

BOOK REVIEWS

Buda oppugnata: Források Buda és Pest 1540–1542. évi ostromainak történetéhez [Buda oppugnata: Sources on the history of the sieges of Buda and Pest in 1540–1542]. Edited by Péter Kasza. Budapest: Bölcsészettudományi Kutatóközpont Történettudományi Intézet, 2021. 571 pp.

“The science of history in Hungary is fortunate if such ambitious volumes can be created as a by-product of various projects.” These words were spoken at the book launch of this volume in Budapest, and rightly so. This publication is the product (one might say, the unexpected fruit) of two research undertakings., Péter Kasza’s NKFIH project *Buda oppugnata – Wolfgang Lazius elfeledett történeti műve* (Buda oppugnata – the forgotten historical work of Wolfgang Lazius) and *Mohács 1526–2026. Rekonstrukció és emlékezet* project (*Mohács 1526–2026. Reconstruction and Memory* project).

The volume is a monumental edition of a text which fills an important lacuna in the historical scholarship and can perhaps best be compared to the volume *Örök Mohács* (Eternal Mohács) in the abovementioned series. While the latter collected and published in Hungarian translation the contemporary and later sources on the Battle of Mohács, the volume under review here makes the predominantly contemporary sources on the sieges of Pest and Buda between 1540 and 1542 available to a wider audience. The range of sources is broad, both linguistically and in terms of genre, but even the sources published here show some variation in their date of origin and reliability. The palette ranges from eyewitness accounts (such as those offered by Wolfgang Lazius and Hans Ungnad) to writings by secondary users of sources, with a mix of pro-Habsburg and anti-Habsburg authors and even narratives representing the Ottoman perspective are included. The sources of the published texts were predominantly accessible, but they were nonetheless unknown. Indeed, until now it has been customary to discuss the fall of Buda on the basis of five or six texts (first and foremost, the texts by Sebestyén Tinódi Lantos and György Szerémi and the *Memoria rerum*), so thanks to this new and more complete edition of texts, historians can now begin to deal with the subject in a more meaningful way, analyzing and comparing a broader array of sources.

After a close reading of the sources, Kasza divides the military events of the three years in question into eight phases, but he finds it preferable to organize

these eight phases into three larger chapters. The first covers the period between 1540 and April 1541, from Leonhard von Vels' campaign to the Turkish siege of Pest. The second examines the campaign of Wilhelm von Roggendorf and the Turkish invasion of Buda, i.e., the events of 1541. In the third, Kasza examines the sources on Joachim of Brandenburg's campaign, i.e., the efforts in 1542 to retake Buda and Pest. Unsurprisingly, the second part contains the most sources. The ominous antecedents to the fall of Buda, the failed attempts to avoid tragedy (such as the attempted treason by the citizens of Buda), and the tragic outcome are interwoven into an almost seamless story. Given the manner in which Kasza has divided the narrative into three phases, the presentation of the longer sources is broken at the pivotal points, but at least the descriptions of events that took place at the same time are placed side by side and thus can be more readily compared. Each of the almost 30 sources is a valuable and interesting reading on its own, but together, they make an even more engaging narrative.

As for the merits of this edition, the sources published here will not only provide important points of reference for researchers of the period but will also be of interest to the lay readership. Should a reader weary of the details offered in the sources, he or she can enjoy the rich array of sumptuous illustrations. The volume includes 33 high-quality illustrated supplements, including both maps of the sieges (Virgil Solis's engravings in high resolution) and portraits of the characters in the book. Military historians, historians, and literary historians will be perhaps the most pleased with this volume, as it offers new information on, for example, the Saturday Gate or the Vienna Gate, several different narrative perspectives on the same events, and meticulous editing and rhetorical elaboration of the texts and the use of ancient topoi, which allows for a number of new interpretations. The different points of view come together like the pieces of a mosaic: the capture of Buda and the ruse used by the Ottomans, familiar to the Hungarian reader, are not even mentioned in the account of Sultan Suleiman and Djalalzade Mustafa of Jalalzaade, for example. It dwells, rather, only the battle and the flight of August 21–22. The reception of little John Sigismund by the Sultan is mentioned in the account by Lütfi Pasha, but this narrative does not resemble the account found in the Hungarian and Western (Piotr Porebski's report) sources. In Lütfi Pasha's text, Isabella sent her son with gifts, while in the version more widely known in Hungary, the widow only wanted to send gifts, and it was the Sultan who insisted that she also send her son.

