

mission reports about occupied Yugoslavia that were written by OSS agents and which Torkar scrupulously examines throughout his work, their conclusions did not play a critical role in the Allied decision to switch their support from Mihailović to Tito in late 1943. Rather, as Torkar notes, it was decoded German reports from the Balkans that played the decisive role in shifting Allied policy. Roosevelt's "main concern with the Balkans throughout the war"—and this is also apparent in U.S. indifference to the Tito regime's post-war summary executions of their opponents—"was how best to stay out" (155).

Torkar's understandable attempt to retain the historical integrity of each OSS mission by organizing his study mostly by mission rather than by an overall chronological framework leads to frequent jumping back and forth in time and across space. What gets lost in this approach is a better overall picture in the reader's mind that a number of OSS and SOE missions in occupied Yugoslavia were taking place at the same time. On the other hand, a more conventional year-by-year survey of the OSS in Yugoslavia would risk diluting the historical nuances and context of each mission. What is certain is that Blaž Torkar's work should be required reading for students and scholars interested in Anglo-American intelligence operations in occupied Yugoslavia, as well as for anyone interested more generally in OSS's global activities during WW II. As a corollary, Torkar's book also offers fascinating insights into conditions in occupied Yugoslavia, and especially the challenges and privations ordinary Partisans and OSS agents endured on a daily basis. Torkar allows the archives to speak, and the result is a book rich in historical details.

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John P. Enyeart. *Death to Fascism: Louis Adamic's Fight for Democracy.* Urbana, IL: University of Illinois Press, 2019. xii + 216 pp. \$99 (hardcover) ISBN 978-0-252-04250-8, \$25 (pbk.) 978-0-252-08432-4, \$19.95 (e-book) 978-0-252-05135-7.

John P. Enyeart, professor and chair of the Department of History at Bucknell University, claims that Louis Adamic's work is still relevant in the year 2020. His monograph aims to rediscover Adamic's work and claims that his novels speak volumes about the inherent fascist tendencies in imperialist (in Adamic's view) modern societies and offer a better understanding of Adamic's background and his hybrid identity.

Adamic was born in the Habsburg Monarchy in the countryside of what is now Slovenia. His identity as an intellectual was formed in the United

States. He was an outsider, torn between wanting to belong and to be accepted, while still not willing to be perceived as an American. He disputed that label, since he connected “American” with the exclusively white, Anglo-Saxon Protestant culture. On the other hand, he did not want to be associated with Slovenian, Croatian, and/or Serbian ethnic groups in the U.S. either. This vantage point turned him into a cultural pluralist during his progressive era. Adamic’s works offer insight into a spectrum of leftist politics during the period from 1920 until 1950. His life adds an important perspective on how antifascist thought came to dominate U.S. leftist politics during the 1930s and 1940s and allows us to understand various transnational democratic projects. Realizing that by advancing cultural pluralism he encouraged some of his supporters to equate this emerging culture with tolerance, at the same time, Adamic pointed out the limits of tolerance, advocating a revolutionary version of pluralism and attacking whiteness, that serves him as metaphor for white supremacy, as an impediment to democracy.

Adamic played an important role by addressing issues of ethnic and racial equality with regards to workers’ rights in America and to some extent in Yugoslavia. Enyeart presents Adamic as a passionate fighter for democracy, an immigrant who fascinated America in 1930s with his books and excellent storytelling, while still being an activist for a better and more inclusive society. As such, he was disappointed with his second country, especially after WW II, when he warned that although the Allies had won the war, the fascist spirit that threatened the world remained, even in America where it was masked under the umbrella of anticommunism.

Enyeart underlines Adamic’s narrative ability to advance his progressive politics with an aim to promote a global democracy, which would flourish through empathy. He emphasizes Adamic’s pivotal role in fashioning the antifascist common sense. However, Adamic slowly adapted to American society even though he did not feel accepted. Meanwhile, he had rebranded his identity by adopting struggles of alluring characters in Ivan Cankar’s novels as his own. Cankar’s novels address social injustices in Slovenian society that also pervaded the Habsburg monarchy and Europe. In general, Enyeart presents the situation in Slovenia at the level of Adamic’s understanding of the conditions without providing substantiated commentary.

