

PARTEI UND LITERATUR IN RUMÄNIEN SEIT 1945. By *Anneli Ute Gabanyi*. Untersuchungen zur Gegenwartskunde Südosteuropas, 9. Munich: R. Oldenbourg Verlag, 1975. 209 pp. DM 25, paper.

This interesting and informative essay on the relationship of party and literature in Rumania is a welcome addition to our knowledge of cultural developments in Eastern Europe's postwar period. It is also a well-documented testimony to the fundamental similarities of the pattern that has evolved, since the war, in every country of Eastern Europe under Soviet domination and party direction. Because Ms. Gabanyi's approach is basically—and inevitably—political, its chronology follows closely the development of the political scene in Rumania from the initial *Gleichschaltung* of literature through the Stalinist phase of Socialist Realism and the post-Stalinist phase of "thaw" up to the contemporary and growing ambiguities of the Ceaușescu era. These phases are clearly and sharply defined and their substances, both political and literary, are well analyzed. The reader is given a wide and reliable insight into the witch's cauldron of political-literary intrigues as well as an overview of "theoretical" developments that are, of course, the literary reflections of political events with political consequences. The initial class war period of 1944–47 is followed by the total repression of the Stalinist dictatorship; and the *small thaw* (*Das kleine Tauwetter*) of 1953–57 is followed, as the result of the Polish and Hungarian uprisings, by a new ice age (*Eine neue Eiszeit*), lasting for only a year and giving way to the "directed liberalism" of the years 1960–65. A long and interesting chapter is devoted to the Ceaușescu era's *Literaturpolitik* with its internal conflicts, theoretical contradictions, and the growing, if somewhat uncertain, resistance of a new generation of writers. Ms. Gabanyi views the present phase of development, I think quite rightly, with cautious pessimism: certain methods may have changed but the party's basic aim—to maintain its ideological and political supremacy over art and literature—remains unaltered.

A reliable guide and a clear and concise treatment, Ms. Gabanyi's essay is the first attempt to summarize and analyze the political-literary relationships in postwar Rumania. It is regrettable, however, that she did not pay closer attention to the problems of ethnic minorities (Hungarians, Germans) or to the international impact of internal upheavals within the bloc. A good index is sorely missed.

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A STUDY IN SOCIAL SURVIVAL: THE KATUN IN BILEĆA RUDINE. By *Wayne S. Vucinich*. Monograph Series in World Affairs, vol. 13: CHANGE AND SURVIVAL: STUDIES IN SOCIAL DYNAMICS IN EASTERN EUROPE AND THE SOVIET UNION. ESSAYS IN HONOR OF JOSEF KORBEL, Book 1. Denver: University of Denver, Graduate School of International Studies, 1975. xxiv, 194 pp. Paper.

Divided into two parts, one based on published materials and the second on the author's own direct observations over many years, *A Study in Social Survival* is a study of the society, ethnography, material culture, administrative organization, and political vicissitudes of a group of mountain communities in eastern Herzegovina collectively known as Bileća Rudine. In effect, Professor Vucinich deals with the *katun* culture of Bileća Rudine under the varying conditions of medieval Serbian, Ottoman, Habsburg, monarchical Yugoslav, and Communist Yugoslav rule—from the Serbian Middle Ages to the submergence under water, in 1968, of two dozen Trebišnjica basin villages, including the village of Vucinich's own childhood, in order to provide energy for three hydroelectric plants.

A pastoral community attached to the practice of transhumance, the medieval *katun* (related to *canton*) comprised a pair of communities, namely, a summer pasture and a winter pasture. In the fourteenth and fifteenth centuries, the low-mountain winter pasture was transformed into a complex of sedentary villages whose inhabitants learned to add farming to their stock raising, while continuing to send their sheep and goats to the high-mountain pastures in summer. Since the end of the nineteenth century, this *katun* culture, with its transhumant pastoral economy and its social foundation of clans and extended families, has been undermined by an ideology of economic growth, that is, by the decision of a succession of states, with varying forms of government, to pursue a policy of "modernization." The damming of the Trebišnjica completed the process of destroying the old *katun* ecosystem.

Although the historical portion of Professor Vucinich's book provides an excellent account of the various historiographical interpretations of the *katun*, the author's general reluctance to choose between the explanations may confuse the reader. The memoiristic and autobiographical portion—on the *katun* "as I have witnessed and observed it" (p. xxiii)—neglects the values of the *katun* and may not fully satisfy cultural and social anthropologists even in regard to the extended family. But it excels in its description of the material culture of the *katun*.

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DIE KOOPERATION ZWISCHEN DEN PRIVATEN LANDWIRTSCHAFTS-  
BETRIEBEN UND DEN GESELLSCHAFTLICHEN WIRTSCHAFTS-  
ORGANISATIONEN IN DER LANDWIRTSCHAFT JUGOSLAWIENS. By  
*Ivan Lončarević*. Osteuropastudien der Hochschulen des Landes Hessen, series 1.  
Giessener Abhandlungen zur Agrar- und Wirtschaftsforschung des europäischen  
Ostens, vol. 62. Berlin: Duncker & Humblot in Kommission, 1974. 203 pp. DM 44,  
paper.

The Yugoslav regime abandoned its early efforts to impose Soviet-style collectivization on its peasantry by 1951–53. Thereafter, all that remained of Yugoslav dedication to "achieving socialist relations in the countryside" were a socialist sector reduced to 9 percent of total agricultural land (later reexpanded through purchase to 14 percent), a 10-hectare limit on private holdings, and a vague commitment to building rural socialism gradually by encouraging cooperation between private and public sectors.

Such "cooperation" has in practice meant short-term contracts between individual small holders and socialist enterprises or organizations. The forms of cooperation, their vicissitudes, and the reasons for disappointing results in terms of "cooperation's" four goals (increasing agricultural output, socialization of the production process, larger peasant incomes, and developing "socialist social relations") are the subject of Ivan Lončarević's useful and well-documented monograph on this heretofore inadequately studied aspect of the Yugoslav experiment.

Lončarević argues that expanding cooperation from 1957 to 1965, eventually involving 48 percent of all private peasant households, was achieved primarily because the principal partner, the General Agricultural Cooperatives (OZZ), held a virtual monopoly over the purchase of the private sector's products and its access to artificial fertilizers, improved seed grains, and machinery. After the economic reforms of 1965 ended these monopolies, cooperation declined in popularity and variety, and the role of the OZZ was gradually taken over by the large, vertically-integrated agroindustrial "*kombinati*" that presently dominate the socialist sector. The author analyzes the ensuing "crisis of cooperatives and cooperation" by describing the current Yugoslav