

Sprenger), in denen während des Zweiten Weltkriegs eine große Zahl von Pol(inn)en, Tschech(inn)en sowie Jüdinnen und Juden aus Ostmitteleuropa inhaftiert war, so daß etwa zwei Drittel des Umfangs den Arbeitsbereich der ZfO betreffen.

Hervorzuheben sind zwei Überblicke – von D. Pohl über die SS-Zwangsarbeitslager im Generalgouvernement und von M. Vestermanis über die NS-Lager in Lettland – und jene Fallstudien, welche die in Deutschland kaum bekannte ostmitteleuropäische Forschungs- und Erinnerungsliteratur einbeziehen bzw. darauf verweisen (leider meist ohne Übersetzung der fremdsprachigen Titel): von M. Orski über Stutthof, Ch. Diekmann über das Getto-KL Kaunas (unter Berücksichtigung auch der israelischen Literatur), Th. Sandkühler über das Lemberger Zwangsarbeits-KL an der Janowska-Straße, P. Setkiewicz über die Ausbeutung von KL-Zwangsarbeitern in Auschwitz-Monowitz durch die IG-Farbenindustrie, H. Świebicki über Formen des Widerstands im KL Auschwitz und A. Strzelecki über die Todesmärsche bei der Evakuierung dieses KL im Januar 1945. Die NS-Vernichtungslager in Polen sind nur insoweit berücksichtigt, als sie wie Lublin-Majdanek (T. Kranz) und Auschwitz-Birkenau (F. Piper) gleichzeitig als KL fungierten. Weitere neue Einsichten vermitteln etwa die Beiträge von M. Kárný über den Einsatz der Waffen-SS in den Lagern, von M. Zimmermann über die NS-Zigeunerverfolgung und das Zigeunerlager in Auschwitz-Birkenau und von G. Greif über die moralische Problematik der ‚Sonderkommando-Häftlinge‘.

Deutlich tritt bei einem Vergleich der frühen KL im Reich mit den späteren Lagern in Ostmitteleuropa die Diskrepanz im Forschungsstand hervor. Auch fällt auf, daß die Unterschiede zwischen den einzelnen Regionen „im Osten“ – vom Baltikum bis Ostgalizien – gravierender als die gemeinsamen Züge sind (S. 516ff.). Dort war zudem das KL-System weitaus enger mit der systematischen Menschenvernichtung verknüpft und erlangte eine – auch von der Zahl der Betroffenen her – neue mörderische Qualität, die das Reichsgebiet erst gegen Kriegsende, bei der Evakuierung der Lager nach Westen, erreichte. Ein durchgängiges Problem ist die wegen häufiger Vernichtung der Lager-Dokumentation schwierige Feststellung der Todesopfer und ihre nationale Zuordnung, wobei Vestermanis darauf hinweist, daß die sowjetischen Untersuchungskommissionen Zahlen mit Absicht allzu großzügig nach oben aufgerundet haben (S. 473). Für Majdanek gibt Kranz als aktuelle, erneut nach unten korrigierte Schätzung 170000 (S. 381), während Sandkühler „es nahezu unmöglich“ erscheint, für Lemberg eine zuverlässige Ziffer anzugeben (S. 619).

Die den aktuellen Forschungsstand widerspiegelnden Studien verleihen dem Sammelwerk handbuchähnlichen Charakter. Dieser hätte durch editorische Maßnahmen noch verbessert werden können, indem im Personen- und Ortsregister auf Vollständigkeit geachtet worden wäre (es fehlen u. a. Kattowitz, Kolomea, Stanislaw, Lauenburg [„Lebork“, S. 305] und Königsberg [„Królewiec“, S. 286]; Mitau [Jelgava] tritt unter zwei Namen auf); eine umfassende Konkordanz der von Beitrag zu Beitrag in verschiedenen Sprachvarianten auftretenden Ortsnamen hätte unbedingt angehängt werden müssen. In dem offenbar unglücklich übersetzten Beitrag von Orski über das Danziger KL steht „Pommern“ verwirrenderweise nicht für die preußische Provinz, sondern für die damalige polnische Ostsee-Küstenregion „Pomorze“ (Pommerellen/Westpreußen).

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Philipp Ther: Deutsche und polnische Vertriebene. Gesellschaft und Vertriebenenpolitik in der SBZ/DDR und in Polen 1945–1956. (Kritische Studien zur Geschichtswissenschaft, 127.) Verlag Vandenhoeck & Ruprecht. Göttingen 1998. 382 S., Abb. u. Ktn. i. T. (DM 74,—.)

Between the early 1960s and the late 1980s, German historiography was characterized by a sharp distinction between research dealing with recent and contemporary German

(after 1945, West German) history and research on the history of Eastern Europe and the Soviet bloc. In the Federal Republic, the historiography of the SBZ/DDR was left to political scientists and sociologists; Poland and Russia were the exclusive domain of East Europeanists. Since the fall of communism and the collapse of the GDR, especially younger German historians have moved resolutely to reconnect the German and East European past. Taking advantage of newly available archives in the East and a more open-minded academic culture at home, a new „third generation“ of German historians are investigating new topics relating to the Nazi occupation of Eastern Europe and the Holocaust, the history of the SBZ/GDR in all its aspects, and the comparative development of East Central Europe in the postwar period. In many ways, *Vertreibung* – it makes more sense to use the German word than the English „forced expulsion“ – belongs to this same complex of issues. With a highly politicized past in West German historiography, overdramatized and exploited by the political right in the 1950s and ignored and underestimated by the academic left for thirty years afterwards, the subject of the driving out and assimilation of some 12 million Germans, the largest expulsion and resettlement of this kind in modern history, has justifiably attracted the attention of postcommunist German historiography.

