

apparent and bitterly felt after socialism's collapse. In "Lieben Sie Schmetterlinge," for example, she defines the inheritance of the next generation as "Disneyland und Giftmüll" (9). In "Läßt uns eine Pyramide bauen" she focuses on the interplay of capital and politics and, while here and elsewhere openly admitting the inviability both of real existing socialism and of her initial belief in capitalism, she ultimately weighs the advantages of socialism—no unemployment, no homelessness, no bankruptcy—over the "free play of power," where power is equated with money and the few who have it. In Königsdorf's view money and materialism rule at the expense of humanistic values, leading to the alienation of the individual and undermining Western democratic institutions. Königsdorf repeatedly relates the stresses of the market economy, the difficulty of learning the rules of a new game, to the emergent longing for a "strong man." In the essay "Überleben wäre eine prima Alternative" she makes explicit the social-psychological factors which give rise to aggression against those who are weaker, and reiterates a cornerstone of the former GDR's socialist ideology, namely that fascism developed out of the conditions of the market economy and a, "wenn auch ungesicherten," democracy (62). She thus firmly grounds the increase in neo-fascist sentiment in Germany since unification in the capitalist system.

Königsdorf's strongest essays are those in which she speaks personally. In "Ein Ausflug am Wochenende," for example, she describes her immediate visceral reactions to Sachsenhausen; and in "Seele auf dem Operationstisch" she relates how Parkinson's disease affects how she lives and relates the illness of over twenty years to her desire to write. The essay "Ein äußerst klärender Vorgang" provides insights into the literary text *Gleich neben Afrika* (1992), the travel and privileges Königsdorf enjoyed as a writer in the GDR and the misrecognition of Ossis and Wessis after unification. Other essays such as "Ganz normal Deutsch," "Der Mut zu stolzen Tönen" and "Überleben wäre eine prima Alternative" address questions of German national identity and the difficulty many former GDR citizens experience when attempting to form positive identifications with the new system.

The essays become less convincing when Königsdorf casts herself as part of a collective GDR "we," e.g. "Wir haben manchmal das Gefühl, als sitzen wir zu Unrecht auf der Straßbank" (33). While

she elsewhere reveals "Das 'Wir', das ich noch immer gebrauchte, war längst nicht mehr. Es löste sich in vielen Ichs auf," she nonetheless continues: "Aber wir brachten die Erfahrung mit, daß 'Wir' möglich ist" (45). At times attempting to speak for all former GDR citizens, many of whom would no doubt distance themselves from the views expressed here, or for all of humankind, "Wir alle sind längst Mittäter beim größten Verbrechen aller Zeiten" (67), she creates false allegiances which lend many of the essays a didactic and moralizing tone that ultimately weakens their desired impact.

The vivid portraits collected in Königsdorf's *Adieu DDR. Protokolle eines Abschieds* (1990) and the recent follow-up *Unterwegs nach Deutschland. Über die Schwierigkeit, ein Volk zu sein: Protokolle eines Aufbruchs* (1995) document a diverse array of individual reactions to unification. *Über die unverzügliche Rettung der Welt*, however, suffers from the overt attempt to objectivize subjectivity. Königsdorf writes: "Ein Naturwissenschaftler überließe den Weltuntergang nicht den Philosophen. . . . Es bedürfe der Sachlichkeit der Naturwissenschaftler, die Gründe und Gegenstände angeben und die zum Mitdenken einladen" (21-22). For this reviewer such objectivity lastly remains less than inviting.

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Krygier, Martin, ed. *Marxism and Communism: Posthumous Reflections on Politics, Society, and Law*. Poznan Studies in the Philosophy of Science and Humanities 36. Amsterdam/Atlanta, GA: Rodopi, 1994. 237 S.

There are not many left who consider the reports on the death of Marxism to be exaggerated (courtesy of Mark Twain). The subtitle of this volume is a clear indication of the trend of current thinking. Although most of the authors are Polish, their observations apply to all former Warsaw Pact countries, including the GDR (notwithstanding the special conditions created by the Solidarity movement in Poland). For most of them the year 1989 figures as an *annus mirabilis* and all of them concede that in the meantime political liberalism "faces severe competition from nationalist and religious forces," not to speak of the "painful consequences," i.e. failures, of economic liberalism (7). Yet another

book on the demise of Marxism and communism? one is tempted to ask. The editor is of course trying to convince his readers of his unique project of reflecting now, "more coolly and less stereotypically than once was common, about the connection between that system and the ideas and ideals by which it claimed to be inspired" (8).