It is also worth pausing to note the genres of the sources. They include historical works, fragments of letters (by Elek Thurzó, Andreas Kolár, and

Lucas Górká), and lyrical works, such as poems and narrative songs and even a fragment from a drama (an excerpt from Daniele Barbaro's *Tragedia della regina Isabella*). Five different poetic works in four different languages (by Johann Lange, Klemens Janicius, the aforementioned Sebestyén Tinódi Lantos, and Mavro Vetranović) offer narratives of the fall of Buda. It is interesting to note how the genre of sources changes over time. The earliest sources are letters, reports, and new announcements, while the tragic events only later began to appear in the narratives in popular genres, such as Barbaro's drama (1548), Lange's *Pannoniae luctus* (1544), and Janicius' *Tristia* (1542) in the collection *Pannoniae luctus*, Vetranović's poem (*Budavár panasza*), and Tinódi Lantos' historiographical songs (c. 1553 and 1554). The events of the summer of 1541 seem to have been the only ones dramatic enough to have found expression in a variety of genres and then to have been deemed worthy of recording in narrative in later years. This is interesting if one keeps in mind that the events leading up to 1541 were also full of ominous twists and turns foreshadowing the impending tragedy (such as the attempt by the burghers of Buda to "bail out"), but the focus in the sources remains on the events of late August 1541.

The texts in this volume are mostly translations into Hungarian, some of which have been published now for the first time. The translations are, in general, admirable successes and make for pleasant reads. In compiling this body of texts, Kasza used existing translations (by historians such as Pál Fodor, József Bessenyei, László Juhász, Dezső Tandori, and László Geréb), but he also assembled a wonderful team of translators. Almost all the most prominent scholars of the period (including neo-Latinists, historians, Germanists, Turkologists, etc.) took part in the project. The thorough but not overwhelming accompanying notes and the reader-friendly translations enable readers to immerse themselves in the history of the sieges of Buda and Pest in 1541–1542.

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Maria Theresa: The Habsburg Empress in Her Time. By Barbara Stollberg-Rilinger. Translated by Robert Savage. Princeton–Oxford: Princeton University Press, 2021. 1104 pp.

In connection with the 300th anniversary of the birth of Maria Theresa of Habsburg (1717–1780), many biographies were published. Among them, the work of Barbara Stollberg-Rilinger, a professor of early modern history at the University of Münster, stands out for its excellence. Stollberg-Rilinger's biography was originally published in German in 2017 and then in English in 2021.

As one of the leading representatives of the German school of political and cultural history, Stollberg-Rilinger places great emphasis on the symbolic communication of Maria Theresa and her court, but she keeps in mind that her protagonist was also a private person with a private life. She bases her panorama-tableau of Maria Theresa's life on an excellent selection of sources, mainly correspondence, reports of ambassadors, travelogues, contemporary diaries, and visual sources. Stollberg-Rilinger analyzes numerous visual artworks and literary sources related to the mentality of the time and the ways in which Maria Theresa presented herself to the world around her as a ruler. As she explains, Stollberg-Rilinger adopts an "ethnological" point of view towards her main character. She tries to avoid anachronisms, rejecting depictions of Maria Theresa as a family mother and ruler-heroine such as the monument to her in front of the Hofburg in Vienna and the characterizations offered by the historians of the successor nation states of the former Habsburg Monarchy.

In the chapter entitled "The Heiress Presumptive," we learn about the childhood and youth of the Habsburg Archduchess. Stollberg-Rilinger refutes the popular view according to which Maria Theresa was not prepared to rule. In fact, she was educated by Jesuit teachers in the subjects usual for male princes of the time. Stollberg-Rilinger outlines the context of the Viennese court of Emperor Charles VI. She pays attention not only to the monarchy's foreign policy and the dynastic chess games, but also to the logic of favor in the Baroque court. Analyzing the details of Maria Theresa's marriage to Francis Stephen of Lotharingia, Stollberg-Rilinger examines the point of view of the ways in which this union of two ruling houses was portrayed the public.

The next chapter deals with the war of the Austrian succession. In addition to the most important military and diplomatic events, Stollberg-Rilinger also covers the leaflet and propaganda campaign that accompanied the conflict. Due to the conventions of the time and her frequent pregnancies, Maria Theresa

could not play the role of a warlord, but she was able to use her identity as a woman as part of the propaganda, primarily the topoi of the brave and warlike heroine and the beautiful woman and loving mother who, at the cost of numerous territorial losses, managed to protect her throne from the aggressors. Maria Theresia very strategically separated her biological gender from her role as a ruler. The manner in which she presented herself at the coronation of the Hungarian king at the Diet of 1741 offers a good example of this. She wore a crown for a man, performed as a king (*rex*) in a ceremonial sense, and was depicted with a sword and on horseback, not as a queen (*regina*).

The chapter “Empress, Emperor and Empire” presents the coronation of the emperor in 1745, his subordinate position in relation to her wife, and Maria Theresa’s policy regarding the Holy Roman Empire of the German Nation. According to Stollberg-Rilinger, we cannot speak of a German imperial policy that was independent of the dynastic power games of the Habsburg House. Maria Theresa was skeptical about the practical value of the imperial title. The imperial institutions were practically paralyzed by the Habsburg–Hohenzollern rivalry and the constant disputes over precedence.

