

(*A fresh breeze*), Czech *Dikobraz* (*Porcupine*), Hungarian *Lúdas Matyi* (*Goose Boy*), Romanian *Urzica* (*Nettles*), and Bulgarian *Starshel* (*Hornet*), the Soviet *Krokodil* (*Crocodile*), with a particular emphasis on the image of the “Imperial Warmonger” in the Cold War, to show the agency of the oft-patronized Eastern Europeans who used the same medium to respond and invent new images of the “West”.

The last thematic chapter, *The Battle of the Dust Jackets*, is arguably the most innovative. Following the writings of the French literary theorist Gérard Genette (and especially his book *Paratexts*) Murawska-Muthesius examines book covers and dust jackets which, in word and specifically image, conveyed the message of the book, the intent of the writer and designer, but also revealed the essentialisation of the region. The author approached the covers as “political allegories”, showing how the dust jackets followed and indeed, still follow, political and historiographical trends presenting varied images of the region. The coinciding of the rise of photography-based covers in the 1990s with the boom of books about East Central Europe following the fall of communism, the Yugoslav wars and the ascent of the nation-states to the European Union, was a fertile ground for this research, with the author examining some 500 academic titles about history, politics, economics, society, art in eastern Europe.

Murawska-Muthesius shows how the inclusion of maps and images is important for the understanding of analysis, so the book is amplified with a large number of images and maps, which is especially important given the restrictions, copyright and other problems researchers encounter in their studies of the region. Given the diverse source base, perhaps the next edition would benefit from a longer conclusion, which is too short here. *Imaging and Mapping Eastern Europe. Sarmatia Europea to Post-communist Bloc* is a valuable contribution to the study of the mental mapping of the region, which brings methodological and empirical innovations to the field, and equally important, should point future researchers towards giving equal attention to images and maps in the study of the region. The author of this review would like to thank professor Murawska-Muthesius and her publisher for kindly providing a review copy.

Nemanja RADONJIĆ

Caroline Mezger. *Forging Germans. Youth, Nation and the National Socialist Mobilization of Ethnic Germans in Yugoslavia 1918–1944*. Oxford: Oxford University Press, 2020.

Scholarly literature on the Volksdeutsche in Yugoslavia has grown substantially over time. Indeed, it becomes increasingly difficult to say something really new. Even the good quality works increasingly tell the old, already known story. Caroline Mezger’s book (that came out as the abbreviated version of her

doctoral thesis) is an attempt to find new avenues for research by turning to a hitherto neglected topic of youth. To be sure, the topic is not new at all in the context of general trends in historiography, but it is when it comes to the research of the Ethnic-Germans. The young author examines the role of the Volksdeutsche children and the young in the nation-building and identity-defining processes among the Swabians in the Yugoslav Banat and the Batschka during the 1930s and early 1940s. As such, it presents a novelty in the research of this field. Furthermore, it also relies on oral history. The result is a book that deals with various aspects of making young Swabians into Germans through influences of cultural associations, churches, schools and German and non-German state agencies. At the same time, the author strives to depict the young Volksdeutsche not only as passive objects of external influences, but as agents in their own right.

The main part of the book consists of a brief Prologue (pp. XVII–XVIII), the Introduction (pp. 1–25) and six chapters divided into shorter thematic subchapters, followed by the Conclusion. Whereas the Prologue is largely of literary nature (typical of the author's style), the Introduction acquaints the reader with the topic and the method applied. It addresses the main topics around which the narrative would revolve: nation-building, forms of identity and the ways and means by which they were shaped.

Chapter One, National Education and Yugoslavia's Donauschwaben Minority Schools 1918–1941 (pp. 29–68) explores an already comparatively well researched topic of state-run minority education system in interwar Yugoslavia and the efforts of the Volksdeutsche leaders to overcome its shortcomings through self-organizing and aid from Germany. As a matter of fact, the chapter shows that the topic is far from exhausted: the author presents some new details concerning German financial and other help, as well as the role of churches in education and in identity-building. In that context, Mezger also addresses the role of aid provided by foreign religious institutions - from Germany (for Roman-Catholics), and from Germany, Switzerland and the USA (for Protestants). Special attention is devoted to private schools that took an increasingly nationalizing and ideological turn in late 1930s.

