

town” like Severodvinsk or a prestigious industrial plant operated under different circumstances created a different social reality than the areas and social spaces surrounding them. Besides, generational differences were equally important, as Julia Richers points out by looking at Hungarian society in the era of János Kádár. While the younger generation embraced the new consumerist opportunities, the older generation that actively took part in the 1956 revolution was rather skeptical, regarding them as a distraction to suppress the memory of the uprising. Furthermore, Bönker notes significant gender differences in viewers’ tastes even within one single household.

The essays analyze a great variety of sources ranging from interviews (both historical and contemporary), journal articles, TV shows, caricatures, and survey data. With a few exceptions, however, “official” archival sources are used sparsely. For instance, documents of the various committees for consumption, TV, propaganda, or the standard of living are almost completely missing. This is quite surprising since the volume sets out to document the exchange between state actors and society and to pinpoint the intersections between the two spheres. In this way, it reflects more on how the new consumption and everyday-life policies affected the population and less on how state actors reflected and reacted to the sometimes unexpected societal changes. In sum, however, this volume offers a valuable contribution and provides scholars of eastern Europe a wide array of new and highly original case studies.

LUMINITA GATEJEL

*Institut für Ost- und Südosteuropaforschung, Regensburg, Germany*

***Gegengeschichte: Zweiter Weltkrieg und Holocaust im ostmitteleuropäischen Dissens.*** Ed. Peter Hallama and Stephan Stach. Leipzig: Leipziger Universitätsverlag, 2015. xvi, 294 pp. Notes. Index. Illustrations. Photographs. €29.00, hard bound.

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“Counter-history” under state socialism in east central Europe is the overarching topic explored in this volume edited by Peter Hallama and Stephan Stach. The editors and authors of this volume set out to complicate the narrative that a “return of history” and a “return to memory” took place after the demise of communism in 1989 (9). In fact, history and memory had already been returning from the 1970s onwards through the practice of “counter-history” as a discourse of dissidence in the region. This discourse challenged the “socialist master narrative” in several ways from exposing falsifications and breaking taboos, or shedding light on so-called “blank spots.” In addition, it could provide an alternative interpretation of national history, although “counter-history” did not necessarily imply a wholesale negation or dichotomous contrast to the official version of history, nor was it without its own pitfalls. Rather, it “perverted the legitimizing function of history for the socialist system into its delegitimization and simultaneously became a resource for the legitimization of dissident and oppositional activity” (18).

The volume brings together ten authored chapters dealing with specific themes and manifestations of “counter-history” in East Germany, Poland, Czechoslovakia, and Hungary. The volume’s main topical focus rests on the Second World War and the Holocaust, given the importance of these historical events for the foundation myths of the socialist regimes in the region. Within this framework, one discerns a pattern of “counter-historical” narratives dealing with resistance or victimhood. Two chapters deal with resistance to the Nazis. Christhardt Henschel provides a comparative discussion of how it was presented by the East German and Polish opposition

respectively, while Joanna Urbanek and Florian Peeters assess the impact of the tradition of Polish wartime resistance and the Warsaw Uprising, specifically on the opposition in the late state-socialist era. Poland's opposition was able to instrumentalize a much less ambiguous "counter-history," as it could invoke the example of the Polish non-communist resistance whereas their East German counterparts had a more complex narrative to navigate vis-à-vis the anti-fascist foundation myth of the East German state. Moreover, the strong identification of the Polish opposition with the wartime resistance and the romantic myth of the Warsaw Uprising evolved to transcend its "counter-historical" framework and materialize into one of the foundations upon which a new official post-1989 historical narrative came to be based.

While the Polish opposition could indeed construct a heroic counter-narrative to challenge the hegemony of the official socialist history, other countries' dissident narratives proved to be more complicated. The ambiguities of interpreting the immediate postwar years in Czechoslovakia are explored by Alena Fialová and Adam Dobeš. Both chapters show how the official narrative of the Second World War was deconstructed, raising questions of responsibility on the one hand and offering alternative assessments of liberation on the other hand. The tension between resistance (or heroism) and victimhood is a constant element resonating in the history and "counter-history" of the Second World War in east central Europe.

