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sion between family members and loved ones, and (voluntary) vicarious traumatization, which happens in professional relationships, between researchers and collocutors for instance. These may blend in some cases: indeed one of the book's recurring themes is that scholars who do research on violence, and may experience vicarious trauma as a result of that, may also have been subject to forms of primary traumatization, sometimes in combination with traumatic family histories, for which Doná proposes the concept of "intersectional traumatization" (91). This is akin to the notion of multiple or complex traumatization in clinical psychology, which is often the rule rather than the exception. Several contributors to the volume are living examples of intersectional traumatization, demonstrating how the choice to do this type of research is often driven by strong personal motives to come to terms with aspects of one's own biography or one's family history.

One of the most salient themes of the book is the institutional and academic context in which this research is embedded, where colleagues and administrators often poorly understand the difficult nature of the research. The combative and judgmental behaviours displayed by colleagues, for the sake of "scoring points" in a debate for instance, are unhelpful practices that deprive researchers of the much needed support, and these typical competitive academic practices are potentially more upsetting than in other kinds of research. Because of the increased financial pressures academic institutions are under, some recommendations the book makes, such as changing the organizational culture, or organizing regular counselling sessions with trauma therapists to be provided by these institutions, seem unlikelier than ever.

Pearlman's last chapter is nevertheless helpful in terms of offering useful tools to remedy some of the issues, the crux of which is that researchers take care of themselves while doing this kind of research. One should keep a healthy balance between identifying with and distancing oneself from one's research topic, allowing one to recuperate physically and psychologically. Researchers should train themselves in "exquisite empathy" (177) which enables them to get close to informants without fusing the client's experiences with their own. Putting something in-between oneself and the horrific material, through note-taking and photographs for example, and finding alternative preoccupations, such as musical and artistic pursuits, are all very helpful strategies. In short, this is a courageous book that is potentially of great help to those who do research on extreme violence.

Ger Duijzings (Regensburg)

Enikő Dácz (ed.), *Minderheitenfragen in Ungarn und in den Nachbarländern im 20. und 21. Jahrhundert*. Baden-Baden: Nomos 2013 (Andrássy Studien zur Europaforschung 8). 393 pp., ISBN 978-3-8487-0779-9, € 69.00

This book is volume eight of the relatively recent and commendable series *Andrássy Studien zur Europaforschung*, launched in 2013 and edited by a collective of professors of the Andrássy University Budapest (AUB), a small, research-oriented graduate university. The AUB enjoys financial support from Hungary, Austria, Germany, and Switzerland, as well as from Bavaria, Baden-Württemberg, and the autonomous region Trentino-Südtirol. The university has emerged as a centre of expertise in political science, history, and cultural studies

dealing with Central, Eastern and South-eastern Europe, which is reflected in the publication of its book series. So far the *Andrássy Studien zur Europaforschung* has published six volumes per year.

The study under review is a result of a three-day conference in Budapest in February 2013, organised by the editor Enikő Dácz, who recently took a position at the Institute for German Culture and History in Southeastern Europe at the Ludwig Maximilian University in Munich. Divided into three sections, the book contains nineteen chapters in all. The first section, dealing with judicial issues, offers two excellent essays: Christoph Schnellbach's on the internationalisation of minority rights, and Günther Rautz's on the European dimension of minority rights. Rautz presents an in-depth discussion of the Framework Convention for the Protection of National Minorities issued by the Council of Europe in 1998. While the Council of Europe was the decisive institution to shape the treaty, the author, a member of the European Academy in Bozen/Bolzano, analyses it in the context of the OSCE's activities in the early and mid-1990s, which were politically instrumental for the advocacy of minority issues. Both Rautz and Schnellbach consider the European Union to be the main political actor to enforce any agreement during the 2000s and 2010s, through either soft laws or the monitoring of pertinent processes. Readers of the two chapters profit from clear distinctions made to differentiate the various actors in minority affairs, but can also better understand their interconnectedness.

The second section, "Historic Perspectives", covers architecture in multiethnic Transylvania at the turn of the twentieth century (Timo Hagen), that region's efforts at political reform (Stéphanie Danneberg), and its representation by ethnic Germans

(Saxons) in the Hungarian parliament (Enikő Dácz). Other chapters are concerned with ethnic Germans living on Hungarian territory. Here, the analyses of Gerhard Seewann and Dóra Frey stand out. Both serve as showcases of a "nationalism in action" that transcends historical circumstance. Their case studies can be read as illustrations of competing ideas and institutions. Seewann's chapter "Grenzüberschreitender Minderheitenschutz 1919-1941: Patronagestaat Deutschland, Heimatstaat Ungarn und der Völkerbund" [Cross-border Minority Protection 1919-1941: Patron-State Germany, Homeland Hungary, and the League of Nations] connects German and Hungarian German discourses of nationhood with such discourses in the titular nation, be it Hungary or Romania, and with the international discourses on minority protection initiated by the League of Nations. Seewann reveals that national minorities served as a "bargaining chip" (126) for various actors. There can be no doubt that Hungarian German identity discourses increasingly overlapped with those of German nationalism. However, Seewann also proves that, whatever the arrangements and actions of the German Nazi or Hungarian governments in the period 1933-1945, the outcome was always the same: the German minority in Hungary served as a figure on the chessboard for both Hungarian and Nazi politicians – and in the end paid a heavy price for being exploited by both the state of the titular nation, Hungary, and the patron state, Nazi Germany.