As reviewer I am handicapped by my training in literature rather than in political science, sociology, or law, but I cannot help but notice a certain cynicism when I read that "few people in the region admitted to being Marxists let alone communists, and equally few saw in Marxism anything of relevance to their current predicaments—except perhaps as an object of blame" (7); or when I find the cute sounding subtitle: "How Marx Predicted the Demise of Communism (Although He Called it 'Capitalism')." Where have all the Marxists gone, I am tempted to intone with the "wounded soldiers of scholarship . . . under state socialism" (219), as the lone Hungarian among the authors chose to describe his peers. It is not sufficient to declare that the specificity of "really existing socialism" has defied Marxist analysis.

There is no time or reason for gloating, however, because what is needed is a theoretical grasp and analysis of the recent events in East and Central Europe. Western scholars do not count in this discussion unless they are serious Marxists, but none of the few contributors who did not spend their lives under communist regimes makes such a claim. The much praised "vigour and concreteness" of the articles may serve a cathartic purpose (8), but does very little for neo-Marxist theory or analysis. Who is to say that literature after all does not convey a more realistic perspective, when the last essay concludes that Marx will have relevance again, "if east central Europe is going to face a new early capitalism as described by Dickens" (233). But that is a shopworn Marxist cliché.

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Loest, Erich. *Nikolaikirche*. Leipzig: Linden-Verlag, 1995. 520 S.

Zwar hatte Erich Loest 1981 die DDR schon verlassen, doch blieben das geteilte Deutschland und vor allem die DDR das Thema seiner weiteren Romane, so z.B. in *Völkerschlachtdenkmal* (1984), *Zwiebelmuster* (1985) oder *Froschkonzert* (1987). Das ist nicht anders in seinem neusten Roman *Nikolaikirche*, dessen Titel als Metapher für die gesellschaftlichen Bewegungen 1989 in der DDR verstanden werden kann; denn die Leipziger Kirche diente als Mittelpunkt und Versammlungsort all jener Kräfte, die auf Veränderungen drangen. Diese Zeitgeschichte bis zu den Massendemonstrationen am 9. Oktober in Leipzig erzählt nun Loest, dem sie als Sachsen und langem Bürger der Stadt gewissermaßen auf den Leib geschrieben ist. Das geschickte erzählerische Mittel seiner Fiktion ist, eine Leipziger Familie als Mikrokosmos für die ganze DDR darzustellen: der Vater ein verdienter Polizeigeneral, die Tochter aus der SED ausgeschlossen, ihr Bruder ein treuer Stasi-Offizier. Der Riß, der durch diese Familie geht, hängt mit dem Ende der DDR zusammen. Von Frank Beyer wurde der Romanstoff bereits verfilmt und lief im Oktober 1995 im deutschen und österreichischen Fernsehen.

Die hohe Seitenanzahl weist auf den epischen Anspruch des Romans hin. So beschränkt sich Loest nicht nur auf den Herbst 1989, sondern fängt mit seinem Erzählen im März 1985 an. Weitere "Damals"-Abschnitte gehen sogar bis in das Jahr 1932 zurück, was alles dazu dient, die Hintergründe der Konflikte auszumalen. Astrid Protter, die Tochter, ist Architektin und erleidet am Romananfang einen Nervenzusammenbruch; ihr Leben und ihre Arbeit drehen sich im Kreise: "Wäre, würde, hätte—ich lebe in Konjunktiven" (29). Ihr Bruder Alexander Bacher tritt gewissermaßen das Erbe seines Vaters in einer Welt an, in der die alten kommunistischen Parolen und Methoden immer weniger Zugkraft besitzen. Weitere herausragende Figuren sind Astrids Mann Harald und Tochter Silke, der tödlich erkrankte Dorfpfarrer Reichenbork, der Leipziger Superintendent und Ohlbaum als Pfarrer der Nikolaikirche.

Die vielen Erzählfäden können in der Kürze einer Rezension nicht annähernd nachvollzogen werden. So sei lediglich betont, daß es Loest z.B. gelingt, die Rolle der Kirche aufzufächern. Was er