In the fifth major unit (“The Reforms”), Stollberg-Rilinger outlines the history of the reforms in the hereditary lands introduced by Friedrich Wilhelm Haugwitz in 1748–49 and the reforms proposed by State Chancellor Kaunitz in 1761. She places great emphasis on the presentation of the process of transition from the traditional administrative system based on provincial privileges and customary rights to the rationalized-centralized state bureaucracy. In her view, the reforms created new problems, the solutions to which required repeated amendments, so this started a mechanical chain reaction of reforms, while Maria Theresa’s rule was still based on personal presence. In order to overcome the new challenges, the aging monarch increasingly relied on others and the new elite at the top of the state machine, which was becoming increasingly bureaucratic and required a high degree of professionalism.

In the next two chapters (“Body Politic, Distinctions” and “Refinements”), we read about the body politics of the era of the empress, i.e., the history of depictions of beauty, the court norms of sexuality, the empress’ conservative opinion and decrees on libertinage, and finally about Maria Theresa’s births and family life. Stollberg-Rilinger refutes the widespread legend according to which Maria Theresa lived an almost petty-bourgeois family lifestyle. In fact, she did not spend much time with her children. In her daily life and in her treatment of her children, she followed the harsh aristocratic customs of her time.

Chapter eight on the Seven Years' War follows the war's military and diplomatic events and analyzes the mechanisms and aims of wartime propaganda. Stollberg-Rilinger comes to the conclusion that the patriotic German press, which was launched in these years and was more successful than the Austrian press, destroyed the reputation Maria Theresa had managed to acquire in the previous years. As a result of the "diplomatic revolution," the empress, who allied with the "archenemy" (the French), became the aggressor. Frederick the Great of Prussia, in contrast, shone as the defender of the Protestants and the German nation. In addition, according to Stollberg-Rilinger, the overall balance of the war was negative for Maria Theresa. She did not achieve her political goal (the recovery of Silesia), and her government reforms also failed, and state debt continued to grow rapidly.

The chapter "Capital of the Dynasty" focuses on the family and dynastic politics of Maria Theresa. Stollberg-Rilinger considers the queen's children, from the perspective of their marriages, as victims of dynastic politics, whom Maria Theresa, like her ancestors, saw as means of increasing the family capital and acquiring territory. The care she provided as a mother extended not only to ensuring that her children had an excellent education, but in order to protect their lives, in an almost exceptional way among European ruling dynasties, she also administered the vaccine against smallpox, which was considered the latest discovery.

In "Mother and son," Stollberg-Rilinger presents the period during which Joseph II reigned as co-ruler (*corregentia*). One observes, during this period of two and half decades, the collision of two worldviews and styles of governance. While Maria Theresa was ruler by the grace of God, Joseph, raised in the ideology of the Enlightenment, assumed the image of the first servant of the state and its subjects. The next three chapters (Chapters 11, 12, and 13) deal with various domestic political aspects of Maria Theresa's reign. Chapter 11 examines religious policy, Chapter 12 the relationship with the marginal social communities, and Chapter 13 Maria Theresa's relationship with the subjects of public order and her measures related to the peasantry. Her Catholic religiosity was characterized by her rejection of the idea of religious tolerance, which led to the persecution of the secret Protestants in Austria and the measures taken against Jews in Bohemia and Moravia. This is hinted at by the fact that the rationalization of religious practice and the restriction of the prerogatives of the Catholic Church began under her rule. On the one hand, she regarded the subjects of public order as useful taxpayers and an important human resource

for the military, rather than as citizens with rights, and on the other hand, she also regarded the peasantry's deplorable status as an ethical matter that troubled her conscience. Stollberg-Rilinger presents the queen's controversial relationship with the peasantry based on an example, the history of the peasant uprising in Bohemia in 1775. The last chapter ("The Autumn of the Matriarch") focuses on the history of the relationship between the old empress Maria Theresa and her distant, married children. We observe in these relationships different degrees of maternal influence, emotional blackmail, and the search on the part of the children for independence.

All in all, Barbara Stollber-Rilinger manages, in her biography of Maria Theresa, to merge the many contradictions into a whole. In the epilogue, she describes the empress as a ruler who was "out of step" and who lived on the border between the traditional religious-baroque and the Enlightenment, as reflected in her way of thinking. Not only did she manage dynastic politics with stereotypically masculine determination, make strategic use of the symbolic languages of the baroque court, zealously practice her Christian faith, and prove a master of written and oral communication, with her reforms, she saved the Habsburg Monarchy from military and financial collapse and set her society on the path toward modernization. Stollberg-Rilinger is perhaps among the biographers of the empress to apply new approaches, such as considering the role of propaganda, the functions of the images of Maria Theresa as a female ruler, and the history of emotions. She omits discussion of many smaller issues (e.g., the role of the Kingdom of Hungary and the Hungarian elite), but since the publication of the 10-volume work by Austrian historian Alfred Ritter von Arneth, who lived in the second half of the nineteenth century, Barbara Stollberg-Rilinger's biography of Maria Theresa is certainly the most versatile, extensive, and problem-sensitive narrative of the life of the empress and her time.

