

Saxon soul when three nationalities share it? To answer this question, “all you have to do is not read the others” (p. 473).

R. also analyzes the use of mountains under Nicolae Ceaușescu’s “national-communist” regime (1965–1990): in the process of constructing a national identity for Romania, to which Transylvania was attached in 1918, the Saxon heritage was rendered invisible (maps being symptomatic of this). The mountains thus became a symbol of the freedom of the Romanian people, a support for the original Romanian, the shepherd of the mountains, and, in practice, an escape from the constraints of the regime. The regime appropriated tourism and the mountains with identity-related objectives similar to those expressed in the nineteenth century: to get to know, love and feel the homeland, to naturalize it, even if it was recent and anything but self-evident in a multicultural area. “By the mountain, Romania for thirty years will be forever” (p. 476). The same processes were used to create a different identity. Meanwhile, the memory of the SKV was preserved by the Saxon families that remained and by substitutes such as the German high school and the clubs created under communism. The end of communism saw the rebirth of two clubs that were heirs to the SKV, one in Germany and the other in Romania. Unlike in the club’s early days, sport was now the central focus, as it enabled internal communication and set the club apart, through merit and practical excellence, from the rest of the Romanian population, who were less interested in alpine sport. The author also examines the gradual opening up of memories and highlights the success of the communist nationalization process, due to which it is practically inconceivable to contemporary Romanians today that the dominant identity of the region could have once been Saxon.

The author concludes with a reflection on the future of this cultured nature during our age of ecological upheaval. Gone is the idea that nature is that which does not depend on humans, that which goes without saying. The discourse that bases national identity on nature is obsolete. Nature bears the more or less devastating imprint of humankind. Ecology is becoming a strong point of reference for mountain clubs, renewing ties. The pure nation is being challenged, and it is no longer possible to conceive of natural habitats as coinciding with human cultural units; biotopes are becoming the cross-border reference point. Nature now transcends nations.

Versailles

Steve Hagimont

**Central Europe and the Non-European World in the Long 19th Century.** Hrsg. von Markéta Křížová und Jitka Malečková. Frank & Timme. Berlin 2022. 253 S., Ill. ISBN 978-3-7329-0867-7. (€ 49,80.)

The present volume contributes in important ways to a developing area of inquiry that focuses on how the study of Central European encounters with the non-European can nuance our understanding of Central Europe and its modernity.<sup>1</sup> The underlying paradox of this research agenda needs little explanation: while colonial domination was a primary framework for European encounters with the non-European in the nineteenth century, Central Europeans were not significant participants in colonialism. In light of this, the editors encourage us to concentrate less on the intensity of contacts between Central Europe and the colonized world, and instead to look at how markers of European modernity were articulated in relation to the non-European, and how these markers influenced Central European self-fashionings (pp. 16, 25). In their methodological introduction, Markéta Křížová and Jitka Malečková suggest that instead of taking hierarchical binaries of East and West for granted, as the concept of Eastern Europe<sup>2</sup> implies and which is

<sup>1</sup> For some selected works dealing with Central European encounters with the non-European, see footnotes 5, 6, 9.

<sup>2</sup> A concept famously theorized by: LARRY WOLFF: *Inventing Eastern Europe: The Map of Civilization on the Mind of the Enlightenment*, Stanford 1994; and MILICA BAKIĆ-

sometimes applied to the study of the Austro-Hungarian Empire, we should focus on local dynamics of domination and being dominated. In this vein, the volume attempts to tease out how, in their strife for national, linguistic, and cultural recognition, the non-dominant nationalities of Central Europe engaged with colonial rhetoric and images of colonialism, such as being colonized or acting as benevolent civilizers. The studies rest on a well-defined set of concepts developed to understand the circulation of colonial discourses across contexts. These include, but are not limited to, “colonial complicity” as discussed by Ulla Vuorela and “imperial clouds” as defined by Christoph Kamissek and Jonas Kreienbaum; while the authors also build on Andre Gingrich’s “frontier Orientalism” in order to dissect regionally specific Orientalisms. The empirical examples examined range from art academies and museums and from literature to texts of a political or missionary nature. Geographically, the focus is on Slovak, Czech, and Hungarian contexts.

