

turkorus zur Kleidungs- und Konsumgeschichte ein. Trotz der analytischen und methodischen Lücken gelingt es der Autorin, die bis in die Gegenwart wirkende ausschließliche Verbindung von Kleidung und Frauen aufzulösen.

Silvia Ruschak, Wien

Nancy M. Wingfield and Maria Bucur eds., **Gender and War in Twentieth-Century Eastern Europe**, Bloomington/Indianapolis: Indiana University Press 2006, 240 p., EUR 56,50, ISBN 978-0253347312.

In the last two decades social, cultural and gender historians of Western Europe and the United States have expanded and redefined the meaning of war. They have managed to deconstruct the essentialist assumptions about femininity and masculinity as well as the very categories of home front versus battlefield as hierarchical. Despite some recent studies, most of the historiography on Eastern Europe and the former Soviet Union consists of traditional diplomatic and military histories. In this regard, the appearance of a volume on gender history of war, covering Eastern Europe, is an important scientific event. The thematic foci of this book are wartime experiences, challenges to traditional gender roles, the post-war restoration of the gender order, collaboration and resistance, the body, memory and commemoration. The introduction places gender in war in Eastern Europe within the studies on the same topic concerning Western countries.

The contributions are organised in three thematic parts. The first covers different facets of challenges to gender roles and restoration of gender order in the post-World War I period. Based on detailed diaries, memoirs, and reports by Habsburg aristocratic Red Cross nurses sent to Russia during the war, Alon Rachaminov studies the Austro-Hungarian prisoners-of-war relief effort. The mission is revealed as a combination of traditional upper-class involvement in charity and philanthropy with diplomatic and political missions sponsored by the Habsburg state. That was why the women had considerable power authority over millions of men. Rachaminov explains the lukewarm reception of nurses among the prisoners in terms of the tremendous social gulf between prisoners from different nationalities and nurses, and from the supervisory nature and tutelage of the nurses' tasks.

Maureen Healy explores a gradual process by which men in post-war Austria made the transformation from soldier to civilian in their everyday lives. She based her study on detailed analyses of press accounts and some archive material. It is revealed how the restoration of order in the family through strong male authority was conceived as the first step in restoring order in Austrian society at large, coping with delinquent youths and 'fallen' women. The author reveals convincingly the strong tension between the vision of family as an institution that could regenerate Austria, on the one hand, and the model of paternal authority upset by the war, on the other. Families were expected

to make a “civilised man” out of a soldier, but this difficult process was in many cases incomplete.

Eliza Ablovatski examines the importance of gender within the left-wing and right-wing cultures of remembrance that developed in post-revolutionary Hungary. She bases her study on memoirs, some reports, and especially a *British Labour* report about the excesses of the White brigades from the counter-revolutionary national army in 1919. According to her, in the right discourse the leftist women in the 1919 revolution were perceived as politically and sexually dangerous, as well as physically degenerate and unwomanly. These images were counterposed to the idea of the “white angel of the nation”. In the left-wing version there were many examples of rape and cruelty committed on women and children showing that the *Whites* violated the very codes of gender order that they claimed to uphold. Ablovatski argues that both sides emphasised rapes in order to highlight general sexual pathology of the enemy and represented him as morally depraved.

Based on examples from World War II, the next part of the volume is devoted to the gender dimensions of collaboration and resistance. By examining books, exhibitions, menu planners etc., Melissa Feinberg reminds us that gendered division of fighting front against home front was not part of the wartime experience in occupied Bohemia and Moravia. The rightist Czech women organised in the *Women's Center* supported the German overlords in an open way and argued that each sex had its own roles. However, the organisation did not give up the idea of equality and it opposed the administration in its attempts to curtail women's public social roles.

Through post-war retribution tribunal records, Benjamin Frommer examines denunciation and fraternisation, defined as two of the more ordinary and less visible means of wartime collaboration. He tries to challenge the gender assumptions concerning the notion of the typical denouncer as an unsatisfied woman. According to the author, those assumptions influenced the contemporary understandings, the prosecution of female collaborators and subsequent historiography into the 1990s. He argues that it was more likely in the Czech case to punish men than women. Besides, he emphasises the gendered nature of collaboration in Nazi Europe: women were excluded from many types of open collaboration because of their absence from upper positions within the administration. The fraternisation of Czech women with the German men is also explained in terms of patriarchal order: men who cannot defend their woman/nation against rape have lost their claim to that body. After the war, according to the Czechs, these women betrayed their nation and it provoked virulent hatred against them.

Mara Lazda focuses on the Latvian family in order to illustrate the interplay among gender. She explores Soviet and Nazi propaganda material as well as Nazi officials' reports. The author demonstrates how the Soviet regime, without denying nurturing rights for women, emphasised that women should be free to participate in political and social work. Nazi propaganda, emphasising that primary responsibility of women is family, tried to represent Nazis as liberating Latvian women from laborious Soviet fac-

tory work. Furthermore Latvian nationalists employed family and gender roles to work for Latvian autonomy. Because of the ambiguity of the concept of the family, the Latvians were actively involved in shaping their relations with both occupying regimes and they were able to construct some autonomy within the constraints of Soviet and German occupations.