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The 1868 Croatian–Hungarian Settlement: Origin and Reality. Edited by Vlasta Švoger, Dénes Sokcsevits, András Cieger, and Branko Ostajmer. Zagreb–Budapest: Hrvatski institut za povijest–MTA BTK TTI, 2021. 304 pp.

Hungarian and Croatian historians have developed a productive routine of cooperation. One of the relatively new results of this cooperation is a reexamination of the settlements: the 1867 one between Hungary and Austria, and more emphatically, its “little sister,” the Croatian–Hungarian Settlement of 1868. The foundations of this common endeavor were laid during a conference in 2018, commemorating the 150th anniversary of the settlement between the two Transleithanian parts of the Habsburg state. This discussion revealed that East Central European research findings have had little impact on international dialogue about Austria–Hungary. The publication of these findings in English is thus a particularly welcome contribution to an already dynamically changing field.

Indeed, research on late Habsburg Central Europe was recently reinvigorated and enriched by new critical viewpoints of the so-called imperial turn, transnational and global perspectives, and new subdisciplines, such as the examination of knowledge transfer, environmental history, and new military history, just to mention a few. These fresh new outlooks may yield new findings related to Transleithania too. The book under review attempts first to offer a comprehensive description of the system called subdualism to lay the groundwork for new research and, second, to inform scholars the world over about new findings from the region.

To fulfill its first ambition, the book offers thorough descriptions of the political and legal antecedents of the Croatian–Hungarian Settlement and the political and economic history of the entire period until 1918 (in the chapters by Željko Holjevac, Stjepan Matković, and Mariann Nagy). As a neuralgic point in the long-lasting coexistence of the two nations and their only military clash over the course of eight centuries, the events of 1848 received an independent chapter (by Róbert Hermann).

In addition to the comprehensive writings, the book offers insights into more specific questions as well, such as the exciting analysis of the Croatian satirical press of the time by Jasna Turkalj and András Cieger’s chapter about the visual symbols of the subdualist system. Both studies ask questions about how the broader public interpreted visual signs used in the (pro-government

and oppositionist) propaganda. By zooming in on micro-historical details, Dénes Sokcsevits and Vlasta Švooger present personal stories and biographical additions about a fervent Hungarian opponent of the Settlement (Frigyes Pesty) and an enthusiastic Croatian proponent (Ignjat Brlić). A richer understanding of their standpoints helps further a more nuanced grasp of the tenacious national stereotypes concerning the Settlement's reception on both sides.

These more narrowly-focused investigations shed light on the importance of individual agency when it came to interpreting the Settlement, a treaty which in its legal terms was rather vague or, to put it differently, offered a flexible framework open to different readings. Several chapters deal with this flexibility, which gave room for maneuver to politicians, depending on their personal ambitions. This was particularly true in the case of the minister of Croatia–Slavonia–Dalmatia without portfolio in Budapest. The minister's competencies were never precisely defined, and as a result, he was sometimes a nearly invisible presence during negotiations in Vienna, Zagreb, and Budapest, and in other cases, he was the person who overrode decisions made by important figures, including even the ban (a figure somewhat like a viceroy), as one can read in the study by Ladislav (László) Heka. In his chapter, Ádám Schwarzwölder offers an even more penetrating study of some of the grey zones in the functioning of the Settlement system as he investigates the flows of money coming from Vienna or Budapest more or less openly aimed to influence Croatian political power relations. It was of course impossible to keep official accounts of these sums, so Schwarzwölder examines the various tricks used in the budgets to shed light on these machinations.

A closer look at political parties can tell just as much as it did in the case of ministries. Branko Ostajmer's analysis of the Croatian National Party, pejoratively dubbed the "magyarón" party by contemporaries and often imagined as a monolithic and anti-national unit, shows that this political community was in reality a heterogeneous group. Close cooperation with the Hungarian leading circles was motivated by an array of varying factors, from ideological convictions to realpolitik and the disillusionment caused by Austrian neo-absolutism. However, as Ostajmer observes, these considerations were never accompanied by a desire to strengthen Hungarian domination over Croatia, or in other words, to change the status quo. There are thus limits to any historiographical reassessment one could offer of this political party.

Reassessment is key, however, in the chapter by Imre Röss dealing with a widespread misconception that has been dominating the secondary literature

on Austria-Hungary since the 1910s. Robert William Seton-Watson offered an infamous and politically influential assessment of the Hungarian Kingdom as an aggressively nationalist country. His assessment became something of a historical commonplace and shaped the way in which Hungarian–Croatian relations at the end of the nineteenth century have usually been seen. Ress convincingly disproves a contention cited in most of the English-language and German-language secondary literature, according to which the Croatian–Slavonian ban was a simple executor of the Hungarian prime minister’s will. Ress meticulously reconstructed the procedures according to which bans were chosen and shows that, in general, the emperor appointed the ban personally, sometimes even specifically against the candidate recommended by Budapest.

