

that both created possibilities and posed challenges. The editors shrewdly include observations on people at the margins of society who did not enjoy the benefits of transformative policy to any significant degree—or at all. Marie Jahoda’s investigations into the unemployed in Marienthal and the plight of people living in poorhouses, and Käthe Leichter’s examinations of marginalized workers, are important contributions in this respect.

There are other features of the *Sourcebook* that warrant praise. For example, the editors offer a meaningful focus on ethnicity and identity with respect to Vienna’s minorities—Jews, Czechs, Sinti, and Roma—including voices from these communities and perspectives of both those who defended these groups and those who saw them as threats to social order. Consequently, readers gain an appreciation for the capital as one of Europe’s most diverse cities. Vienna is featured in international perspective via chapters dealing with changing work and leisure patterns, for ill or for good (in relation to Taylorism, mechanization, Americanization), consumption (products, modes of mass entertainment), cultural exchange (interior design, fine arts, film, literature—the “Second Viennese Modernism”), and in a key chapter that details perspectives on Vienna authored by foreign observers (“Global Resonances”).

Between chapter 6’s selections on Austromarxism and parts XI and XII (treating indigenous fascist and Nazi reactions in the former case, and democratic political culture and political violence in the latter), the fraught relationship between law-abiding political contest and conflict is captured in a well-curated series of documents. Nonetheless, it is curious that a selection from Julius Deutsch’s *Antifaschismus! Proletarische Wehrhaftigkeit im Kampf gegen des Faschismus* (1926) does not appear here, nor does coverage of the *Justizpalast* demonstration. There is no primary source that outlines the organization and purpose of the *Schutzbund*, although the *Sourcebook* refers to the SDAP’s paramilitary organization in different editorial comments. Arguably a *Wahlrede* from either *Bürgermeister* Reumann or Seitz would also have been welcome under “Communication and Propaganda.”

Every critical reader might offer alternatives or identify omissions in any particular chapter, and such criticism does not detract from the consistent quality of the volume. The *Sourcebook* deserves recognition as a fine scholarly achievement, and as an outstanding resource for students and scholars alike. The primary editors and contributors deserve our thanks and plaudits.

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Fisher, Gaëlle. *Resettlers and Survivors: Bukovina and the Politics of Belonging in West Germany and Israel, 1945–1989*

New York: Berghahn, 2020. Pp. 291.

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The full title of Gaëlle Fisher’s book reveals the work’s scope and ambition: taking a microhistory as its starting point, it tells a wide-ranging and complex intertwined (or entangled) history with broad implications for major developments in the twentieth century, such as forced migrations, communal recovery from violence, the interplay of politics and memory, and the formation and development of group identities. Fisher’s focus is on the German speakers of Bukovina, both those who could be classified as Volksdeutsche (two-thirds of whom lived in West Germany after 1945, after having been resettled first to the occupied East as part of the Nazi Heim ins Reich program) and those who could be classified as

Jews (two-thirds of whom perished in the Holocaust, while most of the survivors migrated to British Palestine/Israel soon after 1945).

Fisher argues that these ethnic categories only became so clearcut in World War II and the postwar era, the violence of which “unmixed” more fluid populations, yet this unmixing did not mean a clean break from Bukovina. On the contrary: Fisher asserts that both the Bukovina Germans and the Bukovina Jews maintained and nourished their sentimental attachment to it—the imagined natural and cultural landscape they chose to remember rather than the actual place, “lost” for good through its permanent division after 1945 between Romania and the USSR (today Ukraine). Bukovina served as a major group identity marker, even as both groups navigated the complicated and often wrenching processes of integration and assimilation into new societies. Key to these processes were Bukovinians’ *Landsmannschaften*, which monopolized community discourse on such topics as suffering, guilt, and group belonging, but so were complex interactions between the two communities as well as literary production by poets and fiction authors with roots in Bukovina.

The challenge of charting a truly entangled history becomes evident in the book’s structure. The first of five chapters provides a useful overview of Bukovina’s history through the end of World War II and explains how the Jews were partially assimilated both into German language and culture and into becoming agents of Habsburg rule before 1918. The non-Jewish Germans were themselves far from a homogeneous or nationally conscious group before these identities became reified and seemingly incompatible under the impact of Nazism as well as interwar Romanian politics. Chapters two and three split the story into two strands, one set in Germany and the other in Palestine and Israel in the late 1940s and the 1950s. Even with the wealth of fascinating detail the author provides, the stories are very similar and concern a small community learning to exist and even thrive in a new society while maintaining a version of its past identity that served both community building and, somewhat paradoxically, assimilation into the new polity. Folded into chapter two is the kernel of a fascinating urban and local history and study of the politics of expellee integration, about the cities of Stuttgart and Darmstadt, their sometimes contentious acceptance and accommodation of Bukovinians, and the latter’s navigation of socio-political currents in their “new Heimat.” Chapters four and five return to a fully intertwined tale concerning, respectively, the West German and Israeli Bukovinian *Landsmannschaften*’s negotiation of changing socio-political realities from the 1960s through the 1980s, and the role of literature in cultivating a selective, simplified, reassuring vision of the “lost” Bukovina, which reoriented communal identity around supposedly non-contentious markers of belonging like language and culture divorced from politics, violence, and the legacies of genocide.

