

Danuta Ulicka's views). This allows him to easily move from critical and scholarly discussions to literary works and their European dimensions. Following Anna Lebkowska's and Erazm Kuzma's work, Iwasiów examines presentations of Europe in contemporary Polish literature and the myth of the opposition between East and West in the studies of European literature. In this context the three main representatives of the "European" approach are Jarosław Iwaszkiewicz, Witold Gombrowicz, and Czesław Miłosz. It should be noted that this classification takes for granted the importance of émigré literature for the processes of Europeization of Polish culture. In fact, Iwasiów's later analysis shows his skepticism toward the category of "émigré literature"; he considers it invalid in the context of Europeization. He fully incorporates the émigré tradition into the national one.

In Iwasiów's interpretation, the literary works written in recent years by Andrzej Stasiuk, Olga Tokarczuk, Andrzej Niewrzęda, and Manuela Gretkowska show significant changes in looking at the Old Continent. They also show major differences between several Polish generations. Writers belonging to the present generation travel freely through Europe and frequently change their domicile, thus further invalidating the category of émigré literature. It is no longer the place where the work was created, but rather what is depicted in it and how that matters. Iwasiów often and successfully employs the terminology of social geography, with notions such as space, place, city, and travel. Through the term "representations of Europe" he understands not only presentations of Europe or ways of depicting Europe, but also the creation of European discourse of which literature is a part. In his view, the categories of travel, city, and identity lead to the fourth and generalizing category, namely representation. When discussing travel the critic invokes prose works by Stasiuk, Tokarczuk, and Niewrzęda, arguing that their works describe contemporary Europe from the point of view of a tourist or a traveler. The city, understood as a European metropolis, interests him in the depictions in the works of Brygida Helbig, Krzysztof Varga, and Izabela Filipiak. The category of identity, seen in a European context as movement and the search

for a new place to live, leads Iwasiów to the prose of Janusz Rudnicki, Manuela Gretkowska, and Dariusz Muszer. Although his literary choices are arbitrary, as he freely admits, his study presents a panoramic and interesting view of the literary landscape of Poland as a member of the European community. It should also be noted that Iwasiów no longer clings to the category of "postcommunist Poland," but shows Polish literature as a part of European culture and an exchange forum of national and pan-European ideas. Its scope and openness to various points of view make Iwasiów's study a much-needed history of Polish literary processes at the beginning of the twenty-first century. Δ

### **The Lost German East Forced Migration and the Politics of Memory, 1945–1970**

**By Andrew Demshuk.** Cambridge: Cambridge University Press ([www.cambridge.org](http://www.cambridge.org)), 2012. 302 pages. Bibliography. ISBN 978-107-02973-3. Hardbound.

**Maciej B. Stępień**

“**T**he politics of memory” or “historical politics” is a politically motivated activity that is intended to shape individuals’ image of the past. Andrew Demshuk’s book is not about political games over history, however. It is a study of human memories that—although exploited to the highest degree by politicians—are perceived by the author as ultimately divorced from politics. Demshuk is interested in the memories of Germans expelled from their eastern lands after the Second World War. He concentrates on the inhabitants of Silesia and tries to show on what basis they accepted the loss of their *Heimat*.

Numerous theorists have already tried to explain how Germans acquiesced to their loss. The most significant explanation has been that Germans lost interest in the revanchist agenda of their leaders: the prosperity of the expellees’ new Fatherland, West Germany, and their being cut off from the lands of their ancestors by the Iron Curtain played a role. Demshuk argues that this theory is false.

The two key phrases of Demshuk's study are "*Heimat* of memory" and "*Heimat* transformed." The former refers to an idealized image created on the basis of selective memories that made the lost territories into a paradise lost. The latter refers to the shocking reality of the places that the Germans left behind. News about the devastation of war, depopulation, and Polish settlers taking over what was left had first reached the expellees by letters from the few who had not fled. Tourist travel became possible after 1956, to which the expellees engaged en masse. Hundreds of thousands of Germans could then compare with their own eyes their "*Heimat* of memory" with the "*Heimat* transformed." Demshuk argues convincingly that the extreme contrast between their dreamland built on selective memories and the postwar communist reality of Soviet-occupied Poland was the main factor that enabled the expellees to accept the fact that the "German East" had irrevocably become the "Polish West."

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This book focuses on the German point of view, as amply indicated by its lack of balance. We learn how and why this fairytale "*Heimat* of memory" arose, but we do not learn why the "transformed *Heimat*" was so degraded. The destruction of war? Communist administration? The fact that the Soviet military was stationed in Poland throughout the communist period (1945–1991)? Demshuk mentions (in one sentence!) the fact that the Soviet soldiers removed "machinery" from the region. He gets close to an important discovery, but never follows his trail. He is more interested in how Germans reacted to the reality they encountered than what made that reality arise. The Bismarckian myth of "*polnische Wirtschaft*" recurs over and over in the book, a German slur against Poles. Demshuk cites it with premonitory comments,

but he does cite it because it is found in the expellees' reports made when, in search of a dreamland, they discovered devastation.

It is therefore worth adding at least one fact. A Soviet "Trophy Army" followed on the heels of the Red Army when it entered the territory of Silesia in 1945. That plague erased everything from the earth that had made up the expellees' *Heimat*. On Stalin's order issued ten days after Yalta (Order No. 7558, paragraph 6b of February 20, 1945) all German lands that were to be transferred to Poland were subject to total pillage of their entire infrastructure. Over three years, the entire area was completely deindustrialized. When the Soviet Trophy Army was finished, all that was left for the Poles were bare walls and the ground.

Like the expellees, Demshuk apparently knows nothing about the organized looting by the Soviets of the lands granted to Poland. He shows unintentionally how that ignorance can be the source of anti-Polish prejudice among Germans even today. The irrepressibility of that prejudice surprises Demshuk, and while he ostensibly opposes it he remains unable to repudiate it on the basis of historical facts. Δ

## **The Forgotten Holocaust**

### **The Poles under German Occupation 1939-1944**

**By Richard C. Lukas. Foreword by Norman Davies.** New York: Hippocrene Books ([hippocrenebooks.com](http://hippocrenebooks.com)), 2012. xviii + 358 pages. ISBN 978-0-7818-1302-0. Paper. \$19.95.

### **Farrah Madanay**

Richard C. Lukas's third edition of his seminal *The Forgotten Holocaust* includes four new features: a preface by Lukas, a foreword by Norman Davies, a short history of Żegota [the Polish Catholic underground organization whose goal was to help Jews], and an annotated list of Poles executed by the Germans for attempting to save Jews. These additions reinforce one of Lukas's theses that Poles, from the officials of the government-in-exile to the families who hid Jews in their homes, tried to aid Poland's Jewish citizenry.