The comprehensive, informative descriptions of the Settlement system, the well-chosen microhistories, and the long-needed reassessments make this volume a valuable contribution to the lively discussion about the late Habsburg state. As Imre Ress emphasizes in his chapter, the Croatian–Hungarian Settlement played a crucial legal and political role in the Dualist system, as it was an obstacle to any tripartite transformation and thus stabilized the status quo. It is therefore not only an interesting addition to the history of the multiethnic composite state but also a key to a more subtle understanding of its working.

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Family, Taboo and Communism in Poland, 1956–1989. Polish Studies – Transdisciplinary Perspectives 36. By Barbara Klich-Kluczewska. Berlin: Peter Lang Verlag, 2021. 264 pp.

Most of the secondary literature on the former Soviet Bloc and communism maintains that the postwar period brought about radical change compared to the interwar period. *Family, Taboo and Communism in Poland*, however, takes a different position. Focusing on a single aspect of social history, it proposes that the continuity of the traditional family model was prevalent, despite the modernizing endeavors imported from the Soviet Union. This volume is the English translation of Barbara Klich-Kluczewska's habilitation thesis "Rodzina, tabu i komunizm w Polsce (1956–1989),"¹ in which she explored the concepts of family and taboo in a more comprehensive sense and their intersections, for instance in cases of unmarried mothers, divorce, family violence, and abortion in communist Poland. Based on archival materials (court and police files), private sources (letters, life writings), popular culture (films), and an examination of secondary sources (mainly scholarship in sociology), Klich-Kluczewska concentrates on the institutions and psychology of social control and the subjective perspectives of "lived history." I offer here a brief summary of this important volume on the history of the Polish family, which challenges the discontinuity narrative concerning communist societies by focusing on under-researched taboo subjects, such as single motherhood, divorce, domestic violence, and abortion.

Using the methodology of "anthropological history"² in the first chapter, Klich-Kluczewska follows the evolution of taboo concepts and argues for a modernized interpretation based on the works of twentieth-century British social anthropologists (Alfred Radcliffe-Brown, Mary Douglas) as a research category and an informational tool for "socially designating what does not fall in the line with the prevailing structure" (p.18). Taboo is understood as a consensus and a means of organizing social order via the examination of public discourses. It can be an indicator of social change or the lack of social change. However, the observed phenomena can scarcely be taken as taboos in the sense of something that needs to be silenced. Rather, they were seen simply as immoral or socially

1 Published in 2015. https://ruj.uj.edu.pl/xmlui/bitstream/handle/item/35028/klich-kluczewska_rodzina_tabu_i_komunizm_w_Polsce_2015.pdf?sequence=1&isAllowed=y (Last accessed on August 3, 2022)

2 See Barbara Klich-Kluczewska, and Dobrochna Kalwa, eds., *From Mentalités to Anthropological History: Theory and Methods*, Krakow: Towarzystwo Wydawnicze "Historia Iagellonica," 2012.

unacceptable actions, and it is therefore doubtful that this framework adds a significantly novel perspective.

Chapter two provides a general picture of postwar Polish sociology, with presentations of the most influential schools (Poznań, Lublin, Cracow) and scholars (Zbigniew Tyszką, Jan Turowski, Danuta Markowska, Barbara Łobodzińska) and their relationships to the communist state. As was the case in other Eastern European countries, sociology in Poland was supervised by the state, and from the 1970s on, family sociology followed a grand narrative of crisis and change. Klich-Kluczevska challenges ideas adopted from American sociology, according to which the modern nuclear family became the norm, and she notes that the traditional mentality and conception of the family proved remarkably durable, despite industrialization and urbanization. She also calls attention to “schizophrenia in the sociological studies.” The family is cast in this scholarship either as a monotypic, ideal social unit with the help of which communism could be built or as a form of deviance associated with domestic violence and alcoholism. While the urban model of the nuclear family with separate households appears to be a model never adopted by most of the population, the Nowa Huta research also set up an idealized, homogenized picture of rural society. This chapter formulates questions concerning representativeness and the dilemmas of the fragmented historical knowledge by the examples of knowledge production in communist Poland. It seeks, moreover, to address lacunae in the secondary literature by deliberately focusing on marginalized research topics and the work of (mostly female) academics who are more likely to be omitted from the history of science.

