

wirklich nicht reif war, sondern auch die hitzigen Kunstreisestills und der Konterten und die blutigen SS-Übergriffe gegen Führer der Oktoberrevolution und der KPdSU machten ihm die Argumentation nach innen wie die Agitation nach außen schwer. Als er dann schließlich im November 1941 – nach dem Überfall Deutschlands auf die UdSSR – doch noch zur Gründung der PKSH kam, kandidierte Tashko selbst nicht für Führungsaufgaben, um jüngeren, durch den Grabenkrieg der lokalen Gruppen nicht Vorbelasteten das Feld zu überlassen – darunter Enver Hoxha, den Tashko förderte, ohne dafür den gebührenden Dank zu ernten.

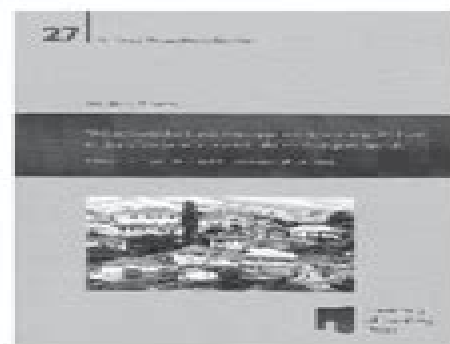
Nach dem Befreiungskampf übernahm er wichtige Aufgaben bei der Durchsetzung der Agrarreform und bei der Ausarbeitung der neuen Verfassung (die sich sehr am jugoslawischen Vorbild orientierte). Er war und blieb jedoch ein Mann Moskaus; der politischen Karriere in den 50er und 60er Jahren folgte der jüde Abstieg nach 1960, als Albanien ins Lager Chinas wechselte. Interne Verbannung und das Gefängnis im Burrel folgten; Hoxha wies an, auf ein Gnadenersuchen von Tashkos Frau nicht einmal zu antworten. 1984 starb Tashko in einem Verbannungsdorf.

Der zweite Teil von Lewins Buch besteht aus mehreren sehr umfangreichen Berichten aus den Jahren 1936–1942 über die Lage in Albanien und über die Tätigkeit der albanischen Kommunisten, die Tashko an die KI gerichtet hatte. Sie sind eine interessante Fülle zu den geistlichen Visitationen beruhen, die eine zentrale sozial- und kulturgeschichtliche Quellengattung sind (z.B. in Peter Barth Quelle nennung „Albania Sacra“, z. A.H. 4/07, S. 24–25, und 3/11, S. 27–28). Die ersten beiden dokumentieren anschaulich die Marginalisierung der kommunistischen Bewegung in der albanischen Gesellschaft. Der Rapport von 1942 bestätigt die Einschätzung, dass die PKSH von den beiden Enklaven der KI, den Jugoslawen Miladin Popović und Đukan Mugoša, an der ganz kurzen Leine geführt wurde und keine Chance hatte, eine eigene Politik zu entwickeln, die mit den Interessen der KPJ kollidierte, besonders in der Kosovo-Frage. Dort konnten sich die italienischen und deutschen Besatzer

als Befreier gerieren, während der antihochstädtische Widerstand als verdingter Arm Serbiens galt.

Bilder und dokumentierte Akten sowie Quellenverzeichnisse und Register schließen den Band ab. Erwin Lewin hat ein wichtiges Buch geschrieben, das zum Verständnis des kommunistischen Albanien, aber auch zu dem der sozialen und geistigen Kultur des Landes vor dem Krieg beiträgt. Er begegnet Tashko mit viel Sympathie, aber zeigt auch auf, wo und warum Tashko lerte.

Michael Schmidt-Make



Matthias Bickert: Weiterbestände Südosteuropas im Spannungsfeld von Cultural Governance und lokaler Zivilgesellschaft. untersucht am Beispiel Gjirokastra (Albanien)

University of Bamberg Press. Bamberg 2015. Paperback XX, 363 S. (= Bamberger Geographische Schriften 27) ISBN 9783863093006

Unter dem obigen etwas perrigen Titel hat Matthias Bickert seine umfangreiche Doktorarbeit über die Konzeption und Problematik der UNESCO-Weiterbestände und ihre Umsetzung auf die lokale Ebene von Gjirokastra vorgelegt. Die Monographie erschien in der Reihe „Bamberger Geographische Schriften“ der Universität Bamberg, deren geographisches Institut sich schon seit vielen Jahren immer

wieder mit der Geographie Albaniens beschäftigt. Erst 2008 erschien als Band 23 in derselben Reihe eine Arbeit von Christoph Baumann über Gjirokastra.

In dieser wissenschaftlichen Arbeit von über 360 Seiten überschneiden sich umfangreiche theoretisch/methodische Erläuterungen mit sehr lebensnahen, praktischen Ergebnissen einer mehrmonatigen Feldforschung in Gjirokastra. Darin werden die drei Ebenen der Governance der Weiterbestände, global durch die UNESCO, national durch das Kultusministerium und seiner Behörden, sowie lokal durch Stadtverwaltung und NGO's (Nicht-Regierungs-Organisationen) miteinander in Beziehung gesetzt. Damit möchte Matthias Bickert dazu beitragen, „für die regionalen Spezifika des Kulturerbesbesitzes zu sensibilisieren.“ (S. 4) Außerdem streut er ab und zu summarische Exkursionen ein, die zeigen, dass er sich im Zuge seiner Arbeit auch intensiv mit der Geschichte und der sozial-politischen Entwicklung Albaniens beschäftigt hat. Beispielsweise beschreibt er im Abschnitt „Stand der Systemtransformation in Albanien“ (S. 60 ff.) das politische System Albaniens als „defekter“ oder „illiberaler“ Demokratie. Bei der Behandlung des Themas Tourismus (S. 283 ff.) geht er zunächst auf die nationale Entwicklung des Tourismus ein und nimmt eine Kurzanalyse seiner Stärken und Schwächen vor. Zunächst legt der Autor seine Vorgehensweise dar, wie er Situation des deutlich abgegrenzten Weiterbestandes von 162,5 ha in Gjirokastra durch Interviews mit Experten auf nationaler und regionaler Ebene und durch eine sehr intensive Befragung von über 300 betroffenen Bewohnern genauer zu erfassen versucht hat (Fingebogen S. 356 ff.). Für Albanienfreunde, die sich um den Zustand des Kulturerbes von Gjirokastra sorgen, sind einige Abschnitte dieses Buches besonders interessant: So wird ab S. 150 ff. der Zustand des Weiterbestandes mit 56 geschätzten Gebäuden der ersten Kategorie und 560 Gebäuden der zweiten Kategorie genau beschrieben. Die Erhaltung dieser Momente wird dadurch erschwert, dass dafür völlig

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R Barnett



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