It is a testament to the book’s ambition that it opens up so many questions which would add even more complexity to an already complex tale. For example, exploring the Romanian, Soviet, and Ukrainian dimensions of the story of Bukovina as a site of memory and identity would be fascinating. The book poses a challenge to historians working on Nazi resettlements of *Volksdeutsche*: our understanding of postwar memory would benefit from more knowledge of the extent of resettlers’ involvement in Nazi crimes during their first, wartime, displacement to occupied Poland and Ukraine. On a more critical note, it is somewhat unclear why the author did not make more use of the oral history interviews she conducted with more than thirty Bukovinians. Finally, while Fisher laudably set out to tell something more than an institutional history of the *Landsmannschaften* and to bring out the fluidity of communal memory, exactly who drove or monopolized these processes is sometimes a bit hard to discern. Did anyone have such a monopoly, since the author says that many ostensible Bukovinians did not join the organizations that claimed to speak for the whole community? The meaning of silence and the absence of evidence pose a special challenge to scholarship; the polyphony of voices is clearest when the author examines the intention behind or possible readings of published sources, somewhat less so when she charts how these sources were received, especially by less engaged Bukovinians.

But these are minor objections that come out of the desire to know even more, to go even deeper into the multilayered narrative Fisher presents. Scholars working on issues of minority integration (or majority creation), memory, and the aftermaths of violence will profit especially from the

author's bedrock argument that both the Bukovina Germans and the Bukovina Jews remained intensely aware that the other group had existed and continued to exist and have its own memory narrative: "they were always aware of each other and always defining themselves with other stakeholders of the region's history and identity in mind" (4). Group identities could be unmixing by force or convenience (or necessity in a changed postwar world), but the past and the present could not be fully disentangled.

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Aleksiun, Natalia. *Conscious History: Polish Jewish Historians before the Holocaust*

Liverpool: Liverpool University Press, 2021. Pp. 342.

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Human beings live without sure knowledge of their futures, but their historians must struggle to achieve comparable innocence. Natalia Aleksiun, the author of this informative "collective biography" (2) of a group of Polish Jewish scholars and students who labored early in the twentieth century to advance "the idea that understanding the place that Jews had occupied over many centuries of Polish history would foster legitimacy and acceptance for them in contemporary Poland" (3), deserves credit for resolutely refusing to let the tragedy that was coming overshadow her subjects' story. But readers of her well researched and written chronicle may have a harder time doing the like. Her protagonists wrote history in order to simultaneously build bridges between Polish Jews and Gentiles and to enhance Polish Jews' identity. This was not only a delicate interpretive balancing act, as she shows, but also an optimistic form of "political engagement" (3) that had little chance of success under the unfavorable economic and international conditions that buffeted interwar Poland, a circumstance she does not quite wish to concede. Neither forging a confident common self-image out of Polish Jewry's manifold internal divisions, nor convincing Polish ethnonationalists of Jews' value to the country was something that books and articles could accomplish in times of acute stress and communal tension. As a result, neither intra-Jewish nor intra-Polish solidarity withstood the test of the Holocaust that German occupation brought in 1939 and thereafter.

Aleksiun is much more persuasive in delineating what her subjects sought, and why and how they did so, than in demonstrating their effects. Her claim that these historians "played a significant role in shaping the consciousness of Polish Jews" (12) remains more asserted than substantiated later in the book and is perhaps undercut by her findings about the considerable difficulty they had obtaining funding, publication, and wide readership. Her celebration of the appointment of a few senior professors of Polish Jewish history at major universities during the interwar years cannot quite outweigh her descriptions of their marginal presence at national academic congresses and in leading journals and the hostile reception that the work of Jewish academics often received.

Aleksiun's principal characters are Majer Bałaban, Ignacy Schiper, Mojżesz Schorr, Raphael Mahler, Filip Friedman, and Emanuel Ringelblum, all of them born or educated in Austrian Galicia, the relatively liberal portion of partitioned Poland, and all but the last two forgotten today. Collectively the group, whose members gravitated to Warsaw in the 1920s, sought to discover and preserve relevant Jewish historical sources, to build a solid foundation of local studies focusing on social, cultural, and economic matters, to highlight Jews' long-standing presence in and continuous contributions to Poland, and to reach a wide public across communal lines, as well as scholarly audiences.