

Polen, DDR und BRD entfaltet. Die Ausführlichkeit hat jedoch Vor- und Nachteile. Das Buch ist einerseits ein Fundus, der an vielen Stellen weiterführende Informationen und Details bietet. Andererseits ermüden die vielen, etwas zu sehr aneinandergereihten Einzelheiten, zumal die Analyse für Fachleute sicherlich nicht nur überraschende Ergebnisse bereithält, wenn auch die einzelnen Befunde plausibler als in der bisherigen Forschungsliteratur begründet sind.

An einigen Stellen stehen die Befunde aus den einzelnen nationalstaatlichen Kapiteln zu unverbunden nebeneinander. Zwar gibt es im Text Verweise auf Seitenzahlen, an denen die jeweiligen Themenkomplexe ebenfalls aufgegriffen werden, jedoch werden argumentativ kaum Verbindungen geschaffen. Besonders auffällig ist dies bezüglich einer Rede des polnischen Kardinalprimas Józef Glemp zu den polnisch-jüdischen Beziehungen. Im Kapitel zu Polen werden seine Worte als „starke politische Stimme“ (S. 240) gewertet und als Grundlage einer zukünftigen Auseinandersetzung mit polnisch-jüdischer Geschichte. Verwiesen wird zudem auf „Kontroversen [...] in jüdischen Kreisen“ (S. 239) auch in der Bundesrepublik. An anderer Stelle ist zu lesen, dass Ignatz Bubis, der Vorsitzende der Jüdischen Gemeinde in Frankfurt, Glemps Ausführungen für antisemitisch hielt (S. 271). Auf einer wissenschaftlichen Konferenz in Frankfurt mit bundesrepublikanisch-polnischer Beteiligung wurde Glemps Rede im Kontext von Antisemitismus diskutiert (S. 288). Und auch Heinz Galinski, der Vorsitzende des Zentralrates der Juden in der Bundesrepublik, verurteilte sie als antisemitisch (S. 290) – auf diese Textstelle wird leider im vorherigen Polenkapitel nicht hingewiesen. Direkte Bezüge zu den Bewertungen von Glemps Rede in der Bundesrepublik hätten der Einordnung gutgetan. So wirken die wohlwollenden Kommentare der Autoren zu Glemps Aussagen – die unzweifelhaft antisemitische Tendenzen und Vorurteile aufwiesen – im Kapitel zu Polen etwas unausgewogen.

Letztlich ist „Nie wieder Krieg!“ dennoch ein willkommener Beitrag zur weiterhin unterbelichteten deutsch-polnischen Beziehungsgeschichte.

Weimar

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Heritage under Socialism. Preservation in Eastern and Central Europe, 1945–1991. Hrsg. von Eszter Gantner, Corinne Geering und Paul Vickers. (New Perspectives on Central and Eastern European Studies, Bd. 2.) Berghahn. 2. Aufl., New York – Oxford 2023. X, 254 S., Ill. ISBN 978-1-80539-126-5. (\$ 34,95.)

The book's first publication was in 2021, as the second volume of the Berghahn book series *New Perspectives on Central and Eastern European Studies*. From that time until 2024, six titles from this series have been published. The volumes of this series usually have the same cover design, showing the map of Europe and marking with color the relevant area (Central and Eastern Europe). This already points to one of the difficulties that defines Central and Eastern European Studies: to locate its subject on the map and to decide what countries or regions constitute it. In case of the publication under review this uncertainty is represented by the contradiction that the visual representation of the region on the cover does not include any part of today's Germany, but Nele-Hendrikje Lehmann's chapter focuses on the German Democratic Republic. The region, even in the politically generalizable period of 1945–1991, should not be oversimplified into one, as different levels of ideological control were present at different locations (e.g. in Soviet Russia vs. the Soviet socialist republics and other Eastern European countries outside the USSR). This is what makes the approach of the book—identifying—the “transnational dimension of preservation” and “nationbuilding as a central element of this internationalization” (p. 218) at every chapter—a fascinating one.

As Heritage Studies are such a vividly growing field of research influenced by diverse contextual impacts (social, political, economic etc.), today's reader might propose a different emphasis for the book. In current times it is clear how the term “heritage” and everything connected with it have become extremely broad in meaning and content. Throughout

the chapters this expansion can be easily identified by the diversity of expressions with the same meaning used by the authors, including (for example) heritage, monument, memorial, site, material artifacts, socialist heritage, cultural heritage, landscape, or heritage expert, conservator, restorer, reconstruction expert, preservationist, builders of the past, preservation professional.

A notable feature of the book is that it provides space for mainly young researchers to introduce their work. They (seven women and three men) are profiled at the end of their chapters, while a collective index of the main names, places, events, institutions and phrases from all chapters can be found at the very end of the book. Probably due to the page limitation there are only eleven black-and-white illustrations in the ten chapters (including the Introduction and Conclusion), out of which five are located in Chapter 7. This could be due to the fact that this chapter describes more than one object (a viaduct and a memorial), which were actually moved during the period in question.

The introductory and concluding chapters frame the two parts of the book and are titled “Transfers and Exchanges in Heritage Policies and Practices,” and “Canonizing and Contesting the Past: Heritage, Place and Belonging under Socialism.” In the first section, Corinne Geering, who also co-authored the introduction and wrote the conclusion, speaks about the re-narration of the past through policies in the USSR. Julia Röttger writes about the international heritagization of the Auschwitz Birkenau Concentration and Extermination Camp by the Polish authorities in 1979. Iryna Sklokina’s article focuses on the impact of foreign tourists (mainly diaspora communities) on the representation of Ukrainian sites and values between 1964 and 1991. The last chapter of the first section discusses the local and transnational preservation approaches in Soviet Estonia during the second half of the twentieth century.

