

majority's average. The period around the so-called Prague Spring activated Romani activity of its own. The Roma created for themselves the Union of Gypsies (Roma) (1968–1973) and made contact with international organizations. This promising development was interrupted during the time of normalization when there was a return to the model of the controlling, socially generous state rejecting individuality and permitting, in its beginnings, only small cultural activities (the rise of Romani bands, organizing of exhibitions of Romani crafts). The turnaround of state policies toward the Roma in 1989 was already foreshadowed in the document called Charta 77, which criticized the state concept of the so-called social and cultural integration of the Roma which also devalORIZED the Romani past (in fact, between 1972 and 1974, a large-scale pig farm was built in Lety on the land where there had been a concentration camp for Roma under the Protectorate). Probably the largest memorial of unreal notions of that era was the realization of the idea of a Romani prefabricated housing development in the Chánov section of the town of Most. Romani families of very different social levels were unable to find a *modus vivendi* and, for integrated Roma, Chánov changed into a space from which they wanted to escape. An official party document that appeared at the end of the 1980s was reflected in an increase of Romani activity plus realistic thinking about the state of the Romani community and the causes of the failure of assimilation, including criticism of state paternalism.

Pavelčíková's book is thus new proof of the fact that the generous social policy of

the totalitarian state of excluding private activity despite the declaration of a scientific and complex solution of the problem does more harm than good. At this point, one can also regret that Pavelčíková did not consider a comparison of Czechoslovak state policies toward the Roma with state policies of other Soviet satellites and with state policies of advanced capitalist states. The attentive reader, familiar with the gains and state of contemporary schooling and culture must, however, come to the conclusion that everything here has already been, even if, e.g., a Romani boarding school in the 1950s would not be successful in the light of postmodern pedagogy with its accent on child nurturing in the family. At the same time it would be very interesting to follow the life stories of Romani children reared in such schools, the degree of their involvement in the majority society and the degree of their assimilation or, more precisely, the functioning or non-functioning in direct proportion of the help of the majority and social involvement to the satisfaction of the minority. Subtle anthropological research could then, on the bases of oral-historic interviews, augment the fascinating testimony of the Romani activist and author Elena Lacková and record how the state-created "great" history was reflected in the fates of ordinary people.

Throughout the book, which is a useful picture of the dark postwar period, Nina Pavelčíková promotes a thesis about the improvement in education of the Roma as an assumption of the improvement of their social success. And this intellectual cliché is an illustration of our underestimation of the importance of the quality

of the majority population, the degree of their prejudices, xenophobia and racism. It is shown that the quality of coexistence is a two-sided matter, even if the greater responsibility falls on the shoulders of the advantaged (majority). Undoubtedly it would, therefore, do the text good if the postwar position of the Roma were followed in comparison with the position of other minorities and certain patterns were revealed in the coexistence of unequal neighbors.

Blanka Soukupová

**ŽIDÉ V KOLÍNĚ A OKOLÍ
(Jews in Kolín and its
Environ). Proceedings of
the Kolín Museum – Social
Science Series IX. Edited by
Ladislav Jouza and Jaroslav
Pejša.**

Kolín: Kolín Regional Museum,
2005, 228 pp.

Despite the large number of texts dedicated to the Jewish minority in the Czech lands, only relatively few monographs or other publications mapping the Jewish minority in a particular location with an important Jewish population have appeared since 1989. This slight applies to the Czechs to a large degree because some sort of parallel to the *Jews and Moravia* series of the Kroměřížsko Museum in Kroměříž is missing here.

The reviewed collection of contributions to the Regional Museum in Kolín at least partially attempts to repay this debt. Its topic of interest became the his-

tory of the Jewish minority in Kolín and its environs as a certain type of Jewish community in the Czech heartland. In chronological order and with the help of various sources and literatures (only documents of material culture remained undervalued), a qualified team of archivists and historians (critical towards older literature) blocked out the development of Jewish settlement from their celebrated beginnings in the Middle Ages (Vojtěch Vaněk), when the Kolín Jews created the second most important Jewish community in the Czech land, through the well-known exodus in 1541 (Stanislav Petr), and to its post-war demise (definite in 1979). Also, the post-war development of the Jews in Kolín (Jaroslav Pejša), as if it copied the fates of other Jewish communities: Of several hundred deported Jews, only a few dozens (the final count was 487 victims of the Shoah) returned to the city. The community encountered the problem of abandoned synagogues and cemeteries; Jewish corporations were only formally restored; Jewish monuments (in this case, a cemetery) found themselves imperiled; surviving Jews tried to honor the memory of their murdered and fallen co-religionists with the construction of a monument (unveiled in April 1950). After the February Revolution of 1948, the community gradually fell under the control of state organs. In the late 1960s there was a revival of interest in Jewish history and culture in this small town, which faded at the beginning of normalization.

