

of the concept of historical guilt or subjective dealing with the past, emphasizing the importance of historical research and consistency in interpretation. One of the drawbacks might be the author's descriptive and partly narrative approach. In several cases, it might involve simplification and lack of effort for an interpretation of the historical text. When mentioning selected realities or historical contexts, there are several instances where references to a broader literature that works more with selected definitions are missing. For example, there is only a brief description of the wartime Slovak state, specifically the Hlinka Guard, which, without any closer definition, is referred to as a basic right-wing group participating in the deportation of the Jewish population. In this case, it is very important to mention the context of the establishment of the Hlinka Guard and the political-legal system of the Slovak state. Describing this type of context could inform readers about the functioning of Nazi collaborators in Central and Eastern Europe, the very regions the author focuses on within the issue of the migration of displaced persons after the Second World War.

The selection and processing of this topic are surely a very positive addition to world historiography and it demonstrates the capability to offer new perspectives on the role of fascist emigres in shaping post-war societies, challenging conventional historical narratives. In addition to the selection of the topic itself, it is also important to note that Jayne Persian, through her research, brought a wide spectrum of information from primary sources that could be useful in processing other topics within historical research. The book has the potential to appeal to various researchers and motivate them to consider the international context and the possibilities of using contextual analysis within their own methodological framework.

Jayne Persian's research could also help the public sphere learn more about the complexity of fascist and far-right movements in general. By precise examination of these historical events, the book *Fascists in Exile* aims to create useful materials that can make it easier for readers to understand the different aspects of the historical events.

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UNITED IN DIVERSITY: Contemporary European Jewry in an Interdisciplinary Perspective. Edited by Marcela Menachen Zoufalá and Olaf G. Glöckner. Berlin; Boston: De Gruyter Oldenbourg, 2023, 242 pages.
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The publication is the sixty-second volume in the series *European-Jewish Studies*, which focuses on publishing research that examines the relations between Jewish populations and the majority in specific European countries or during specific periods, primarily in the historical context of the twentieth century. Naturally, the most frequently addressed

and immensely complicated issue from this perspective is the topic of the Holocaust and its multifaceted political, spiritual, and mental consequences for Jewish – non-Jewish relations from the nineteenth century through World War II and beyond into the postwar period to the present. It is hardly necessary to emphasize that this subject goes far beyond a purely academic dimension. For nearly 80 years, it has been the subject of intense debate within individual European countries, particularly those directly affected by the Holocaust. In these discussions, it often plays the notorious role of the skeleton that falls out of the closet – something that can be clearly seen in the Slovak case.

As the title suggests, the book is interdisciplinary and comparative. In nine chapters, the authors attempt to illustrate, from a variety of research perspectives (historical, sociological, anthropological, psychological, political, literary), the complex Jewish - non-Jewish relations in five Central European countries – Slovakia, the Czech Republic, Germany, Poland, and Hungary. These relationships have been scientifically analyzed and rationally understood since the post-war period but are still to some extent shaped and distorted on both sides by intergenerational experiences and memories tied to the Holocaust. In addition, the evolution of these relationships is significantly influenced by contemporary international events, particularly the ongoing conflict in the Middle East. This conflict escalated dramatically on October 7, 2023, just as this publication was being reviewed. Thus, the authors could not take into account the impact of the cruel and still ongoing war events in that region on Jewish – non-Jewish relations (not only!) in Central Europe. This environment is conducive to the revival of traditional anti-Semitic stereotypes and prejudices, or to the emergence and spread of various conspiracy theories, whose influence remains surprisingly strong across all strata of society.

The publication's heuristic scope draws on both traditional archival sources and oral history methods. Importantly, the authors raise new questions in their analysis of the issues examined, encouraging the reader to seek answers not only within the specific academic field, but also through broader societal discussions. Nine scholars from the aforementioned countries and Israel contributed to the publication. Some of them co-authored several chapters. Slovak issues are doubly represented in the book. The first and most extensive chapter, written by Eduard Nižňanský and Katarína Bohová, introduces foreign readers to the Holocaust and its Slovak specifics in the years 1938–1945. It also provides a critical overview of Slovak historiography, which only began to deal systematically with the subject in the 1990s after the fall of the communist regime. The authors point out that Holocaust research (certainly not only in Slovakia!) has acquired a broader socio-political dimension, especially since 1993, when the independent Slovak Republic was established after the dissolution of Czechoslovakia. Its creation was accompanied, among other things, by more or less open efforts by groups of politicians, journalists, and citizens to present the emergence of the new state as a logical continuation of the wartime Slovak Republic and its regime. History once again found itself on a Procrustean bed.

