

circular. For example, Ministry of Public Security officer Józef Światło's 1954 defection to the West, and the use of his revelations for the 1956 disinformation "balloon actions," are referred to multiple times (26, 31, 41, 45) before Machcewicz explains their significance in detail (62). Some thematic opportunities are missed, too, which would have made the book more useful for a wider audience. The memory of World War II could have been drawn out at much greater length, for example: the regime attacked RFE by claiming they were under the thrall of Nazism and fascism, still dangerous even after the war. Polish intellectuals legitimated their public presence into the early 1960s through reflecting on Hitler and wartime devastation.

*Poland's War on Radio Free Europe* will be of great use to experts and graduate students, but will be hard going in undergraduate classrooms. This book simply takes for granted confident knowledge of Cold War Poland's various political iterations, not to mention moments of openness and ossification like Ostpolitik and détente. But Machcewicz's relatively technical history will enthrall historians of Cold War media, the RFE, and the internal organs and leaders of the Polish government.

Machcewicz notes that a comparative history of RFE across the eastern bloc rests on the creation of "complex comparative studies" which have yet to be written (288). The interlocking stories of Radio Free Europe—its creation, its activities, its staff and programming, its reception among various eastern bloc audiences, its shifts over time—challenge historians to address questions of politics, culture, émigré sociology, dissidence, Sovietology, media history and various other intriguing Cold War problems. This book is not that fully fledged history, but Machcewicz's detailed research and neatly interwoven analysis brings us that much closer.

ANDREA ORZOFF  
New Mexico State University

***Nowa Huta: Generations of Change in a Model Socialist Town.*** By Kinga Pozniak. Pittsburgh: University of Pittsburg Press, 2014. xii, 227 pp. Notes. Bibliography. Index. Illustrations. Photographs. Maps. \$27.95, paper.

Although Nowa Huta has remained a district of Kraków, it is more famous than most socialist towns built from scratch in Poland. Its history of contrasts between tradition and modernity, meadows and steelworks, atheism and religion, Communist Party and Solidarity, plan and market, work and unemployment, uprooting and belonging, nostalgia and nostophobia continues to fascinate foreign tourists and international scholars. A well-written and engaging book by anthropologist Kinga Pozniak joins earlier monographs by historians Katherine Lebow, *Unfinished Utopia* (2013), and Dagmara Jajeśniak-Quast, *Stahlgiganten in der sozialistischen Transformation* (2011), as well as *Fallen Heroes in Global Capitalism* (2013) by a sociologist Vera Trappman, and numerous articles by social geographer Alison Stenning.

The center of attention of Pozniak's book is remembrance of a socialist past in a country undergoing neoliberal reforms. She localizes this process in the town Nowa Huta, originally a landmark project of Stalinist industrial modernization and later one of many nests of the Solidarity movement. Pozniak conducted her field research—including reading the city space, listening to formal and informal interviews, and doing participant observation in local cultural centers and museums—after 2008 recession, in 2009–10. The year 2009 was an important moment for triggering public memories in Poland, as it marked not only the twentieth anniversary of the collapse of state socialism, but also the sixtieth anniversary of Nowa Huta. Pozniak was "curious how a former model socialist town would celebrate its construction the same year that the rest of the country . . . was celebrating socialism's collapse" (12). Most of all,

she was interested to juxtapose the memories of three generations of town's inhabitants: its builders in the 1950s, the participants in Solidarity strikes in the 1980s, and the post-1989 generation.

In fact, the range of her book is much broader. At first Pozniak reconstructs diverse and sometimes contradictory practices of memory in Nowa Huta. She argues that they served as representations both of party-state repression and of resistance to it; representations that remained in the post-1989 mainstream, national politics of history. Nowa Huta's elderly residents are not full of positive recollections of the building of the town in the 1950s, nor of praise for the socialist urban design. They are, however, content with its green and leisure areas, and with the walking-distance availability of basic city infrastructure. Pozniak shows some commemorative attempts to reconcile these divergent attitudes to the past. She explains that from a community point of view, different narratives form a shared language of "contrary themes" (121). According to Pozniak, Nowa Huta is able to create memory niches, trying to comfort everyone, and perhaps in this way it is shyly "opening up for a more nuanced consideration of Poland's postwar history" (122).

If there is one key concept that captures the work of memory in Nowa Huta, that concept is unequivocally the complexity of its socialist past. Even though the majority of those who positively evaluated Nowa Huta as a place of work and life were in their eighties, members of this generation were also critical of some aspects of socialism. Members of the 1980s generation, often having been involved with Solidarity, voiced not only stories of repression and confrontation but also evaluated positively such elements of socialist welfare as stable employment. As to the members of the youngest generation, although they often claim lack of interest in history, their sense of belonging, education or career plans are often informed by Nowa Huta's past.

In a similar vein, Pozniak moves to the economic heart of Nowa Huta, its steelworks, to discuss the steelmakers' memories of work and their views on socialist and capitalist economies. Not unlike in other sociological studies of post-industrial Poland, Pozniak's interlocutors showed an overall high degree of acceptance not only of post-1989 technological development, but also of the cost associated with it: the privatization and selling of the steelworks to foreign industrial company Mittal, in line with the neoliberal project more broadly understood. Nevertheless, they were bitter about the new rules of the economic game, which caused the loss of many jobs while also downgrading their local expertise.

Although the book pays a bit too much lip service to memory studies literature, it successfully highlights the salience of locality in mediating between personal experiences and public history. Its major achievement lies in capturing both economic and identity changes in concrete space, and it should be of interest to urban scholars, anthropologists and sociologists not only working on eastern Europe but also to those attentive to local transformations generated by the global shift to neoliberalism and post-Fordism.

JOANNA WAWRZYŃIAK  
University of Warsaw

***Proletarischer Mythos und realer Sozialismus: Die Kampfgruppen der Arbeiterklasse der DDR.*** By Tilmann Siebeneichner. Vol. 55, Zeithistorische Studien für Zentrum für Zeithistorische Forschung. Potsdam. Cologne: Böhlau, 2014. 579 pp. Appendixes. Notes. Bibliography. Illustrations. Maps. €64.90, hard bound.

The June 17, 1953, uprising exposed a basic contradiction in East Germany: the people, including many class-conscious workers, rebelled against the Socialist Unity