

Taken at least on the merits of its adventurous vision and sorcerous analytical complexity, *Creolizing the Modern* is an outstanding contribution to the study of East Central/Southeastern Europe. For a field that has been only fitfully globalized, and one in which the historiography of empire is imbued with a kind of stodgy (if not always unbeguiling) Austrian *Schlampelei*, this volume points the way to excitingly original, more academically cosmopolitan horizons.

However, this higher-order brilliance comes at the cost of recurring frustration in the details. First, despite their constant invocation, the really key terms of art—*inter-imperial*, *coloniality*, and *creolization*—are defined largely by inference. It was only after consulting Doyle's source text that *inter-imperial*, the most important concept by far, was functionally meaningful to me. This posed a genuine problem because so much of the book depends on ascribing inter-imperiality to so many phenomena; yet an esoteric shroud, combined with overuse, dimmed its explanatory power. Second, there are, frequently, too many lines of argument in play at once, such that the authors' lessons muddle one another. The chapter on interglottism, for instance, takes on inter-imperiality, world systems analysis, creolization, a critique of literary modernism, *plus* introduces the authors' own neologism—but it delivers no truly cohesive, durable takeaway for the aggregate. Third, the book behaves as if it takes for granted that its readers already know the plot and cultural significance of Rebreanu's *Ion*. It is dispensed piecemeal and exegetically, with some chapters offering more direct access to the text than others, inspiring a certain sense of incoherence. Fourth, the historical evidence on offer is, at times, spotty and even perplexing. The discussion of Transylvania's place in the global economy in chapter 2, for example, relies more on the dates of railway completions and Wallerstein's schema than on specific data; the composer Franz Liszt, without explanation, is leaned on as the main source for stereotypes about the Roma; Georges Clemenceau is quoted as an authority on 1890s Hungarian education policy. In short, there are aspects of *Creolizing the Modern* that, in my view, still require further empirical trial before their conclusions are ready for broader application.

But such, perhaps, are the flaws that attend a pioneering work—as this certainly is. Professors, place it on your seminar syllabi and comps lists; it is a book built to thrive in the vanguard action of graduate study.

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Scaglia, Ilaria. *The Emotions of Internationalism: Feeling International Cooperation in the Alps in the Interwar Period*

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It is well known that emotions and their history not only play a role in the interpersonal sphere but can also be profitably analyzed in the field of international politics. Since the publication of *The Emotions of Internationalism*, we also know in which environmental relationship emotions can sometimes be interwoven to achieve certain political goals. Using a wide range of previously unpublished English, French, Italian, and German source material, Ilaria Scaglia's book is a captivating exploration of the role of emotions in the field of internationalism.

Against the backdrop of the Alpine panorama of the interwar period—that is, the mountains on the border between Austria, France, Germany, Italy, Switzerland, and the former Yugoslavia—Scaglia examines the people and institutions that were interested in and committed to internationalism in

the region in the 1920s and 1930s. The study focuses on feelings of fraternity, community, and friendship. One of Scaglia's arguments is that these feelings were authentically linked to the experience of the mountains and could therefore be stylized into various projections. Emotions are defined without judgment as feelings evoked in people by experiences and moods. Against this background, the Alps are described as an international meeting place in the interwar period, where various organizations, individuals, and institutions developed their visions for future international cooperation. Scaglia's second argument is that emotions have become one of the most important resources for creating a positive perception of the international community. The author bases her arguments on a wide range of sources, including speeches, protocols, correspondence, and medical writings, but also maps, photographs, films, novels, and memoirs.

The book is divided into a coherent introduction in which the most important terms and concepts are presented, five thematically organized chapters, and a concluding section. The first chapter, "Associating Emotions and Internationalism with the Alps," deals with the diverse relationships between people and the Alpine world. It traces how feelings toward this majestic landscape have changed from initial awe and fear to romantic transformation. Alpine towns developed into cosmopolitan meeting places, but they also reflected the tensions between urban modernity and Alpine tradition. Consequently, the Alps are described as a stage on which different concepts of identity and cultural currents manifested themselves. The following chapters examine the emotional dimension of internationalism in the Alps in the interwar period. Four case studies shed light on various organizations and their use of emotions to promote international cooperation.