Philipp Ther's new book on German and Polish *Vertriebene* marks an important moment in this quickly growing body of scholarship. He explicitly compares the expulsion of Germans from Poland with that of Poles from the former Soviet Union, primarily Ukraine and Belorussia. Not only is the latter subject very little known outside of Poland, but T. is able to make important distinctions about the processes of forced deportation by examining these two parallel and interrelated cases. Although international politics plays an important role in both cases, the author makes clear that the governments themselves – Soviet and Polish – initiate the process and determine its characteristics, including its violence and brutality. In fact the roots of forced deportation of Germans in the Polish case and Poles in the Soviet one go even deeper into the character of state building in both countries than T. indicates and predate the wartime planning of Moscow and the Polish government-in-exile. But T.'s primary interest is in the sociological and political problems of the integration of Poles and Germans into People's Poland and the SBZ/DDR. In both cases, after the war we are dealing with countries in process of „construction“ and self-definition. In the Polish case, the Allies deprived the country of the *kresy*, vast territories to the east that determined Poland's view of itself; in the case of the SBZ/DDR, communist authorities had to develop an entirely new identity. In both cases, the influx of refugees from further east placed severe strains on existing social and political structures. Given the nature of Soviet hegemony in the region, neither set of refugees had much opportunity to protest their fate or develop outlets for the trauma of loss, expulsion, and resettlement.

T. compares the policies of the socialist governments in Warsaw and Berlin in dealing with the plight of the refugees and their integration into society. He demonstrates the ways in which the dynamics of land reform and collectivization in each influenced the success and failure of integration. The availability of former German land in Poland made a substantial difference to the Poles' ability to satisfy the needs of refugees from the East. In the case of the SBZ, land reform, if not fully satisfactory in dealing with the needs of the *Vertriebene* and closing the huge gap between their standard of living and that of the native population, nevertheless provided them with a superior standard of living to their fellow refugees in the West. (One wonders, however, why so many *Vertriebene* left the SBZ for the Western zones of occupation and so few in the West went East.) In T.'s schema, the Stalinization of East Central Europe marks an important caesura in the history of the integration of *Vertriebene*. The governments in Warsaw and Berlin closed down those institutions that had been specifically charged with overseeing

the process of support and integration of the *Vertriebene*, eliminating the only legitimate political voice for their needs. Moreover, the accelerated development of industry and the mobilization of labor associated with the policies of Stalinism drew the refugees to the cities and to new centers of industrialization. By the early 1950s, Stalinism in the GDR left no room for a *Vertriebene* problem, and for the most part, indeed, there was a high level of integration of those who did not flee. In Poland, on the other hand, the identities of Poles from the east remained strong, sometimes hindering the cause of national integration.

The archival work in T.'s book is impressive and convincing. Although he is unable to use Russian or Ukrainian archives to document the forced deportation of Poles from the Soviet Union, his work in the archives of the former GDR and Poland covers both central institutions and a series of local case studies. On the level of the central governments, he is able to reconstruct the arguments about integration and assimilation that plagued both the Polish and German communist parties. On the local level, he explores the trauma of isolation, rejection, poverty, and even violence that refugees in both countries experienced. The Polish case is especially interesting in that the issue was more complicated than a conflict simply between the haves and have-nots. In the newly „reclaimed“ lands with local indigenous populations of Silesians or Mazurians (the so-called „autochtons“), there were multiple tensions between the newly arrived settlers from the east, Poles who had arrived from central Poland to start a new life (or, sometimes, simply engage in thievery), and the local peoples who had earned the right to stay in Poland through the process of „verification“, or claiming Polish ancestry. Sometimes, the locals spoke no Polish and understood little about Polish culture and society, and as a result, despite their newly confirmed Polish citizenship, were open to discrimination from the new settlers. Poles from central Poland often treated Poles from the East with contempt (and vice versa), so that cultural tensions overwhelmed property issues. The author's refreshing openness to these questions and others makes the book particularly useful for students of ethnic and national conflict and integration.

T. aptly concludes that despite the relative success story of the integration of *Vertriebene*, scholars have much yet to learn about the influence of the process on the character of postwar Germany, East and West, and on Poland. To be sure, revisionism today appears to be weak and insignificant. On the other hand, it would be incorrect to extol population „transfer“ as a useful means for solving problems of ethnic minorities. Not only were the human losses enormous on the Polish and especially German sides, but in some ways the human injury is ongoing. People lost their homes and their sense of community, as well as family members and tangible ties with the past. Moreover, T. stresses, the creation of homogeneous nation states did little to lessen tensions between neighboring nations. On the contrary, German-Polish, German-Czech, and Polish-Russian relations continue to be marked by the trauma of loss, expulsion, discrimination, and integration.

One note of minor criticism: from an Anglo-American perspective, it seems long since time to reverse the German historiographical convention – honored in T.'s book, as well – of using German place names instead of the Polish, especially when dealing with the postwar period.

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Slawen und Deutsche im südlichen Ostseeraum vom 11. bis 16. Jahrhundert. Archäologische, historische und sprachwissenschaftliche Beispiele aus Schleswig-Holstein, Mecklenburg und Pommern. Hrsg. von Michael Müller-Wille, Dietrich Meyer, Henning Unverhau. (Veröff. des Instituts für Landesforschung der Christian-Albrechts-Universität zu Kiel, Bd. 2.) Wachholtz Verlag. Neumünster 1995. 224 S. (DM 54,–.)