

clearly within the context of the recent effort by political scientists and sociologists to analyze ethnic conflicts in non-ethnic terms. Post-communist conflicts were “not the struggle of nations but of institutionally constituted national elites” (29). This assertion is backed up by a reference to the way new supposedly ethnically-based states arose in post-Soviet space on the basis of the administrative units set up in the Soviet Union by Vladimir Lenin and Iosif Stalin. Existing studies, according to the author, tell us nothing about the protagonists in these conflicts because they concentrate on the group or the international context. A wide range of literature both on post-Soviet conflict in general and Crimean and Moldovan conflicts in particular is then examined in order to show that no one has yet managed to produce “a sociology of post-Soviet territorial conflicts” (38). There has, he says, been too much concentration on a search for causes of conflict. What is important is to examine the *process* (my italics), preferably at the micro-level (410).

The author proceeds to do this by examining the two cases of the Crimea and Transnistria (or, in full, the Transnistrian Moldovan Republic). A long chapter is devoted to each case study, culminating in a collective biography of the participants, which underlines the differences between the two cases. In Transnistria leaders were strongly linked with the old administrative elite, whereas in the Crimea they were largely academics, doctors, and journalists, who emerged in the era of perestroika. In Transnistria there were existing power structures on which to build, whereas the pro-Russian movement in the Crimea, despite mass local support, lacked the power to confront the Ukrainian state. What the two cases had in common, though, was the absence of clear-cut ethnic lines of conflict. National affiliation was not the key factor. What was at stake here was “a continuation of local power struggles between different elite groups and different institutions” (406). The author argues convincingly for this conclusion. The Transnistrian separatists, for instance, were at first not fighting against the Moldovan government or the Moldovan People’s Front but against “the local communist party apparatus” (406). Whether the author is right to use these case studies to back up a general thesis (or perhaps, more precisely, a methodological assumption) that ethnic conflicts never exist is more doubtful.

Dr. Zofka’s book, which is based on a very thorough study of local newspapers and publications, interviews, archival sources and internet websites, makes few concessions to the casual reader. This perhaps reflects its origin as a doctoral thesis. There are no photographs and no maps of the two areas in question. This absence is all the more surprising given that the author stresses his concern to establish “the geography of the movements” (55), distinguishing, for instance, between the north and the south of the Crimea. The bibliography is long and exhaustive, but there is no index. An index, at least of personal names, would have been desirable particularly in view of the prosopographical character of these case studies.

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Augenzeugenschaft, Visualität, Politik. Polnische Erinnerungen an die deutsche Judenvernichtung. By Hannah Maischein. Göttingen: Vandenhoeck & Ruprecht, 2016. 636 pp. Notes. Bibliography. Index. Illustrations. Photographs. €89.99, hard bound.

Alongside Germany, no other European country has received greater international attention than Poland regarding its complex memory of the Nazi genocide of the Jews. Indeed, a very large literature now exists in English, German, Polish, French, and Hebrew on the topic of how non-Jewish Poles have both remembered and forgotten

the difficult history of Polish-Jewish relations during World War II, from the immediate postwar years to the present. Scholars have explored Polish memories of the genocide in a wide range of media from architecture to tourism to film to literature; and nearly every period since 1945 has now been researched to some degree of depth. This includes the past decade, which has seen numerous debates about Polish-Jewish relations and multiple efforts to memorialize the extermination of the Jews (*zagłada Żydów*).

The book under review here by Hannah Maischein makes three substantial contributions to this sizeable literature. The first is the book's extensive research into Polish memories of the Holocaust from 1944 to the late 2000s in film, historiography, memorials, art, and public discussions. The book cites an immense amount of primary source material that will serve as a guide for future scholarship; one has the impression that few archival sources escaped Maischein's research. Her references to little-known sources from Polish newspapers and television programs stand out as especially new materials to explore (this already lengthy book understandably could analyze only some of the evidence it cites).

The second contribution lies in the book's meticulous reconstruction of some seventy years of history. Maischein expertly combines breadth with depth, providing rich accounts of how Poles viewed themselves as "eyewitnesses" to the Holocaust during three major periods. First, the period from 1944 to 1949 when Polish discourses about their status as eyewitnesses were generally shaped by the political conflict between communism and anticommunism. Next, the period from roughly the mid-1950s to the mid-1970s, when an ethno-nationalistic narrative of the war perpetuated by the communist regime influenced Polish discussions about the Holocaust and even diminished the Nazi persecution of the Jews during the antisemitic campaign of 1967–68, when the Polish regime accused West Germany, the United States, and Israel of engaging in an "anti-Polish" campaign by discussing Polish complicity in the Holocaust. Finally, the period from mid-1970s to the present, when the ethno-nationalistic narrative of the war has been challenged by Polish intellectuals and artists, opening up a public space for "an increasingly critical reflection on Poland's image" (27).