Among the individual case studies, Křížová’s study shows that the ability to amass overseas collections became a terrain of rivalry between Czechs and German-Bohemians in Prague, and the ability to display the non-European came to signal a more general ability of political and cultural leadership. Bálint Varga illustrates that Hungarian Jesuits stationed in Mozambique and China considered Catholicism not only as integral to Habsburg imperial and Hungarian national identity, but as a factor that placed their activity above the mostly Protestant civilizing missions of colonial empires. Three studies interrogate the relationship between local and colonial Orientalisms<sup>3</sup> and consider how discourses of high imperialism provided a novel language for reflecting on the histories, geographies, and peoples of Central and Southeastern Europe. Robert Born carries out an extensive analysis of the transimperial exchange of Orientalizing aesthetics, and—among other details—reveals that painters from Munich, Vienna, and Paris frequented Szolnok (a town in the Great Hungarian Plain) and later Bosnia in search of inspiration for Oriental scenes. Malečková offers an engaging analysis of Czech colonial fantasies of acting as civilizers among the Slavic Muslims of Bosnia-Herzegovina and thus promoting Czech national significance in the Austro-Hungarian Empire. The figure of the Turk in Slovak literature is the topic of Charles Sabatós’s study, in which he suggests that the depiction of the Turk as a noble enemy originally appealed to the class-based sensibilities of the nobility.

Overall, the contributors successfully capture multi-directional exchanges between centers and peripheries and between colonies and empires. In doing so, they manage to isolate a specifically Central European take on the non-European world. At the same time, by taking Central Europe as an epistemic site of colonial discourses, the volume contributes to the decentering of colonialism. This latter point is strongly undergirded by the closing study of the volume, in which Barbara Lüthi compares Central and Northern European outlooks and concludes that civilizing and colonial fantasies unfolded their seductive allures across disparate contexts. In addition to offering new insights into how colonial discourses fed nationalisms in the Austro-Hungarian Monarchy, the volume furthers the search for global exchanges in Central Europe at exhibitions, fairs,<sup>4</sup> and ethnographic shows.<sup>5</sup> It also identifies Orientalisms beyond French, English or German intellectual traditions.<sup>6</sup>

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HAYDEN: Nesting Orientalisms: The Case of Former Yugoslavia, in: *Slavic Review* 54 (1995), 4, pp. 917–931; MARIA TODOROVA: *Imagining the Balkans*, New York 1997.

<sup>3</sup> Still fundamental: EDWARD W. SAID: *Orientalism*, New York 1978.

<sup>4</sup> E.g.: MATTHEW RAMPLEY: *Peasants in Vienna: Ethnographic Display and the 1873 World’s Fair*, in: *Austrian History Yearbook* 42 (2011), pp. 110–132.

<sup>5</sup> DĄGOSŁAW DEMSKI, DOMINIKA CZARNECKA (eds.): *Staged Otherness: Ethnic Shows in Central and Eastern Europe, 1850–1939*, Budapest—New York 2021.

<sup>6</sup> As such, the volume is a continuation of works like: JAMES HODKINSON, JOHN WALKER et al. (eds.): *Deploying Orientalism in Culture and History: From Germany to Central and Eastern Europe*, Rochester—New York 2013.