Dóra Frey's "Völkerrechtliche Quellen der Zwangsmigration nach dem Zweiten Weltkrieg in Ungarn (1945-1948)" [International Law Sources of Forced Migration after the Second World War in Hungary] explores the fine lines of difference between international obligations and national ar-

rangements concerning the forced migrations of Germans after 1945. Working chronologically, Frey discusses land reform, the Potsdam Protocol, the Paris Peace Treaty of 1947, the population exchange with Czechoslovakia, and finally the matter of Hungarian refugees from neighbouring states. Frey's conclusions are similar to the insights of Seewann: most of the power rested with the national elites and was directed towards their strategic interest of constructing a nation-state based on a homogeneous nation, with international obligations playing a secondary role. As evidence for this claim, her essay discusses the land reform, which was detrimental for the Germans, and the population exchange procedures, where national authorities acted with little countering influence exerted by international obligations.

The third and final section, "Contemporary Minority Issues", has a strong focus on the challenges of integration faced by the Roma minority in contemporary Hungary, Romania, and Serbia. Erzsébet Magyar's chapter "Encounter of the Extremes. Archduke Joseph and the Roma" gives an insightful *longue durée* view of Roma issues. Archduke Joseph was a veritable ethnologist and published a Romani grammar in 1888. He initiated and realized a Roma settlement project of thirty-six families on his estates and worked hard to reduce negative public attitudes towards them in the surrounding villages. The impact of the archduke's activities was, at least during his lifetime, substantial among the elites and members of the government. Due to his publishing activities his engagement aroused the attention of ethnologists worldwide.

István Horváth, in his chapter "The Romanian Roma. The Dilemma of Integration", reviews census figures and assesses social conditions based on Roma living

standards, access to work and public services, and access to schooling. He then offers a chronological sketch and an analysis that considers whether elites have sought to treat Roma as a separate group or rather to regard its individual members as part of the broader social majority. He concludes that under coercive political regimes the group was either excluded as a whole or its individual members were assimilated; in rights-based political regimes, which have been the standard since 1990, the group either enjoys minority rights or its individual members can hope for integration and inclusion. Horváth's article is aptly complemented by Sergiu Constantin's "Romanian Minority Politics and Policies in a European Context". Constantin covers the same ground but discusses in greater detail the period since 1990, which he divides into three sequences: 1990-1997, 1997-2007, and from 2007 to the present. He analyses three levels of governance – national, Central European, and European – and their interaction throughout these three periods.

Another insightful chapter in this section is Balázs Dobos's "Roma Political Parties in Hungary after 1989", which discusses the severe fragmentation of Romani political parties in Hungary since 1989. In line with the typology used by Horváth, the author concludes that no preferential parliamentary representation has materialised for the Roma. Hungarian Roma, according to Dobos, have to use the side road of civil organisations to make their voice heard, or else pursue integration within the mainstream parties. The greatest chances of enactment of minority representation and rights lie on the local level. Finally, Margit Feischmidt and Kristóf Szombati analyse the mobilisation of extreme nationalists in Gyöngyöspata, where there were severe acts of violence against Roma in 2009.

Overall, this collection is an important volume. Several texts by Hungarian and Romanian authors are here made available to a readership in the West for the first time. Hence, the book fulfils one of the aims of the Andrassy Studien zur Europaforschung series: to connect local and regional expertise with the scholarship from Germany and other Western countries. Minority issues will continue to affect Europe in the twenty-first century; the interested reader will here find essays that would merit inclusion in a handbook on minority rights (the two chapters on judicial issues), add substantially to ongoing debates (the studies of contemporary Roma representation in Hungary and Romania), and that connect present issues to *longue durée* perspectives (the essays by Seewann and Frey).

Christopher Walsch (Budapest)

Đorđe TOMIĆ / Roland ZSCHÄCHNER / Mara PUŠKAREVIĆ / Allegra SCHNEIDER (eds.), Mythos Partizan. (Dis-)Kontinuitäten der jugoslawischen Linken: Geschichte, Erinnerungen und Perspektiven. Münster: Unrast Verlag 2013. 431 pp., ISBN 978-3-89771-824-1, € 24.00

The book under review is a result of "Partisans in the (Post-)Yugoslav discourse. Myth *Partizan*", a two-year project funded by the Hans Böckler Foundation. Its authors track down the legacies of Yugoslavia's Left in the country's successor states and provide overviews of several relevant historical topics, all of which touch upon the history of the Second World War and of socialist Yugoslavia. While concerning itself with Yugoslavia's political and intellectual Left and its heritages, the book also carries a political message about "reinventing" the Left through the creation of alter-

natives to the current state of (neoliberal, nationalist) affairs.

In fact, this message is the book's primary agenda. In terms of history, remembrance, and perspective, the *partizan* is as much a metaphor as an object of research. The starting point here – and in many ways also the prospect looking forward – is opposition to fascism: the resistance against national socialist and fascist occupation, oppression, and violence, and the positive values connected to this struggle.

The project at the book's core involved a journey with stops in Ljubljana, Zagreb, Jasenovac, Donja Gradina, Kozara, Belgrade, Zrenjanin, Sarajevo, Jablanica, and Mostar, all symbolic and historically important places of the former Yugoslavia located variously in present-day Slovenia, Croatia, Serbia, or Bosnia-Herzegovina. In several of these places, the project participants interviewed locals who gave testimonies of how the "myth of the *partizan*" has shaped their lives. The three interviews featured in the book offer poignant accounts of lifetime political beliefs and engagements, combined with regret, if not bitterness, at how much amnesia has been created around certain events and achievements. The volume also includes research essays and journalistic reports, as well as black-and-white photographs taken during the research trip. Taken together, the contributions bundle a collective experience as much as they individualize it. Thereby the book highlights how a historical legacy lives on within various mental frames and forms of remembrance.

Conceptually, the book is divided into four sections that provide a convincing organization and arrangement of its material: "Yugoslavia and Its Left. An Introduction" is followed by respective sections on the Second World War, the battles around its remembrance, and a final section called