Chapter Two, Alternate Fronts. Extracurricular Youth Groups and the Interwar Nationalization of Yugoslavia's Donauschwaben (pp. 69–119), deals with ways of influencing the young outside the school. The author deals with all sorts of associations – some of which stemmed from the Habsburg times – now engaged in the struggle for hearts and minds of the young Volksdeutsche. The bulk of these activities were channeled through the youth sections of the main cultural association of the Yugoslav Germans, the Kulturbund, as well as through rival organizations set up by the pro-Nazi Renewal Movement. Apart from these two contenders, Mezger devotes special attention to the activities the churches developed in order to impress their own special brand of Germanness on the young. Another important factor dealt with, were the visitors from the Reich who increasingly contributed to National Socialist indoctrination of the young. The radicalization of the Reich's overall policies helped the pro-Nazi Renewers to come to the fore and harness the Yugoslav Germans for the goals of the Hitler regime. The

author pinpoints the resettlement of the Bessarabian Germans in the fall of 1940 as the moment when the Volksdeutsche turned from propagandists of the Reich into its agents – which is, in the opinion of this author, a somewhat far-fetched claim.

Soon after that Yugoslavia would be plunged into WWII and dismembered, alongside its German minority. Chapter Three, *Forging Germans Under Germany. Conditions of Occupation in the Western Banat, 1941–1944*, describes the regime introduced in that province after April 1941 and the role of the Volksdeutsche in it. To be sure, the main topic is how these changes reflected on the changes of the German identity of the local Swabians, and especially how they affected the children and the young. Interesting new data about the development of the school system are adduced and brought into context. The gist of the propaganda was expressed in the motto, that those who supported German school, supported National Socialism. Much attention is also devoted to extramural influences of the Volksgruppe and the churches. The major organization through which the Volksgruppe leadership reached the young was the Deutsche Jugend. Unlike the Roman-Catholic Church that was pushed to the background, the Lutheran Church was identified as the most active supporter of the Nazi brand of Germanness propounded under the occupation regime. The next chapter, *Mobilizing on Germany's Frontiers. The Banat's Ethnic German Youth in the Deutsche Jugend and the Waffen SS, 1941–1944*, deals in greater detail with this organization's make-up, impact and operations aimed at indoctrinating the young and helping the Reich's war effort, as well as with the ultimate touchstone of loyalty to Nazi-inspired Germanness – military service in the Waffen SS. While enlistment was initially voluntary, attracting hotheaded young men, it turned into an ineluctable obligation in later stages of the war for Swabians of almost any age.

Chapter Five, *Forging Germans under Hungary. Conditions of Occupation in the Batschka, 1941–1944* (pp. 207–247) deals with the well-studied topic of the Batschka Germans after the April 1941 Hungarian occupation. Like earlier authors, and often relying on them, Mezger depicts an uneasy coexistence of the Hungarian nation-building project with that of the Nazified Volksdeutsche leaders who became the most radical part of the Ethnic-German organization in Hungary, the Volksbund. The position of the Batschka Germans was more difficult than their co-nationals in the Banat, because until March 1944 they had to acknowledge Hungarian supremacy, take care of Hungarian susceptibilities and needs of the Reich's foreign policy, while fighting off the attempts on part of the Roman-Catholic clergy to channel the Volksdeutsche identity in a more conservative, Magyar-friendly and religious direction.

The intraethnic rift caused by Hungarian occupation is discussed in greater detail in the next chapter, called *Mobilizing Across Borders. The Batschka's Donauschwaben in German and Hungarian Youth and Military Formations 1941–1944* (pp. 248–308). The author shows how the occupation renewed and increased the old division between the pro-Hungarian, religious and pro-Nazi sections of the Donauschwaben society. The young were in the center of the divide, usually tending toward the “brown” side. However, there was no rule and

various factors (family, personal experiences, churches, education, social pressure etc.) contributed to personal choices. An increasingly important factor was recruitment for the *Waffen SS*, that was the most visible and most painful dividing line not only within villages, but sometimes within families.

The book ends with the Conclusion (pp. 309–314) in which Metzger summarizes various factors that offered different and sometimes diverging brands of Germanness, affecting primarily the young and children. She concludes that all these divides were obliterated at the end of the war when the Swabians faced the calamities of evacuation, expulsion, deportation to the USSR, terror and resettlement in Germany and other countries. As in the beginning, the author concludes that the young were not only acting under the influences of their environment, but were also influencing it, negotiating their own national identity in the process: it was always German, but its additional qualities varied depending on origin, experience, influences and life stories. She rightly stresses the importance of both the micro and macro levels for understanding such phenomena.

