Von der Shoa eingeholt: Ausländische jüdische Flüchtlinge im ehemaligen Jugoslawien 1933–1945. By Anna Maria Grünfelder. Vienna: Böhlau, 2013. 268 pp. Notes. Appendix. Bibliography. Index. Illustrations. Photographs. Maps. €35.00, paper.

In view of the numerous contemporary refugee crises, Hannah Arendt's articulation of the plight of the refugee, wherein human rights stand and fall with membership in a nation-state, has not lost its relevance. The Austrian historian Anna Maria Grünfelder has now published her second monograph, which exemplifies Arendt's analysis by using the case of Jewish refugees in Yugoslavia between 1933 and 1945. More precisely, the book focuses on Croatia and Slovenia, where most Jewish refugees arrived, some of them aiming to reach one of the Adriatic seaports with the purpose of continuing to Palestine or the United States. The author is interested in seeing under which conditions Jewish refugees from Austria, Germany, and other east central European countries came to the Kingdom of Yugoslavia and what fate they met after 1941 in the Independent State of Croatia, led by the fascist Ustaša. While the history of the Croatian Jews during the interwar period has been considered by other scholars, such as Ivo Goldstein, we know very little about Yugoslavian immigration policies toward Jews before 1941. This is also why Grünfelder's book is strongest on the interwar period, while the sections on the Independent State of Croatia (1941–45) display several shortcomings. The book is 268 pages long and divided into three chronologically arranged chapters, plus an introduction. Additionally, there is an appendix comprising several name registers of non-Yugoslavian Jewish refugees.

Grünfelder begins the first chapter by stating that it was the Jewish communities themselves who had to bear the subsistence costs for Jewish refugees and not the Yugoslavian authorities, as several contemporary officials alleged. The author also reflects on terms such as *immigrant* and *refugee*, used interchangeably and inconsistently by Yugoslavian officials. Although the author advocates the term *refugee* in order to point out the coercive nature of Jewish migration, she occasionally resorts to saying "Jewish immigrants" herself. The book continues on to trace the development of the Yugoslavian immigration and refugee policy, which became increasingly restrictive in the course of the 1930s. Nazi Germany's growing pressure on the Little Entente prompted Prime Minister Milan Stojadinović in 1937 to put an end to the visa exemptions that had until then enabled thousands of Jews to enter Yugoslavia. As a result, these measures gave rise to illegal border crossings and smugglings, a topical issue that Grünfelder convincingly invokes in all its facets.

In chapters 2 and 3, the author sets out to assess the fate of non-Yugoslavian Jews in the Independent State of Croatia (NDH), but the study does not seem to get beyond an outline of Ustaša policies toward all Jews between 1941 and 1945. Grünfelder certainly broaches important issues, such as the escape of Jews to the Italian occupied coastal zones and the Ustaša concentration camp system, but these sections bring no new insights and are arguably the weakest parts of the book. Moreover, several authoritative works on this issue, such as studies by Davide Rodogno, Alexander Korb, and Tomislav Dulić, are inexplicably absent. Nor does the author succeed in assessing the object of her investigation satisfactorily: when addressing the fate of non-Yugoslav Jews in the NDH, the narrative often confines itself to an enumeration of unrelated individuals, their birthplaces, and professions, without providing contextualization.

Von der Shoa eingeholt is a scholarly monograph based on a appropriate amount of archival research, addressed to a readership with previous knowledge of Yugoslavian history. The author provides no systematic analysis but rather aims to identify as many individual fates as possible in order to complement the existing databases in Yad Vashem and the Archives of the Austrian Resistance. It would have been ben-

eficial to the book if Grünfelder had opted not to write about the NDH but instead explored Yugoslavia's interwar immigration and refugee policy more closely. Regardless of its faults, however, the book sheds an important light on a previously underresearched topic.

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Reconstructing Memory: The Holocaust in Polish Public Debates. By Piotr Forecki. Geschichte, Erinnerung, Politik: Posener Studien zur Geschichts-, Kultur- und Politikwissenschaft, no. 5. Frankfurt am Main: Peter Lang, 2013. 287 pp. Notes. Bibliography. $66.95, hard bound.

Based on the author's Polish-language monograph, *Od "Shoah" do "Strachu": Spory o polsko-żydowską przeszłość i pamięć w debatach publicznych* (2010), this work reconstructs and analyzes the stakes and terms of public debates on the Holocaust and Jewish-Polish relations from the 1980s to 2012. The first of its four chapters addresses the phenomenon of "collective forgetting" in the years of the Polish People's Republic. Piotr Forecki argues that the annihilation of Polish and European Jews provides a paradigm for collective forgetting, which was grounded in a variety of factors: the cultural separation of ethnic Poles and Jews; prewar antisemitism; Nazi occupation policy; the durable notion of the *Żydokomuna*; politics in the postwar communist state; and, not least, an emphasis on Polish wartime victimization and martyrdom. Although in the immediate postwar years there was a discussion among Polish elites about antisemitism and the Holocaust, it was short-lived, and with the onset of Stalinism, these issues were, the author claims (perhaps too boldly), eliminated from public discourse until the 1980s.

This framework of memory and forgetting was, however, challenged in the last decade of the republic—the theme of Forecki's second chapter, which accounts for the limited reconstruction of memory in the 1980s. Elites began to confront the vexing issues of Polish-Jewish relations in print media. The political opposition that developed into the Solidarity movement initiated an "explosion of memory" (89) in conjunction with anniversary commemorations. Many Poles reacted, generally with hostility, to Claude Lanzmann's 1985 film *Shoah*. Most significantly, literary critic Jan Błoński's 1987 essay "Biedny Polacy patrzą na getto" (*Tygodnik Powszechny*, no. 2, January 11, 1987) sparked a lively controversy over Polish behavior toward Jews during the Holocaust and marked "a shift in extracting the difficult Polish-Jewish topics from the darkness of oblivion" (117).

These discussions were largely limited to Poland's intellectuals, but the 2000 publication of Jan T. Gross's *Sąsiedzi: Historia zagłady żydowskiego miasteczka* (*Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* [2001]) initiated, but did not complete, a sea change in Poland's relationship to its Jewish past. Forecki's analysis accounts for the breadth and depth of the roughly two-year controversy that surrounded this publication. It took the form, he explains, of not only a discourse among historians but also a broader moral debate in Polish society over resistance, complicity, collaboration, and, more generally, the past, present, and future of Polish-Jewish relations. More than a monograph, *Neighbors* was a "historical intervention" (138) that "finally closed the door on nearly half a century of shameful repression" (212).

Forecki's fourth chapter centers on the debate following the Polish publication of another book by Gross: *Strach: Antysemityzm w Polsce tuż po wojnie. Historia moralnej zapaści* (2008; *Fear: Antisemitism after Auschwitz. An Essay in Historical Inter-*