The volume tackles the notion of victimhood in five chapters. Three of these, by Stephan Stach, Peter Hallama, and Richard Esbenhade deal with the Holocaust and its remembrance. While the socialist regimes drew their claims to legitimacy by articulating their anti-fascist credentials vis-à-vis the Nazi crimes, the opposition managed in some cases through its own commemorative practices to portray the Holocaust as an indictment of totalitarianism in general. The "counter-historical" critique of the regimes' minimizing of Jewish victimhood also provided a potential impetus towards a more self-critical reflection on the role of the central European societies towards Jews during the war—though this was not self-evident as the memory politics in the years after 1989 have demonstrated. Biana Hoenig similarly tackles an erstwhile taboo subject: the postwar expulsion of ethnic Germans in Poland and Czechoslovakia. The chapter discusses how the topic reverberated in dissident discussions based on texts by Polish opposition activist Jan Józef Lipski and the Slovak historian Ján Mlynárik. Finally, Sabine Stach reflects upon the problem of "student martyrdom" and how the myth of November 17, 1939 contributed to a subversive narrative of students perishing while opposing oppression that ultimately helped delegitimize the socialist regime in Czechoslovakia. Although it helped incite generational solidarity against the regime, the student victimhood narrative effectively disappeared after 1989.

Not all contributions in the volume deal with the Second World War or the Holocaust directly. Silke Plate's chapter explores the significance of visual representations of the Polish Second Republic through a study of underground postage stamps produced by the Polish anti-communist opposition during the martial law and normalization years of the 1980s. While the practice of an underground postal service in these years was inspired by Polish wartime resistance, it also provided a framework to project the oppositional activity of the 1980s as part of a "counter-state," drawing upon a consensus built around a particular narrative of the Polish interwar state, one that was significantly opposed to the official socialist narrative concerning this epoch.

Taken as a whole, the volume elucidates on an interesting aspect of dissident activity under state socialism—that of countering the official historical narrative by the party-state. Not only does the volume shed more light on this usually somewhat ignored undertaking of opposition movements under communism, but it also serves

to enrich our contextual understanding of the problems in east central Europe related to the sometimes controversial “politics of history and memory” in the countries of the region after the demise of communism in 1989. Since it is possible to trace some of the fault lines of present-day memory and history politics’ contentious aspects in the region to the erstwhile “counter-history” under state socialism, one can see this volume’s collection of case studies as a valuable contribution to broaden the scope of today’s ongoing debates.

TOM JUNES

*Centre for Advanced Study Sofia*

***Experten und Beamte: Die Professionalisierung der Lehrer höherer Schulen in der zweiten Hälfte des 19. Jahrhunderts.*** By Márkus Keller. *Studien zur Sozial- und Wirtschaftsgeschichte Ostmitteleuropas*. Band 24. Wiesbaden: Harrassowitz Verlag, 2015. 276 pp. Notes. Bibliography. Photographs. €54.00, paper. doi: 10.1017/slr.2017.100

The goal of this book is to compare the process of professionalization of high school (Gymnasium) teachers in Prussia (Germany) and Hungary (Austro-Hungarian Empire) during the second half of the 19<sup>th</sup> century. The work is a revised PhD Dissertation the author published in 2010 in Budapest.

The book consists of two short (introduction and summary) and four longer chapters. These latter ones discuss the following issues: concepts of professionalization of intellectuals (“*értelmiség(i)*,” or “*Bildungsbürger*”); methods of historical comparison; teachers’ professional associations; the main aspects of teachers’ identity in the two countries; and finally their relationship to the state. This last chapter makes up more than two-fifth of the book. It is subdivided into three parts: one each dealing with Prussia and Austria-Hungary and a third, short chapter for the conclusion. The chapter describing Hungary is significantly stronger than the one dealing with Prussia. The difference is a result of two topics, the first, the recapitulation of the service regulation (*szolgálati szabályzat*), and the second the investigation of the law on high schools (*Gymnasia*).

The sociological basis for the concept of professionalization is Harald Wilensky’s 1964 theory, published in the *American Journal of Sociology*, treated with the necessary critical approach, although the importance of secrecy as the counterpart of competence is not mentioned. The historical investigations of Hannes Siegrist is followed (24). This concept takes into account that throughout continental Europe the modern state had a much more important role in the life of the professions than in the Anglo-Saxon world. Concerning this investigation in the case of Hungary, the names of Maria M. Kovács, Erika Szívós, and András Vári are mentioned. The name of Zsombor Bódy (“*La formation du groupe social des ‘magantisztviselő’ en Hongrie 1890–1930,*” *Genèses* 42, 2001: 106–20) is brought up, but the classic essay of István Hajnal (“*From Estates to Classes,*” trans. János Bak, *History & Society in Central Europe* 2, 1994: 163–83) is not listed by the author. This is a pity, because a reflection of the findings of Bódy could have strengthened the argumentation of Keller.

The author states that the teachers’ profession was dependent on the state; professional development started and went on along with the struggle (“*Kampf*”) between the state and church(es), the more or less centrally-organized religious denominations (71). The consequences, however, were different in the two countries. For several reasons the position of the churches in Hungary was stronger than in Prussia: “The separation of the teachers’ careers from theological ones was initiated