The book ends with the Appendix with data about the author's interviewees (pp. 215–320), Selected Bibliography (pp. 321–329) – comprised of primary and secondary sources (among which only one work is in Hungarian and one in French, while not a single one is in Serbian), and the Index (pp. 331–339).

Caroline Metzger's *Forging Germans* is a fresh attempt at delving deeper into the formation of the Swabian German identity in the Yugoslav Batschka and the Banat. For such a pioneering work, it has a number of laudable characteristics, but also some flaws. One of them has just been mentioned: lack of Hungarian and Serbian-language literature and sources. Even some works by Serbian, Yugoslav and Hungarian authors published in German and English were not used, although they would help clarify certain aspects of the book. Another flaw is perhaps placing too much reliance on oral testimonies and eyewitness accounts. It is not that Metzger uses them uncritically, but rather that they are too few to allow drawing general conclusions, i.e. they can best serve as colorful illustrations of certain processes. Finally, couple of minor factual errors have crept in, whereas some statements (especially in the opening pages) are too general.

The topic itself is undoubtedly praiseworthy, and the same can be said for the way in which the author approached it. She tackled an old subject from a new and neglected angle, helping advance our knowledge of the processes she deals with – nation-building and self-identifying of the *Volksdeutsche* in the Banat and the Batschka – primarily among the young who were (as Metzger correctly shows) the most affected. A number of sources were used, from archival documents to periodicals, enabling us to get a vivid picture of the main protagonists, their ideas and the ways they wanted to impose them on the *Volksdeutsche* youth, as well as the reactions of the children and the young. However, we cannot completely support the author's conclusion that the young became agents in their own right. If one takes everything into account, it is more fair to say that the *Volksdeutsche* youth in the Batschka and in the Banat had been manipulated by the Nazis for their own ends – just like so many millions of young and old throughout the continent. The fact that the Nazis found the largest support among the young

– rather than among the more experienced older generations, who were formed under different conditions – seem to point to larger susceptibility to National Socialist propaganda, rather than to conscious activism.

Zoran JANJETOVIĆ

Rüdiger Schnell. *Histories of Emotion: Modern – Premodern*.
Berlin & Boston: De Gruyter, 2020, 308.

When Barbara H. Rosenwein published her article in *The American Historical Review*, “Worrying about Emotions in History” in 2002, Elias’s hydraulic theory⁴ was replaced with a new narrative.⁵ Cognitive theory became very important for the field of *history of emotions*: since emotions are the result of our values and our assessments, this theory helps us understand how and why emotions are different in different societies. This is the starting point of Rüdiger Schnell, who spent more than twenty years working on historical studies on emotions. Although the author’s original plan was to translate his study *Haben Gefühle eine Geschichte*⁶ into English, Schnell ended up writing a new book, which is in front of us. Believing that theoretical questions should be combined with the analysis of specific historical material, Schnell bases his study on extensive source material. From a critical perspective, the author analyses current work on the history of emotion: he asks whether, and to what degree, the historicity of emotions has been, and is, demonstrated. This is the main reason why this book is characterized by two perspectives, of a literary scholar and of a medievalist.

The book is divided into eight chapters, not counting the *Preface* and *Introduction*. The first chapter, *Sex and Love in Medieval Marriages*, presents two texts, composed more than two centuries apart. The first one is *Antapodosis* by Liutprand of Cremona (920 - ca. 972) and the second *Church history* by the English chronicler Ordericus Vitalis (1075 - ca. 1142). These premodern textual passages from the tenth to the thirteenth centuries turn on the issue of sexual desire in marriage. Methodological questions related to textual analysed dominate here.

The second chapter, *Approaches and Aims*, as its title says, brings a systematic critical survey of the objects, cognitive interests, theories, and methods of historical emotion research. In relation to accepted literary and historical standards,

4 The term is derived from a view that separates feeling from rational thought, an idea that accords with the way in which emotions are often subjectively felt.

5 Barbara H. Rosenwein, “Worrying about Emotions in History”, *American Historical Review* 3/2002, 821–845.

6 Rüdiger Schnell, *Haben Gefühle eine Geschichte? Aporien einer History of Emotions*, (Göttingen: V&R Unipress), 2015.