

theory in relation to the situation of Jews in Poland, to Wojciech Szukiewicz's racist rejection of the Polish/African analogy. The third chapter looks closely at the interwar period, examining the history of Polish colonial ambitions, scientific racism, and popular anxieties about race. Chapter 4 examines the official anti-racist situatedness of communist authorities and its propagandistic functions, placing anti-racist rhetoric in dialogue with the enduring anti-Roma policies initiated during the mid-twentieth century. "Poland always aspired to be part of the white West," Kościańska and Petryk argue, "and while during the communist period it was officially anti-racist, orientalist stereotypes were constantly replicated" (137). The fifth chapter examines the anti-Roma pogrom in Mława during 1991 and the predominant sociological interpretation that held the Roma responsible for what locals (and sociologists) perceived as excessive manifestations of wealth. The authors also examine the political instrumentalization of the pogrom to eliminate racism as a debatable national issue. The sixth chapter examines the history of white ignorance in Poland. The authors engage with contemporary uses of such terms as "civilization" and "barbarity" in political debates, in which liberal elites mobilize these terms to criticize the *Prawo i Sprawiedliwość* (Law and Justice) illiberal-democratic government (2015–23) and its supporters. The final chapter analyzes the murder of Maxwell Itoya, a Polish citizen born in Nigeria and shoe-seller at *Stadion Dziesięciolecia* market in central Warsaw, who was shot by a police officer in 2010. Kościańska and Petryk analyze the early media coverage of the murder, which centered around an alleged "Nigerian mafia" engaged in the trade of counterfeit designer clothes, drugs, and love scams. Before shooting Itoya, the policeman told him to "Go away," expressing "the essence of Polish hospitality . . . what police, Internet users and newspaper readers" direct towards those not white enough (193–205). The subsequent examples of racist violence and murders appear to reveal a lack of concern from authorities, as well as systemic police brutality against racialized people. The authors conclude that it is "not the refugees, the Roma or the Africans that threaten Polish women and destroy Polish whiteness and white civilization. We are the threat, by hating and excluding, by building barbed wire walls instead of constructing an open society, state, identity" (215).

The historical experience of near-colonial repression could have placed Poland at the forefront of equality and diversity; instead it became an initiator of racism, a protector of "racial purity" and stigmatizer of dark-skinned men. This book, written for a general audience and certainly essential reading in contemporary Poland, draws on intellectual history, ethnography, and sociology and is meticulously documented and footnoted. It will therefore also be of interest to scholars interested in east central European history and politics. I highly recommend *Odejdz. Rzecz o polskim rasizmie* and look forward to the English translation.

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***Aging Nationally in Contemporary Poland: Memory, Kinship, and Personhood.***

By Jessica C. Robbins. *Global Perspectives on Aging*. New Brunswick, NJ: Rutgers University Press, 2021. xi, 211 pp. Notes. Bibliography. Chronology. Glossary. Index. Illustrations. Photographs. \$29.95, paper.

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This slim volume contains a wealth of information on aging in today's Poland. The topic, interesting by itself, is of particular importance when seen through the prism of Poland's experience in the last hundred years as the country moved from regaining

independence after the Partitions era, to the high hopes of the Second Polish Republic, to the catastrophe of the German and Soviet occupation in the Second World War, to the post-war social and territorial changes, to the struggles and triumphs of the late twentieth century and the road to domestic tranquility and economic prosperity brought by EU membership. Many of the author's interviewees lived through several periods of great social turbulence and their memories have become inextricably linked with the modern history of Poland.

The author produced a comprehensive research of institutional, organizational, and personal aspects of the process of aging in Poland. In this, she combined approaches taken from gerontology, anthropology, and sociology to look at all facets of aging in a modern society profoundly aware of the imprint made on the psyche of many Poles by the country's recent history. While the author's background in gerontology provides indispensable insight and allows the reader to see aging from rarely discussed angles, the book does not delve too deeply in the clinical aspects of aging. It presents a balanced analysis of personal experiences within the context of organizational structural and socio-cultural institutions.

One of the main attractions is a detailed discussion of the Universities of the Third Age (UTA), a network of educational organizations that provides opportunities for formal learning to elderly people. The idea behind the UTA is that as the people age they should be encouraged to stay active, both socially and intellectually. The first UTA was established in 1975 in Warsaw. There are more than twenty individual UTAs in Poland today. The UTAs are using facilities of the existing institutions of higher learning and offer classes on various subjects, as diverse as history of architecture, computer science, and foreign languages. The main purpose of the UTAs is not to achieve high-level academic performance but to ensure the students' engagement with civil society. The author specifically concentrated on two UTAs, in Wrocław and Poznań, which are considered the leading institutions of this kind in Poland.