The third contribution is Maischein's discussion of international representations of Poland and the Holocaust. In a lengthy chapter that precedes the three chapters on Poland, Maischein examines the typically negative narrative that is often told abroad about Poland's relationship to the Holocaust through an analysis of Claude Lanzmann's *Shoah* (1985). Lanzmann's film largely portrayed Poland as a space of death and antisemitism. Moreover, Maischein discusses what she considers to be the dominant memory of the Holocaust in the west, a cosmopolitan memory that stresses the particularity of Jewish victimization in order to support a universalist ethics of compassion towards others. She provides this contextualization not only to illuminate the ways in which international discourses about the Holocaust shape and conflict with Polish interpretations of the past but also to insist that the "norms of the Western Holocaust discourse" should not serve as the "standard for the examination of Polish memory" (157).

If Maischein's effort to understand the distinctiveness of Polish memory and her sensitivity to the broader international context is compelling, one might question the dichotomy she presupposes between Polish memory on the one hand and a putatively uniform model of Holocaust memory that she characterizes as dominant in the west on the other. To be sure, the particularities of the Polish case most certainly deserve emphasis in contrast to western Europe and the United States. Nevertheless, some striking similarities that transcend the Cold War divide also come to mind. Indeed, the issue her impressive book explores—attempts to wrestle with a complex past—emerged as a pressing concern across the Iron Curtain. In 1951, for example, *Tygodnik Powszechny* published an article about Kraków's Jewish district that called attention

to its “broken history” (188). Similarly, quotidian encounters with the empty spaces of prewar Jewish life could be found in many other places on the European continent, as Europeans grappled with the legacies of the Nazi genocide of the Jews in both shared and divergent ways.

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Confronting Suburbanization: Urban Decentralization in Postsocialist Central and Eastern Europe. Ed. Kiril Stanilov and Ludek Sykora. Chichester: Wiley Blackwell, 2014. xxii, 333 pp. Appendix. Notes. Bibliography. Glossary. Index. Illustrations. Photographs. Figures. Tables. Maps. \$39.95, paper.

Post-socialist cities and societies have experienced a dramatic economic, social and political change. This book highlights some of these patterns of change embedded in the overall process of economic, social and political transformation that influence the spatial adaptation of post-socialist cities, focusing on suburbanization. It contributes to earlier edited volumes exploring the most salient characteristics of these multi-layered processes (see Sasha Tsenkova, 2006; Kiril Stanilov, 2007). While it may be too early for a convincing theoretical account of the transition process in post-socialist cities, the book provides a comparative analysis of key trends and processes of suburbanization in seven central and eastern European capitals and their metropolitan regions.

It is organized in three parts and includes contributions from 75 authors with a well-established reputation in post-socialist urban studies. The first part of the book introduces the theoretical arguments of the research by emphasizing the links of suburbanization to key structural forces of the transition to markets. Stressing the distinct characteristics of post-socialist suburbanization, Kiril Stanilov and Luděk Sykora advance the notion that explosive growth, uncontrolled suburbanization, urban sprawl and neoliberal planning define post-socialist suburbanization. The chapter maps out a methodological framework, which is systematically applied in the review of the seven case studies. This enhances the quality of the book and allows an exploration of similarities and differences in suburban metropolitan growth patterns (residential, retail, industrial, office) with a reference to planning policies and strategies.

The case studies include the capital cities of Budapest, Ljubljana, Moscow, Prague, Sofia, Tallinn and Warsaw with their newly defined metropolitan areas applying the official definitions and administrative boundaries in each country. The individual chapters present a well-researched and extensively referenced account of suburbanization, drawing on officially published research, census data and some qualitative insights. Several chapters (Prague, Tallinn and Warsaw) include a very interesting spatial illustration of suburban growth patterns. The analysis of planning policies and strategies is somewhat descriptive, but really well structured in the chapters on Ljubljana, Budapest and Prague. The third part of the book presents a summary of major trends in post-socialist suburbanization, highlighting similarities in the performance of metropolitan regions.

The case studies provide an overview of suburban metropolitan processes focusing on three interrelated domains: 1) residential development (due to changes in demand and growing affluence); 2) industries, office and retail (due to growth in services, privatization, globalization and de-industrialisation); and 3) suburban sprawl (due to new central-local relationships, deregulation and neoliberal planning). Sub-