The third part of the volume covers the gender aspects of war remembrance. Based on memories about the wars from 1912–1918, Melissa Bokovoy examines how Serbian women's individual acts of mourning and remembering the fallen soldiers were appropriated to privilege the Serbian sacrifices. She claims that images, memories and tropes of the Kosovo battle helped to shape the way in which women interpreted their role to mourn and remember. Largely ignoring women's war experience in the commemorative practices in interwar Yugoslavia, national ideology represented women as bereaved mothers, daughters and sisters who had sacrificed their Serbian men for the creation of Yugoslavia. They were also designated as the bearers of national memories and stories, while commemorations privileged male experiences.

Analysing autobiographical writings as memoirs, diaries, and post war oral testimonies, Maria Bucur argues that the official memory of the two world wars in Romania incorporates the personal experiences in ways that almost always privilege political and diplomatic institutional events over individual quotidian perceptions. Nevertheless, a few highly educated female voices presented a very different picture and they brought into focus the hardships of daily life. Bucur also underlines that unlike women's writings in Germany, Hungary, or Great Britain, Romanian women's narratives of suffering and sacrifice did not become an important vehicle for negotiating political power in the post-war years. In the autobiographies published after 1945, despite the Communist regime's stated goal of bringing about greater gender equality, women were missing again. There was no emphasis on individual experiences and heroism was always exclusively identified with combat. Bucur discerns that with one remarkable exception (the journal of philosopher Alice Voinescu) the same trend is valid even for the period after 1989.

Katherine R. Jolluck has researched archive material to examine Polish women's wartime experiences during the forced exile to the USSR after the Red Army invasion of 1939. She reveals how the transgressions of social norms regarding the female body were largely silenced. Although women saw themselves as active agents in the national struggle, in cases of sexual offences as mixing invasion and sexual exploitation, the nation increasingly loses its relevance to women stories. Women do not employ the language of the nation when they are violated as women. As a result, Jolluck argues that "the concept of the nation proved so masculinised that it had no room for women to talk about specifically female suffering." (214)

Based on memoirs about the siege of Leningrad, Lisa A. Kirschenbaum represents how narratives published in the Soviet Union and outside ignored the starvation erasure of the physical markers of gender identity. They minimised the extent of starvation and

employed images of women and children that were victims of Nazi violence. The official Soviet propaganda story provided not only a convenient but also comforting framework for constructing personal memory about active soldiers rather than civilian victims. According to Kirschenbaum, the starving body turned women and men into sexless inhuman beings without desires, and this contradicted the “heroic” narrative.

The authors have not ignored how women were sometimes perpetrators, not only victims, how they excluded sufferings of other nations, their cowardly and even treasonable attitudes, combined with anti-Semitic remarks etc. It is convincing that in most of the case studies, political history and context are not left behind. Many contributions are not just about gender in war, but they can also inform us about nationalism and gender, about the history of racism, gender and political ideologies, history of masculinity and sexuality. Although the volume concentrates on what from female experience has been silenced for many years, there are contributions to the history of masculinity as well. One can notice that some of the case studies are not very well placed in comparative perspective. It is evident that some of the contributions are the results of longer and thorough research whilst others are still in their initial phase. Nevertheless, as the editors note, the case studies presented “may enhance conclusions about the world wars based only on the west.” (17) The volume should reach a wide audience among academics and the broader public where the history of war remains confined to political, military and diplomatic history. This could inspire a new, fresh, body of work on wars in Eastern Europe.

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Sandra Maß, **Weißer Helden, schwarze Krieger. Zur Geschichte kolonialer Männlichkeit in Deutschland 1918–1964**, Köln/Weimar/Wien: Böhlau 2006, 370 S., EUR 49,90, ISBN 978-3-412-32305-9.

In den westeuropäischen Ländern wurde im Laufe des 19. Jahrhunderts ein militarisiertes Konstrukt von Männlichkeit hegemonial. Dabei handelt es sich nicht um ein einheitliches Ideal. Militarisierte Männlichkeit differenziert sich entlang der sozialen Zugehörigkeiten wie Klasse, Ethnie und Generation, aber auch entlang der nationalen, teilweise auch regionalen Mitgliedschaften in unterschiedliche Männlichkeitsformen aus. Seit den 1990er Jahren sind eine Fülle historischer Studien über den Zusammenhang von Militär, Krieg und Geschlecht erschienen. In diesem Kontext ist auch die hier zu besprechende historische Dissertation von Sandra Maß zu verorten. Ihre Untersuchung wendet sich einem bisher wenig beachteten Feld zu: der Konstruktion militarisierter Männlichkeit in Verbindung mit den deutschen Kolonien.

Die Geschichte der deutschen Kolonien hat sich erst in den 1990er Jahren zu einem Forschungsfeld der Geschichtswissenschaft entwickelt. Lange Zeit galt die mit der