The second part of the book, as its title indicates, contains more micro-level case studies. Eszter Gantner’s chapter is on the royal residence in Budapest, for example, or Liliana Iuga’s writes on the work of Gheorghe Curinschi and his colleagues regarding the historic towns in Romania. Čeněk Pýcha focuses on the region of Northwest Bohemia through which he explains not just the transforming narration of a specific site, but also the contesting actors within this process (namely industrial and political representatives). Nele-Hendrikje Lehmann introduces the institutional structural changes regarding industrial heritage in the GDR. Such a diversity of case studies would have benefitted from more detailed contextualization and more critical primary source analysis, but the rich bibliographies at the end of every chapter hopefully motivate the reader towards further investigation.

Another important aspect of understanding and appreciating this publication is that it is in large part an outcome of the workshop “Heritage Studies and Socialism,” organized by the editors in Gießen, in 2016. All contributors to this book except two presented their projects at this workshop. The two exceptions are Karin Hallas-Murula and Kaarel Truu, who joined the team of experts with their study of Soviet Estonia during the five years of preparation between the original event and the publication. Today some of the editorial comments, such as “research examining the different trajectories of conservation theories and methodologies in Europe remains at an early stage” (p. 231) or “a monolithic understanding of the so-called socialist bloc” (p. 232) sound outdated. While numerous recent research approaches (such as place-making or the challenge of managing large-scale landscapes as heritage site) are identified and adapted for the discussions about East and Central Europe in the period of 1945–1991. Along these lines, another unique achievement of this book is that it overcomes the classical chronological separation of before and after World War II by pointing out the continuous preservation methods, institutional frameworks and even individuals in the given profession across 1945. It also fruitfully engages

in conversation with other publications¹ in this flourishing research field, which in turn would lead to a well-founded expectation of a third edition to be published in the near future.

Vác

Melinda Harlov-Csortán

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- 1 ÉLEAZAR ALEKSANDROVICH BALLER: *Communism and Cultural Heritage*, Moscow 1984; MICHAEL DAVID-FOX: *Multiple Modernities Vs. Neo-Traditionalism: On Recent Debates in Russian and Soviet History*, in: *Jahrbücher für Geschichte Osteuropas, Neue Folge* 54 (2006), 4, pp. 535–555; MATTHEW RAMPLEY. (ed.): *Heritage, Ideology, and Identity in Central and Eastern Europe: Contested Pasts, Contested Presents*, Woodbridge 2012; PABLO ALONSO GONZALEZ: *Communism and Cultural Heritage: The Quest for Continuity*, in: *International Journal of Heritage Studies* 22 (2016), 9, pp. 653–663; JULIE DESCHPPER: *Between Future and Eternity: A Soviet Conception of Heritage*, in: *International Journal of Heritage Studies* 25 (2019), 5, pp. 491–506; NELLY BEKUS, KATE COWCHER: *Socialism, Heritage and Internationalism after 1945: The Second World and Beyond*, in: *International Journal of Heritage Studies* 26 (2020), 12, pp. 1123–1131; JAKUB BACHTÍK, TEREZA JOHANIDESOVÁ et al. (eds.): *In the Name of Socialism, in the Shadow of the Monarchy: Post-War Monument Care in Central Europe*, Prague 2022.

Agnieszka Kościańska: To See a Moose. *The History of Polish Sex Education.* Aus dem Poln. von Philip Palmer. (European Anthropology in Translation, Bd. 9.) Berghahn. New York 2021. 354 S. ISBN 978-1-80073-060-1. (\$ 145,-)

“I am asking and begging you [...] for the fastest possible help,” pleaded a pregnant teenage victim of domestic violence from Silesia in a letter to a sexual expert in 1986 (p. 123). This harrowing story is just one among many that Agnieszka Kościańska, Professor of Ethnology and Cultural Anthropology, presents in her book, which, despite its high academic value, is addressed to a wider audience. Although K. places the publications of sexual experts at the center of her study, she adeptly complements these with sources such as press articles, court records, interviews, and material gathered through participant observation. She brilliantly juxtaposes the sexual educators’ works with the letters they received from their young readers, like the one quoted above. In doing so, K. reveals a yawning gap between what the experts preached and what the youth needed and sought.

The sex educators’ guidance, which they authoritatively presented as objective science, was often misinformed, ideologically driven, internally contradictory, or vague whenever the subject was deemed too controversial. Frequently, it was laden with sex negativity (e.g., presenting premarital sex as an addiction; p. 257), harmful gender stereotypes (p. 84), bias against contraception (p. 127), homophobia (p. 203), and sometimes outright falsehoods (pp. 208, 259–260). The letters from the young people are particularly thought-provoking when their authors exhibit more open-minded, affirmative, and accepting visions of sex and sexual self than the sex educators. While sex-negativity and harmful opinions were typical among Catholic authors, it is striking that such attitudes became even more pronounced after the fall of Communism in 1989. For instance, a sex education handbook published as late as 2001 and approved by the Ministry of Education informed students that homosexuality is “a deviation” and “a dysfunction of the sex drive” (p. 207).

The book consists of three parts, with the first one being its most substantial component (p. xiv). Part I provides a comprehensive history of sex education in Poland throughout the long twentieth century, which defies the popular expectation of a linear progression from repression to liberation. Instead, it reflects the country’s tumultuous journey through political extremities, totalitarian episodes, and both authoritarian and democratic systems with their respective socio-economic ideologies. The author skillfully intertwines past and present in her narrative, illustrating that sexual reform activists in interwar Poland faced chal-