The next chapter begins with an excerpt from a radio broadcast on single motherhood as a social problem in the 1980s. Here, the crisis narrative dominates the discourse. Unmarried mothers were frequently compelled to migrate from rural to urban environments, creating a social burden and moral crisis for the state. Regarding social security, Klich-Kluczevska offers a hybrid model in which the family turns out to be responsible for the upbringing and education of children, not the socialist state. The chapter also includes statistical data on single mothers and children born out of wedlock, suggesting concerns about visibility and the credibility of these data. The elimination, in the terminology, of the status of “illegitimate” as a term referring to children born out of wedlock is presented as a political measure rather than as a step in support of women’s social emancipation. In 1946, women outnumbered men by more than two million in Poland, but the postwar “matriarchy” did not fundamentally change

gender roles, and motherhood remained the primary role for women (pp.87–88). Klich-Kluczewska contends that there was no real breakthrough in terms of women's social roles.

The most convincing part of the book is the fourth chapter, which examines divorce. It opens with the study of an educational film from 1975. The legislative changes from the interwar period up to the communist divorce law are summarized, offering a broader historical perspective on divorce in modern Poland. The narrative of crisis and criminality also defines the breaking of family bonds, like all other matters characterized as “deviance.” However, the statistical data reveals that the number of divorces in communist Poland was comparatively low compared to the other countries of the region, and there were significant differences in divorce rates in rural communities versus urban communities. It is important to take the mentality of the rural population into consideration to the extent that the sources permit, as a more nuanced understanding of this mentality could strengthen and enrich the continuity-narrative of mental patterns and further a more subtle grasp of the processes of knowledge and attitude transfers between cities and small settlements. Klich-Kluczewka maps the discourses on divorce in two frames. Until the 1970s, the annulment of marriage was characterized as a deviant act. This only changed in the second half of the socialist period.

In the next chapter, which addresses the issue of domestic violence, court and press documents are utilized to elaborate on the social acceptance of domestic violence. The widespread acceptance of abuse within the family raises the question of whether this abuse can be regarded as taboo or not. Klich-Kluczewska encounters many problematic points in this part, specifically, if violence as a means of addressing everyday conflicts is a socially acknowledged method, what do the available sources imply about “non-extreme” cases? The chapter opens with a case study involving the story of an eight-year-old girl who was abused by her parents, especially her stepmother. As this case makes clear, the line between socially tolerated methods of punishment and legally or socially condemned abuse is extremely thin. Moreover, the fact that the stepmother figures as the principal accused raises questions about the concepts of motherhood and the social images of cruel women concerning the normative discourses about the feminine nature. Klich-Kluczewska then outlines social imaginaries of physical violence in educational and legal discourses, with particular focus on corporal punishment in schools. Alcoholism appears as a facilitator of domestic violence, the victims of which were usually women and children, but extensive

alcohol consumption did not in itself explain family abuse. Reading the chapter, one might find also it problematic that the hierarchies underpinning domestic violence are not adequately emphasized in the analysis. The records on domestic violence at the end of the chapter are also presented in a relatively normative or stereotypical way. The case of a “lazy housewife” is implicitly framed on the spectrum of the socially accepted female roles but without any recognition of gendered hierarchy or the power relations of the couple. This part ends with an analysis of magazine correspondence about domestic violence and a short, thought-provoking subchapter on male victims of domestic violence.

The last chapter, which examines the issue of abortion, covers the period between 1948 and 1956, which does overlap neatly with the era specified in the book title. One might find this decision anomalous, since it is not explained convincingly by Klich-Kluczewska. She offers a case study of an illegal abortion from 1948 induced by a *babka* (abortionist). Though some remarks were made on the relationship between family planning and the Catholic church, the absence of the Church perspective is the most perceptible in this chapter. Particularly in the light of recent legal changes concerning abortion in Poland, it would have been progressive to present some of the recent scholarships on the subject.

Although Klich-Kluczewska refers to her scattered source base as a negative element, it could encourage a more complex interpretation of the socialist era. The corpus of secondary literature is likewise a valuable foundation, since these social theories are usually not handled as historical sources but as scientific data. Nevertheless, narratives such as letters to public institutions and life stories documented for journal competitions should not be mistaken for sources that reveal private thoughts, no matter how personal they might appear. Public narratives are always susceptible to influence by state narratives or are structured, whether deliberately or not, according to strategies which might give them agency to shape the events in favor of their authors. And these strategies are more likely to reflect state discourses on family life and its taboos than personal attitudes. Yet, the didactic nature of press narratives was only emphasized in chapter four in a discussion of the experiences of female divorcées.