The author presents a balanced view of UTAs, including both positive and negative aspects. Among the latter are limits on accessibility as the UTAs are located in large urban centers and cannot attract people from rural areas. Attendance is not free: there are fees with structures and amounts varying among individual organizations. People of impaired mobility have difficulties attending the classes. Educational programs are structured in such a way that they appeal mostly to people with a university-level education and leave out potential students with working class backgrounds.

An important purpose of the UTAs is to maintain interaction between the old and the young. As the author notices, the young generation in contemporary Poland is developing a dismissive attitude toward their older compatriots. The stereotyping of the older generation is often caused by a lack of awareness among young Poles of the complexity and often tragedy of the life experiences of the older generations. The book contains descriptions of specific programs intended to encourage intergenerational dialogue and thus maintain historical continuity of Poland's civil society.

The book is not limited to the discussion of aging in Poland only in the context of the UTAs. The author presents a detailed picture of institutional care facilities in Poland. The narrative, based on a center run by the Roman Catholic Church and a state-run Social Care Home, gives a profoundly compassionate and excellently detailed account of patients and personnel in these facilities.

Poland's older generations are deeply immersed in the images, experiences, and tragedies that comprise Poland's history in the past hundred years. Even those who did not live through the crucial moments of the country's recent history often have memories of friends and relatives who did. The author devotes a chapter of the book to the role played by the personal perception of history and nationality in the lives of senior Poles. Perhaps by inviting the readers to pay attention to the central place of

historical memory in the life of the older generations of Poles the book adds an indispensable piece to the mosaic of the Polish social policy.

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***Stalinism in Kazakhstan: History, Memory, and Representation.*** Ed. Zhulduzbek Abylkhozhin, Mikhail Akulov, and Alexandra Tsay. Trans. Simon Pawley and Anton Platonov. Lanham, MD: Lexington Books, 2021. x, 202 pp. Notes. Bibliography. Illustrations. Photographs. Figures. Tables. \$105.00, hard bound.

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This multidisciplinary collection is the English translation of a volume that appeared in Almaty in Russian and Kazakh in 2019. The editors, historians Zhulduzbek Abylkhozhin and Mikhail Akulov, and the founder of the “Open Mind” project, Alexandra Tsay, curated the book project in the framework of a lecture series, bringing together historians, writers, artists, activists, and museum professionals. The book is divided into three sections, “History,” “Memory,” and “Representation,” and features an introduction by Catriona Kelly, who gave one of the “Living Memory” lectures.

In Kazakhstan, discussions of Stalinism and its legacies are complicated, sometimes muted or overwhelmed by the presence of many potentially competing narratives. Kazakh authorities have carefully avoided ascribing motives to Stalinist repression that could be provocative in the present. Meanwhile, topics like the Kazakh famine are becoming subject to disinformation campaigns from Russia, so a new volume like this is most welcome.

Section I opens with a discussion by Mikhail Akulov of how the utopias promised by the Third Reich and Soviet Union, despite obvious differences, carried deep within themselves the nightmarish universes of the camps. Deadly exclusionary policies were intrinsic to both systems, not some category of mistake or an errant dark side. This essay is a kind of rarity, because Putin’s ban on public Nazi-Soviet comparisons has dampened discussions in Kazakhstan, too. Akulov’s thought piece merely hints at official Russia’s rehabilitation of Stalinism, but his work and co-editor Zhulduzbek Abylkhozhin’s chapter on collectivization in the 2019 Russian edition of this book have been attacked as “famine mongering” and “Russophobic.”

Abylkhozhin argues that the collectivization campaigns were a “planned social and class genocide” (46), driven by choices that seemed natural to Bolshevik leaders and intrinsic to achieving the utopia’s goals. His chapter brings up numerous cruel details about the workings of the repressive apparatus that “laid waste to the Kazakh village like a devastating tornado” (43). The absurd gathering of vast livestock herds in concentration pens led to the deaths of millions of animals. Liquidation policies targeting the human population were essential parts of this process: meticulously planned, they involved firing squads, concentration camps, and being worked to death as part of a subjugated class. One “special settler” couple whose baby died in a pit in which they were forced to subsist, witnessed “200 deaths a day” at one of the Karaganda area mines, and saw stacks of bodies “kept in piles the size of a house, 500–700 people each, like logs” (50), waiting for the ground to thaw for burial. Kazakhstan became a terrifying “bleak terra incognita,” based on a “well-prepared and detailed plan” (46).

Zauresh Saktaganova explores repressive campaigns in Kazakhstan’s Academy of Sciences that were aided by opportunists among the colleagues of the affected scholars. They wrote up accusations that were later repeated verbatim by special