European Union. In the conclusion, the author not only summarizes the main findings and connects them back to the main theoretical investigation, but also expands his investigations by looking at the major aims and methods of cultural heritage. He looks at how the concepts of sustainability, integrity and a participative approach have been understood and put into practice, especially in the Central European and Hungarian circumstances. He compares and connects these terms with the previously discussed historiography of representation, identity and safety and ends with the forecast that cultural heritage 'is going to define the social role of historians shortly' (p. 194).

The book is a pleasant and informative summary for all those interested in heritagization processes in Central Europe. It not only provides a wide-range of case studies but also introduces them from multiple perspectives, pointing to their critical aspects. Based on both its physical appearance (in terms of its size, font, and imposing cover) as well as content (condensed, extensively documented and multifaceted), the book clearly stands out as an authoritative work. It expresses (without over-articulating) the thoroughness of the author's research and the intensity of his theoretical knowledge. Specialist readers might have bypassed this publication due to its lack of scrutinized case study analysis but the complexity of the main topic surely guarantees new perspectives and a satisfying intellectual experience to everyone.

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