This book is an impressive experiment aiming to discredit the social transformation myth of the family in communist Poland by examining several interlinked taboo phenomena within the (socialist) family. Alongside explicit comparisons of the interwar and the socialist periods, this volume offers implicit explorations of continuity and discontinuity by applying a long *durée* perspective. It challenges the concepts of Polish family sociology on the fundamental

transformation of traditional society. In light of Hungarian ethnographic data on informal social relationships connected to family life, it would be compelling to conduct comparative research in post-socialist countries, as the continuity of social patterns may well turn out to be a regional phenomenon. This book also foregrounds the intersections of private mentality and perceptions of gender roles in light of single motherhood, divorce, and domestic violence. Moreover, it stresses the importance of scientific knowledge production by female scholars in socialist Poland. Still, the far-reaching conclusions are based on a fragmented source base, as Klich-Kluczevska herself acknowledges (pp.24–28), and there are significant gaps in the analysis. The last two chapters do not fall in line with the premises of the book, so if it comes to taboo as understood by Klich-Kluczevska, it is rather to be discovered in phenomena connected to marriage: single motherhood and divorce. Social transformations, she contends, occurred to some extent, especially in cities, but (heterosexual) marriage as the foundation of the family and thus of Polish society remained a widely accepted part of the social imaginary. Though she is aware of the fractured nature of historical knowledge, the volume in all does not offer a comprehensive (counter)narrative about the Polish family between 1956 and 1989. This volume seems to follow the scientific transformations of Central European countries from gender studies to family studies, omitting, however, discussion of the political nature and criticism of the gender hierarchy from its study of the private sphere.

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Socialist Yugoslavia and the Non-Aligned Movement: Social, Cultural, Political, and Economic Imaginaries. Edited by Paul Stubbs. Montreal & Kingston: McGill–Queen’s University Press, 2022. 393 pp.

The emerging literature on the “Cold War from the Margins,” to borrow Theodora Dragostinova’s title, expanded our understanding of the post-1945 world by transcending the focus on the power dynamics of the superpowers and focusing on the role of small states and non-Western international organizations in their attempts to transform the Cold War order. In addition to Dragostinova’s book (2021) on Bulgaria’s global cultural entanglements, Csaba Békés’ *Hungary’s Cold War* (2022) investigates the role that Hungary played in shaping relations among the superpowers. Similarly, in his superb book *Cold Wars* (2020), Lorenz Lüthi shows how local and regional histories affected the Cold War. Lüthi also devoted appropriate attention to “alternative world visions,” which included efforts by the Non-Aligned Movement (NAM) to transform the global political and economic order. Jürgen Dinkel provided a comprehensive account of NAM history, including Yugoslavia’s critical role in shaping and sustaining the movement from its inception in 1961 to the late 1980s.

As early as the 1970s, Yugoslavia’s role in the Cold War and NAM attracted scholarly attention, beginning with Alvin Rubinstein’s seminal work *Yugoslavia and the Nonaligned World*. This work was continued by a new generation of historians like Tvrtko Jakovina, whose *Treća strana bladnog rata* (The Third Side of the Cold War, 2011) significantly broadened our understanding of Yugoslavia’s unique role in the Cold War and NAM. A welcome addition to this literature is a “radically interdisciplinary volume” (p.27) edited by Paul Stubbs, senior research fellow at the Institute of Economics in Zagreb. Stubbs’ aim is to challenge “a kind of amnesia about the role of socialist Yugoslavia in the Non-Aligned Movement without ever lapsing into uncritical nostalgia” by providing different and sometimes, as he admits, conflicting “fragments” (p.26). A truly diverse group of scholars provide distinctive perspectives on these issues in 14 chapters divided into five different parts addressing various issues including the economy, multilateralism, cultural exchanges, migrations, and the problems of agency.

Part I, titled “Agency and Structure,” establishes different frameworks of Yugoslavia’s policy of non-alignment. In the field of research dominated by the focus on the impact of great men (Tito, Nehru, Nasser, Castro, etc.), the chapter by Chiara Bonfiglioli offers a refreshing analysis of gender and NAM by focusing on Yugoslav “encounters with non-aligned female subjects.” Bonfiglioli argues

that Yugoslav women's revolutionary experience and participation in postwar recovery allowed them to identify with their non-aligned counterparts (p.53).

With Bonfiglioli turning her gaze from great men, Peter Willetts further questions the role of foundational figures of NAM. In his chapter, Willetts shatters some of the widely accepted myths concerning NAM. Notably, he scrutinizes what he calls the "orthodox history of NAM," which claims that NAM had its roots in the 1955 Bandung Conference. Moreover, Tito, Nasser, Nehru, Nkrumah, and Sukarno—figures often depicted as the "founding fathers" of the movement—merely provided "an alternative history to the myth that the origins of the Non-Aligned Movement lie in the Bandung Conference" (p.71). Instead, according to Willetts, there were only two founders, Tito and Nasser, who "each provided leadership that was recognized and respected in both Africa and Asia" (p.71).

Gal Kirn establishes new frameworks for an understanding of nonalignment through ten theses which illuminate similarities between anti-fascist and anti-colonial histories. Kirn suggests that these histories should be understood through "ruptures" defined as historical events with "strong consequences" that "resonate across societies" (p.85). Kirn points out that partisan struggles and NAM shared many similar worldviews, notably belief in the creation of a new world (p.98). In his chapter, Tvrtko Jakovina shows that NAM was not just an ideological project but also suited Yugoslavia's national interests. Jakovina argues that the "role of Yugoslavia was understood pragmatically, although always within an idealistic framework" (p.121). Jakovina praises Yugoslavia's diplomacy in the last decade of the country's existence as "modern, rational, pragmatic, and idealistic." Yet, "things were falling apart at home," and this made NAM irrelevant (p.122). Jakovina's nuanced approach is thought-provoking and a good starting point for any discussion on ideology and pragmatism in Yugoslavia's NAM policies.