The chapter "Managing Emotions at the League of Nations" analyzes how the League of Nations used the emotional power of the Alpine landscape to promote internationalist discourse and feelings of friendship. The headquarters of the League of Nations in Geneva, the Palais des Nations, with its breathtaking view of Lake Geneva and Mont Blanc, provided the ideal backdrop. "International Mountaineering while Talking about Emotions" sheds light on the role of the Union Internationale des Associations d'Alpinisme (UIAA). This international mountaineering organization has used a shared passion for the mountains to overcome national borders and strengthen international relationships. Emotions such as a thirst for adventure, camaraderie, and respect for nature played a central role in this. The chapters "Seeing emotions while Healing the Body and the World as a Whole" and "A University for Feeling the Emotions of Internationalism" are dedicated to two sanatoriums in Leysin, the Clinique Manufacture Internationale of Dr. Auguste Rollier and the University Sanatorium of Dr. Louis Vauthier. Both facilities offered treatment for tuberculosis and other diseases to patients from all over the world. They followed a strict daily routine to promote positive feelings and speed recovery. The case studies show how the Alpine sanatoriums combined a sense of health with the Alpine landscape, mountain air, and an international program. They provided a space where people from many different nations came together to recuperate, make friends, and live in a spirit of internationality.

Scaglia succeeds in drawing an extremely lively, readable, perfectly researched, and multi-layered panorama not only of the Alps but also of the emotions that were associated with them and mobilized for the idea of internationalism. Whether this internationalism as the author understands it—a broad spectrum of ideas and practices—really benefited from the Alpine background is, however, a question that requires closer examination. The League of Nations, based in Geneva, was the first global organization dedicated to the peaceful resolution of conflicts and the promotion of international cooperation. It achieved important goals such as the settlement of the Åland Islands conflict between Finland and Sweden. It promoted humanitarian aid as well as international agreements and declarations—in particular the Geneva Declaration on the Rights of the Child, which celebrates its 100th anniversary in 2024. However, the League lacked the necessary resources to enforce its resolutions. The idea of internationalism increasingly gave way to nationalist aspirations, which undermined peaceful international cooperation in Europe and ultimately led to the outbreak of World War II. As we all know, the National Socialists also liked to exploit the mountain panorama. The book would have benefited from placing its findings in the context of these later events.

However, this does not detract from the convincing and inspiring reading experience. *The Emotions of Internationalism* is an asset to both the history of emotions and internationalism. It will encourage further work on the topographies of international ideas and practices.

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Seewann, Gerhard, and Michael Portmann. *Donauschwaben: Deutsche Siedler in Südosteuropa*

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Following the final expulsion of the Ottomans from the Hungarian kingdom in the early 1700s, the Habsburgs initiated a substantial repopulation program in the war-torn region. This program also included settlers from the southwestern corner of the Holy Roman Empire. Its motives were economic rather than national and aimed at an increase in population as well as agricultural production. The largely Catholic German-speaking communities that arose primarily in the southern Hungarian lowlands along the Danube have later been designated as Danube Swabians, although their historical experiences were far from uniform and few of them originated in Swabia.

Throughout the eighteenth century, up to 400,000 Germans immigrated to Hungary, where lower land prices promised them superior economic opportunities. The Danube formed the central route of transportation to the new country. Despite early hardships, the German communities prospered and were able to expand their landholdings. They added a new element to the multicultural environment of historical southern Hungary, which by the twentieth century had grown to almost 1.5 million people.

After the Compromise of 1867, which in essence turned the Habsburg monarchy into a union of two distinct polities, the pressure to assimilate increased. This also resulted in a dramatic reduction of German primary schools in Hungary from 1,232 in 1869 to just 272 in 1905. Emigration to the United States further weakened the German element. On the other hand, there was geographic expansion based on the established Swabian practice of male primogeniture, which forced younger brothers to search for new farmsteads in other villages.

The governmental pressure triggered an initial political mobilization during the late Habsburg period, which did not truly succeed until the interwar era, however. By that time, the home regions of the Danube Swabians had been divided between Hungary, Yugoslavia, and Romania. Restrictive minority policies tipped the balance in favor of more nationalist minority organizations, particularly after the rise of National Socialism in Germany. During World War II, the Swabian territories were temporarily redistributed again, with substantial segments being returned to Hungary or included in the newly created Croatian state. The extensive collaboration with German authorities proved ominous for the postwar era. Most visible were the military enlistments, which often were less voluntary in practice than in theory.

After World War II, a massive wave of retribution hit the Danube Swabians. Many were expelled to Germany and Austria, from where a substantial number also moved on to the Americas. The removal was most comprehensive in Yugoslavia, where tens of thousands also perished in penal camps, whereas sizable populations initially remained in Hungary and especially Romania. Their postwar marginalization in their now communist home countries triggered a continual emigration movement, which