The breadth of the research contained in this collection is a merit of the volume. One dimension of this breadth is that outlooks on race are taken up in multiple studies, although they are not always elaborated upon (except in Malečková's study). Admittedly, race was not a central topic for the volume, and the editors even note that issues of race are "only touched upon" (p. 22). Nonetheless, racial thinking was becoming ever more pervasive in the nineteenth century. One can refer to Anne McClintock or Ann Stoler, who have revisited Michel Foucault's thesis on biopolitics becoming a modern means of governing, and claim that biopolitical notions of the normal were coined between colonies and metropolises.<sup>7</sup> While the authors do reference other aspects of Stoler's work, her scholarship on race and gender hardly features. Whiteness studies and decolonial theory remain marginal to the volume, although these studies underline that civilizational norms of Europeaness—for example heterosexuality and binary gender—were codified along a long history of colonial conquest.<sup>8</sup> Significantly, historians of medicine and eugenics emphasize that besides the centripetal and centrifugal forces at work within the Austro-Hungarian Empire, Central European science was shaped by trans-imperial and global frameworks.<sup>9</sup> In other words, while the authors capture compelling and important moments in the history of race, class, and sexuality in Central Europe, some of these findings deserve more space and can perhaps be more closely connected to global processes. For example, the racial belonging of urban underclasses was viewed with suspicion in Britain, and in the colonies the poor were often excluded from the intertwined categories of middle-class status, respectability and Europeaness.<sup>10</sup> When Hungarian missionaries wrote that working class Europeans were not ideal colonial settlers because they set a harmful example for Africans (pp. 194–195), they conveyed racialized perceptions of middle-class respectability to their Hungarian audience. Another example of the global circulation of ideas about racial and sexual normalcy was the Czech belief that monogamy distinguished Slavic Muslims from other Muslims (p. 82). That is, sexual conduct surfaced as a means of setting up hierarchical divides within Central and Southeastern Europe in the 1880s.<sup>11</sup> These findings earn

<sup>7</sup> ANNE MCCLINTOCK: *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*, New York 1995; ANN LAURA STOLER: *Race and the Education of Desire: Foucault's History of Sexuality and the Colonial Order of Things*, Durham—London 1995; on biopolitics, see MICHEL FOUCAULT: *The History of Sexuality. Vol. 1: An Introduction*, New York 1978.

<sup>8</sup> MARIA LUGONES: *Toward a Decolonial Feminism*, in: *Hypatia* 25 (2010), 4, pp. 742–759, here p. 743; ANIKÓ IMRE: *Whiteness in Post-Socialist Eastern Europe: The Time of the Gypsies, the End of Race*, in: ALFRED J. LÓPEZ (ed.): *Postcolonial Whiteness: A Critical Reader on Race and Empire*, Albany—New York 2005, pp. 79–102.

<sup>9</sup> TATJANA BUKLIJAS, EMESE LAFFERTON: *Science, Medicine and Nationalism in the Habsburg Empire from the 1840s to 1918*, in: *Studies in History and Philosophy of Biological and Biomedical Sciences* 38 (2007), 4, pp. 679–686, here p. 680; MARIUS TURDA, PAUL J. WEINDLING: *Eugenics, Race and Nation in Central and Southeast Europe, 1900–1940: A Historiographic Overview*, in: MARIUS TURDA, PAUL J. WEINDLING (eds.): *"Blood and Homeland": Eugenics and Racial Nationalism in Central and Southeast Europe, 1900–1940*, Budapest 2007, pp. 1–20, here p. 9. An overview of colonialism's relevance to eugenics in Central Europe appeared after the publication of the volume under review: MARIUS TURDA, BOLAJI BALOGUN: *Colonialism, Eugenics and "Race" in Central and Eastern Europe*, in: *Global Social Challenges Journal* 20 (2023), pp. 1–11, <https://doi.org/10.1332/TQUQ2535>.

<sup>10</sup> STOLER (as in footnote 7), pp. 97–100; MCCLINTOCK (as in footnote 7), p. 43.

<sup>11</sup> Said stressed that European fantasies of "Oriental sex" carried with them the idea of a distinct East and West, SAID (as in footnote 3), pp. 189–191. On the subject of Islamic sexuality signaling the non-Europeaness of the Balkans, see: PIRO REXHEPI: *EÜrientation Anxieties: Islamic Sexualities and the Construction of Europeaness*, in: ZLATAN

this volume an important place among the studies that seek to understand racialization in Central Europe, during the time frame leading up to the extensive institutionalization of eugenics and the abominable escalation of racial thinking in the twentieth century.