Part Two goes beyond traditional political and diplomatic histories of Yugoslavia's nonalignment and focuses on cultural politics. Bojana Videkanić points out that art and culture are often subordinated to political work, arguing that cultural struggles were essential to state-building projects (p.135). Bojana Piškur and Đorđe Balzamović concur that culture was important in NAM. Yet, they argue that nonaligned art largely followed Western cultural canons (p.156). Using a graphic novel format, they demonstrate that nonaligned art, despite its failure to "produce... a new international narrative in art," created opportunities to discuss art outside the Western canon (p.136). Similarly, Ljiljana Kolešnik

claims that Yugoslavia's cultural exchanges with the nonaligned world were impeded by Eurocentrism of the Yugoslav culture and educational system as well as cultural prejudices (p.179). Mila Turajlić expanded on her pioneering work on the visual history of nonalignment by creating “an inventory of the image(ry) debris floating around the city [Belgrade],” notably using unseen reels from *Filmske novosti* but also from the movie depositories abroad. As Turajlić concludes, “The film archives are not merely a means for recalling the past but become a medium in which the past continues to exist and reconfigure itself in new constellations.” (p.229).

In Part Three, Jure Ramšak and Dubravka Sekulić discuss economic relations between Yugoslavia and NAM. Ramšak looks at similar efforts by nonaligned Yugoslavia and neutral Austria to expand their economic and political influence in the “Third World.” Even if Bruno Kreisky of Austria and Edvard Kardelj of Yugoslavia shared some ideas about the importance of North-South rapprochement, joint action was largely absent because of different priorities (Yugoslavia) and domestic pressures (Austria). Sekulić focuses on Energoprojekt, a company which served as the vehicle for Yugoslavia's economic influence in the Global South. She analyzes large infrastructural projects in which Energoprojekt (with its joint ventures) was involved, concluding that these projects, paradoxically, created debt and thus “neocolonial enclosure” (p.274). Although Energoprojekt's endeavors did not create nonaligned architecture, Sekulić argues that they formed the most tangible materialization of ideas expressed during summits (p.263).

In Part Four, Agustín Cosovschi discusses the limits of Yugoslavia's nonalignment by focusing on Yugoslavia's political and diplomatic initiatives in Latin America. Yugoslavia's failure to establish influence in Latin America enables Cosovschi to provide a critical assessment of nonalignment. According to Cosovschi, after the Cuban Revolution, Yugoslavia's “‘herbivore’ conception of nonalignment” had little appeal in Latin America (p.297). If realities of Latin America stymied Yugoslavia's foreign policy objectives there, Africa provided the space for affirmation of Yugoslavia's global role. Nemanja Radonjić in his chapter argues that Africa was an “ideological creation” which served as a metaphor for nonalignment as well as the “ideal continent” for Yugoslavia's global activism (p.303).

The final part of the book deals with the concepts of mobility and migrations during socialist Yugoslavia and in its aftermath. Leonora Dugonjic-Rodwin and Ivica Mladenović trace the trajectories of students from Africa and Asia

in Yugoslavia and in the post-Yugoslav space. Relying on archival sources and interviews, they emphasize personal experiences instead of top-down policies. They invite us to look at the presence of international students not as a “by-product” of the policy of nonalignment but as complex phenomena of identity building and accumulation of cultural capital. David Henig and Maple Razsa examine the links between nonaligned Yugoslavia and the Muslim world from 1961 to the Balkan route, providing the “affective history of Yugoslav non-alignment” as a possible alternative to dominant Eurocentric and Yugocentric understandings of NAM (p.363).

Looking at these empirically, thematically, and methodically diverse chapters, one wonders how this volume would look if the voices from scholars (and archives) from the nonaligned world were included in it. Stubbs promises to dismantle the “Yugocentric” approach, namely studying NAM “primarily through the lens of the study of socialist Yugoslavia” (p.23). Yet the book in many respects remains “Yugocentric” in its outlook (beginning, ironically, with its title). This is not necessarily a bad thing, because with Yugoslavia at the center of its scholarly inquiry, the book achieves a coherence that is often missing in edited volumes. The book’s main strength rests in its diversity. Even when in disagreement, the contributors are in conversation with one another, and the assembly of different “fragments” finely captures multifaceted and often contradictory and contested roles that Yugoslavia played in NAM. This book will be indispensable to those who are studying the history of Yugoslavia’s nonalignment and NAM more broadly. Theoretically and methodologically innovative, it will be a valuable source but also an inspiration to scholars interested in international and transnational connections between the so-called Second and Third Worlds.

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