Between these two turning-points, according to the authors, there was a memorable period before the Hilsneriada (the condemnation of Leopold Hilsner for the apparent Jewish ritual murder

of a Czech girl), when, as Michal Frankl repeatedly wrote, there was, in 1893, a revival of a Middle Ages superstition about ritual murder. From scientific literature it is known that the affair was one of a series of many attempts within the European and Czech framework that had economic and political-party importance. In a certain tie-up with Frankl, on the basis of scientific literature and numerous sources of the most various provenance, René Petráš then presented the development of the nearby Kutná Hora Jewish minority in the years from 1899 to 1920, the modernization of their lifestyle and connection to Czech national life, the economic contribution of the Jews to the city and the structure, history, tasks and personalities of the Jewish religious community there. At the same time he recalled that, in September 1899, it was in Kutná Hora that the trial of Leopold Hilsner took place. The years of the liberal First Republic are considered a time of the building of loyalty to the new state and democratization, and also of the financial misery of the Jewish community. Like Frankl, Petráš, too, tried to implant the regional events into a broader social context. The last analyzed period was the occupation. But the freshness of Pavel Novák's point of view lies in his concentration on the village Jews in the region of Kutná Hora. Novák researched their professional development from the end of the 19th century and its change during the Second World War. The text thus probes – but unfortunately not always with strong reference to sources – into the problem of Aryanization on the regional level and thus circulates the well-known work of the economics historians

Jančík and Kubů by calling attention to other sources.

Besides certain transparent periods, however, the proceedings also focused on important Kolín natives of Jewish origin and Jews connected to Kolín. Naďa Kovaříková dealt with the brothers Heinrich and Leopold Teichner. In the 1960s Heinrich became the proprietor of the first Kolín photographic studio. Pavel Jakupec highlighted the outstanding Schönfeld family of Semily. Miroslava Jouzová wrote about Pavel Fischer, an exceptional personality in Kolín associations. He came from a family who were trailblazers of factory production in Kolín. He was the father of the famous Germanist Otakar and a secondary school teacher Josef Fischer, known as the initiator of the resistance organization called the Petiční výbor Věrní zůstaneme (We will remain faithful) during the occupation. A study of Miroslav Tyč presented Kolín as a city of relatives of Franz Kafka and a city reflected in his books. Klára Zubíková and Ladislav Jouza sketched an interesting picture of the entrepreneurial Mandelík family during the prewar period and in the first years of the Republic. She also focused on their house, designed by the architect Jan Kotěra, who also designed gravestones in the Kolín Jewish cemetery. Very compelling is the description of the fate of Kolín native Jiří Poláček, one of the typical resistance fighters of Jewish origin. Its author, Ladislav Jouza, followed in detail Poláček's family, his childhood and youth, the dramatic road to exile, his career as a flyer in the service of RAF and finally his painful return to a ruined home.

This book review is the first of two recent reminders of the Jewish minor-

ity of Kolín (besides the book of Zuzana Peterová about the Kolín rabbi Richard Feder [Prague 2004]). We unhesitatingly call this book a worthwhile regional historiography which had respect for sources of a memoir nature. It would be good if the minority history of other Czech cities were studied.

Blanka Soukupová

Rosemary Statelova, Angela Rodel, Lozanka Peycheva, Ivanka Vlaeva and Venstislav Dimov (eds.): THE HUMAN WORLD AND MUSICAL DIVERSITY. Proceedings from the Fourth Meeting of the "Music and Minorities" Study Group in Varna, Bulgaria, 2006.

Sofia: Institute of Art Studies 2008. 407 p. + 1 CD.

In the proceedings of the fourth Music and Minorities Study Group (2006 in Varna, Bulgaria) there are 50 contributions (of the nearly 70 papers presented). In addition to pictorial and graphic figures), the publication includes a CD with 53 musical examples (mastered by Gerda Lechleitner, Phonogrammarchiv Wien).

All four conference themes are represented:

1) "Hybridity as a Musical Concept" (introductory theoretical article, plus 18 case studies, among them the only two Czech papers);

2) "Minority-Minority Relations in Music and Dance" (The majority of the 14 contributions clearly show how unclear the determination of a minority is. Discussed are, e.g., two groups with a shared religion that is interpreted in different ways, groups on opposite sides of national or ideological borders, mutual relations of two or more groups that are defined some other way), etc.;

3) "Music Education of Minority Children" (the narrowest and most concrete theme, in which the authors, using 14 different examples, demonstrate how a community hands down what it considers basic for the preservation of its own identity; the absolute majority deal with children of national, ethnic or religious minorities);

4) "Race – Class – Gender" (a theme of stimulating contributions not focused on ethnically or religiously defined minorities. This shortest portion surprisingly (?) most clearly shows how music in an environment of asymmetric relations functions as a *symbolic means for agents to present new self-representation*).

The astonishing discovery reveals, in the case of some delimitations, that it is possible to arrive at certain generalizations, while, in other cases, not at all. This compels one to repeated reflection about the appropriateness of those delimitations, thus, e.g., about the formulations of conference themes. (Reyes 1999 describes a very similar situation in the case of immigrants in the USA: only after recognizing the importance of the difference between voluntary and forced immigration did the research lead to meaningful conclusions.) In the case of research on minorities, on one hand,