Budapest

Zsuzsanna Varga

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KRAJINA, NEBOJŠA BLANUŠA (eds.): *EU, Europe Unfinished: Mediating Europe and the Balkans in a Time of Crisis*, London 2016, pp. 145–161.

**Pogroms. A Documentary History.** Hrsg. von Eugene M. Avrutin und Elissa Bemporad. Oxford University Press. New York 2021. IX, 234 S., Ill. ISBN 978-0-19-006009-1. (€ 29,—.)

Pogrome im 19. und 20. Jh. haben in den letzten zwei Jahrzehnten beträchtliche Aufmerksamkeit in der Forschung auf sich gezogen. Insbesondere gilt dies für Pogrome im Russländischen Reich, in den polnischen Territorien der Habsburgermonarchie und im unabhängigen Polen. Die Forschung hat mittlerweile aber auch gezeigt, dass es Ausschreitungen und Gewalttaten gegen Juden im 19. und Anfang des 20. Jh. auch in anderen Teilen Europas, nicht zuletzt in den deutschen Territorien und in anderen Gebieten der Habsburgermonarchie, in beträchtlicher Zahl gab.<sup>1</sup> Der Band beschränkt sich allerdings auf die oben genannten Gebiete. Insbesondere im Russländischen Reich nach der Jahrhundertwende war die Zahl der Todesopfer deutlich höher als bei den Pogromen in anderen Regionen und im 19. Jh.

Auf ein einleitendes Kapitel der Hrsg. folgen Abschnitte mit jeweils ungefähr zehn Quellen zu verschiedenen Pogromereignissen. Bei den Quellen handelt es sich um behördliche Dokumente, Erinnerungen von Juden, Zeitungsberichte, aber auch literarische Verarbeitungen. Sie werden durch zahlreiche Bilddokumente ergänzt. Die Materialien wurden jeweils von führenden Experten zu den Themengebieten zusammengestellt.

Der Band beginnt mit Dokumenten über die Ausschreitungen gegen Juden im Russländischen Reich, vorwiegend in den ukrainischen Gebieten, in den Jahren 1881–1884. Ein weiterer Abschnitt enthält Dokumente zum Pogrom von Kišinev 1903, der durch sein hohes Gewaltniveau und eine große Zahl von Toten insbesondere in der jüdischen Öffentlichkeit weltweit Entsetzen auslöste.

Ein weiterer Abschnitt ist Pogromen während der Revolution von 1905/06 in Russland gewidmet. Die Pogrome dieser Jahre stellen eine Zäsur in der Geschichte dieser Form der antijüdischen Gewalt dar. Während frühere Gewalttaten vorwiegend auf soziale Spannungen in Verbindung mit religiös geprägten, antijüdischen Vorstellungen – oft fanden Pogrome während der Ostertage statt – und Krisen unterschiedlicher Art zurückgingen, gerieten Juden nun viel stärker ins Spannungsfeld politischer Auseinandersetzungen zwischen linken, revolutionären Kräften und radikalen, gewaltbereiten Unterstützern der Monarchie. Die paramilitärisch organisierten „Schwarzen Hundertschaften“ griffen Juden an, weil sie diese für einen Teil der Kräfte hielten, die die alte Ordnung stürzen wollten. Es kam zu Hunderten von Pogromen mit vermutlich mehreren tausend Toten.

Ein bisher vergleichsweise wenig untersuchtes Thema sind Pogrome während des Ersten Weltkriegs, die der Band ebenfalls in einem eigenen Abschnitt behandelt. Hier waren die Täter meist russische Truppen in den Kriegsgebieten. Ausschreitungen gab es aber auch an anderen Orten. Vorstellungen über Juden als mögliche Verräter und eine unzuverlässige Bevölkerungsgruppe bildeten hier den ideologischen Kontext. Eine Rolle spielte aber auch, dass Juden für die zunehmenden Versorgungsmängel verantwortlich gemacht wurden.

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<sup>1</sup> Umfassend untersucht bei: WERNER BERGMANN: *Tumulte – Exzesse – Pogrome. Kollektive Gewalt gegen Juden in Europa 1789–1900*, Göttingen 2020.