This task has been undertaken by several historians and publicists from the ideological circle of the post-war political exile *ľudák*, as well as some of their domestic supporters. They are all aware that the most important obstacle to the partial or complete rehabilitation of the wartime state is the issue of the Holocaust in Slovakia. Thus, a

specific Slovak variant of the so-called revisionist literature has emerged, which, through selective adaptation or outright falsification of archival or other historical sources, relativizes the role of the Ľudák regime in the Holocaust and shifts the blame entirely to German pressure. In Slovak historiography, this interpretation remains on the fringes of serious scholarship; however, its influence on a certain segment of the public cannot be denied, as the authors demonstrate with numerous examples. It is unfortunate that their research focuses exclusively on historiographical studies and does not include a broader scope, such as the theme of the Holocaust in artistic fields – especially literature, film, and theater – or the activities of various non-governmental organizations. Admittedly, the facts mentioned are relatively well known to Slovak readers; however, the study is primarily intended for a foreign audience that generally knows very little about the Holocaust in Slovakia or about modern Slovak history in general.

Another chapter in the book looks at Slovak issues from a sociological rather than historical perspective. Its authors, Barbora Jakobyová, Eduard Nižňanský and Olaf Glöckner, examine the experiences and challenges of the Slovak Jewish community in the contemporary Slovak Republic. Their work is based on interviews and statements from various official and unofficial representatives of Slovak Jewry.

Jiří Holý offers a specific perspective by analyzing the multidimensional representation of the Holocaust in film. He notes that the subject has often been commercialized or trivialized in both fictional and documentary films. The author emphasizes the importance of balancing an artist's creative license with the obligation to adhere to basic, historically verified facts. This is a question that historians have often encountered and will continue to grapple with, although it is unlikely that they will ever be able to find a universally satisfactory answer to it.

Israeli researcher Dina Porat examines the sensitive issue of contemporary Jewish-Christian relations, focusing on developments over the past fifty years. She finds that these contacts have generally developed positively during this period, as evidenced by numerous examples of mutual goodwill and official dialogue between representatives of the two sides. However, she also notes that it remains unclear how this positive trend is reflected in the views of wider social groups, including both believers and non-believers within the majority and also the Jewish communities. She stresses that traditional stereotypes of mistrust, based on a lack of mutual understanding, persist on both sides.

Haim Fireberg from Israel examines Jewish-non-Jewish relations in general and in Central Europe in particular, highlighting the visible rise in overt or subtle expressions of anti-Semitism and the responses of current governments. This trend is particularly influenced by crises and political and social developments in public life, resulting in the growth of far-right or far-left populism, often exploiting waves of mass immigration.

Other authors explore these issues in the context of individual European countries, highlighting both negative and hopeful aspects of Jewish - non-Jewish relations. The role and influence of the European Union, of which all the countries mentioned are members, serves as a common thread in this discourse.

Hungarian-Jewish issues are addressed by Lilach Lev Ari, who uses oral history methods to explore questions of cultural integration between the Jewish minority in Hungary and the majority society. Olaf Glöckner focuses on the situation in Germany,

analysing the position and acceptance of Jews within the country. He identifies two often contrasting dimensions of this relationship: the official level and everyday social practice within German society. Marcela Menachen Zoufalá examines contemporary Jewish-non-Jewish relations in the Czech Republic and shows their generally positive, if sometimes ambivalent, development, which also applies to other national and religious minorities. She links the tensions in these relations to the weakening of democratic principles and the rise of nationalist, populist and xenophobic tendencies. This conclusion also applies to other European countries. Marcela Menachen Zoufalá, together with Olaf Glöckner, examines this issue in the context of Poland, highlighting some local specificities such as the stereotypical Jewish-Christian relationship and the issue of mass Jewish emigration along the former Soviet Union-Poland-Israel axis.

In conclusion, the publication, which includes a relatively extensive selection of scholarly literature, offers a wealth of fascinating facts, connections and research stimuli for both specialist and general readers.

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