

might follow. He suggests numerous areas for research on the interactions between social and economic functions and changes that occurred both before and after the Revolution. He quotes Catherine the Great at length and shows her to be a subtle advocate of the economic theory of fertility. George Demko's essay provides a closely related discussion of existing Western and Russian demographic research over the same period, including a useful and reasonably comprehensive bibliography.

A number of articles are devoted to migration. Guenther Beyer analyzes internal and international migrations for all of the East European countries, while Carter and Zagar concentrate on internal flows in the Balkan countries. Ivo Baucic and Colin Thomas are more specific, the former considering the domestic consequences of Yugoslav international migration, and the latter analyzing internal population movements and related questions of urbanization in Slovenia. Soviet migration data have long been nonexistent or unavailable for large areas, and Theodore Shabad utilizes material contained in the 1970 Soviet census to analyze in some detail recent internal migration.

Despite the broad range of explicit demographic policies employed in East European countries, this volume devotes little attention to policy questions. In his useful essay on Hungarian developments, Compton touches on the character and effectiveness of pronatalist and abortion policies, while Desfosses considers the ideological foundations and recent evolution of Soviet theoretical approaches to the connection between population and development in the Third World. Peter Mazur poses some intriguing and politically relevant questions about the relationship of fertility to various socio-economic variables, focusing on a provocative but causally ambiguous link between the abortion/live birth ratio and the marriage/divorce ratio. Ethnic and regional fertility differentials are considered in some detail for both the Soviet republics and several East European countries. Karol Krotki discusses the development of East European interest in surveys designed to determine a population's fertility knowledge, attitudes, and practice (so-called KAP studies), presumably in an effort to formulate and implement policy more effectively and to predict future developments more accurately.

This is a useful, if somewhat frustrating, volume, which suffers from the shifting and uneven focus that frequently afflicts conference proceedings. One only wishes that Kosinski's excellent introductory essay had been longer and provided more demographic detail, allowing the articles that follow to fit into a clearer pattern. Perhaps it is time for Berent to update the work that is so widely cited by the contributors to this volume.

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KULTURELLE INTEGRATION IM OSTBLOCK: EIN PROZESS ZWISCHEN FORTSCHRITT UND RÜCKSCHLAG. By *Werner Anrod*. Im Mittelpunkt der Diskussion, vol. 24. Heusenstamm: Blick & Bild Verlag, 1975. 116 pp. DM 9.80, paper.

In the context of Werner Anrod's interesting essay, cultural integration means the tensions "between adaptation [*Anpassung*] and incorporation [*Einverleibung*] of the culture within the superstructures" of East European countries during the postwar period. In order to understand the "schizophrenic state" of the present cultural situation in Eastern Europe, Mr. Anrod suggests a *differentiation* between "total" and "formal" integration; between Moscow's initial attempts to "Sovietize" national cultures thoroughly (under the Stalinist slogan, "socialist in content, national in form") and attempts by individuals (writers, poets, composers, philosophers, and so forth) to

break loose from the prison of a total, ideologically motivated cultural Gulag. In this phase of Zhdanovist commissars of culture, the situation remains frozen. But in the phase of "formal" integration, new ideas and forms begin to penetrate the texture of culture, giving rise to new trends. Mr. Anrod suggests that it is here, in what may be called the twilight zone of transition, in the "shaded area of differentiation," that Western scholars and readers can find the new—and best—elements of East European culture today.

Discussing the problems and methods of "total" integration at length (intimidation, uncertainty, conformism, and the like), Mr. Anrod offers a detailed picture of the wasteland of East European culture during the period of "spiritual corruption." Himself a composer, he gives us a most interesting (and rarely discussed) insight into the unknown regions of music (or rather, as he calls it, *Gebrauchsmusik*) of the Eastern bloc as well as the problems of literature and culture in general. His analysis of the "formal" phase consists basically of a discussion of "models" as the present state of affairs points to wider "formal" integration, that is to say, toward freer and richer cultural development (as in Hungary) or toward a difficult struggle between men of culture and the reemerging cultural commissars (as in Poland, Czechoslovakia, Rumania). Well-written and well-informed, but with some factual mistakes and questionable judgments that could have been easily avoided (Gyula Illyés, for example, can hardly be called an "epigone" of Géza Gárdonyi), this book is an interesting introduction into a complex problem.

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NATIONAL CONSCIOUSNESS IN DIVIDED GERMANY. By *Gebhard Ludwig Schweigler*. London and Beverly Hills: Sage Publications, 1975. vii, 287 pp. Paper.

NATIONALBEWUSSTSEIN IN DER BRD UND DER DDR. By *Gebhard Schweigler*. Studien zur Sozialwissenschaft, vol. 8. Düsseldorf: Bertelsmann Universitätsverlag, 1973. 235 pp. Paper.

INSIDE EAST GERMANY: THE STATE THAT CAME IN FROM THE COLD. By *Jonathan Steele*. New York: Urizen Books, 1977. xiv, 256 pp. \$12.95. Distributed by E. P. Dutton.

In 1973, the United Nations admitted both the Federal Republic of Germany and the German Democratic Republic as new members. But, asks Gebhard Schweigler in his important study, *National Consciousness in Divided Germany*, were they in fact two nations? Few could argue that the two Germanys continued to comprise a single *Staatsnation*, a people held together by political institutions. After the creation of separate governments in East and West Germany in 1949, the legal fiction of unity increasingly became untenable. Even so, it was not until Chancellor Willy Brandt's "acknowledgment of the political realities of 1970" that progress could be made on stabilizing the status quo.

Equally few would deny that the two Germanys retained the essential elements of a *Kulturnation*, a people sharing such identifiable cultural characteristics as language, history, and literary tradition. More to the point is the fact that the existence of these features is irrelevant unless the people in the *Kulturnation* are both conscious of them and seek to translate them into political action.

Schweigler is far more concerned with the fate of prewar Germany's national consciousness, the sense that its people indeed constituted a *Bewusstseinsnation*. He