In his monograph, Enyeart discusses Adamic’s struggles to balance his Slovenian (“peasant exile”/*slovenstvo*) and American (immigrant) identities, describing them as “in-betweenness.” Adamic refused to promote the Yugoslav nations in America because, as he stated to his fellow Slovenes, he wrote for Americans, until he saw glimpses of hope in the Liberation front during WW II. Enyeart presents Adamic’s attempt to identify with the main character in Ivan Cankar’s novel *Hlapec Jernej in njegova pravica* (*The Bailiff Jernej and his Rights*). The novel is about intergenerational injustices;

hence, Jernej could also be Boris, Aleksandar, Wilhelm, Franz, Sven of Matti—i.e., a member of any ethnic group, which is a credit to Cankar's mastery. However, nationalistic undertones were added later to present Slovenes as a nation of peasants. These stereotypes have been researched in recent scholarship on nation-building processes in Europe. Concurrently, Adamic is presented in the book as a supporter of the *Preporodovci* (Revivalists), a group of young students whose goal was a Yugoslav nation state by any means necessary. Adamic's *slovenstvo* and *preporod* identities may be considered overlapping only if we accept nationalistic stereotypes: Slovenes are peasants, Germans are members of the social elite, etc., although equating members of the social elite in the Habsburg Monarchy with Germans or Hungarians is a misconception. I think that the concept of "in-betweenness" is a rational explanation of Adamic's hybrid identity in America, although it cannot explain his nationalist views from childhood that were inherent in his novels about the Habsburg Monarchy and Yugoslavia.

Adamic's role in the dispute about "kulturni problemi slovenstva" (the cultural problems of *slovenstvo*) during his visit to Yugoslavia should have been presented in more detail. Key information is missing in the monograph: when Yugoslav authorities tried to eliminate the Slovene language from public schools, Oton Župančič claimed that Adamic remained a Slovene even though writing in English. The ensuing fallout among Slovene intellectuals was due to Župančič's poor timing since Adamic did not play an active role in the debate.

A chapter about repression in Yugoslavia reiterates Adamic's assessment of the reign of King Alexander I (1888–1934), which in recent years had been repudiated. It was an undemocratic, even oppressive regime; however, it mostly targeted legally banned organizations that resorted to violence. It seems that Adamic's presentation of Yugoslavia in the novel *The Native's Return* was a political tactic, which inadvertently reinforced stereotypes about the Balkans, while it later reflected Adamic's feverish support of the Liberation front during WW II and of the new, communist-dominated authorities after the war. Enyeart describes Adamic's decision to support the Liberation front in terms of general communistic and fascist categories, without referencing Adamic's youthful conceptions about Yugoslavia as supporter of the *Preporod* movement. We have to conclude that Adamic's knowledge about Yugoslavia, let alone about the Yugoslav people's mentality emerging in 1920s and 1930s, after Adamic immigrated, was rather limited. The monograph also states that 1.5 million people died at the hands of the Ustaša (mostly Serbs, but also others). However, this is not substantiated with supporting references and documentation as it should be. Alas, the number of the fallen in Yugoslavia during WW II and the ensuing revolution was assessed by the local authorities in 1948 at 1.7 million, which represented around 11 % of the population. In 1989, the number, which was

based on research of the Society for victimology, was downsized to 1.1 million people.¹

Enyeart states that Adamič's discussed social issues with Edvard Kardelj while in Ljubljana, implying that the young communist made a significant impact on Adamič. This is unlikely, since Adamič sent a letter to Kardelj in July 1946 in which he expressed regret that he did not remember Kardelj from his visit to Yugoslavia.²

It should also be noted that the saying "Smrt fašizmu, svoboda narodu" ('Death to fascism, liberty to the people') was not only a phrase of the Liberation Front, but also a motto on official documents of communist-led authorities who sometimes deprived their people of basic civil liberties.

To sum up, I am impressed with the presentation of Adamič's idealism, his affinity for a wide range of social issues and acumen for integrating marginal stories into mainstream literature. While the author achieved his goal of shedding light on Adamič's *oeuvre* and thereby resurfacing Adamič's works in the current climate of extreme polarization, more attention should have been given to Adamič's presentation of his homeland. After all, Adamič was a talented storyteller inhabiting a life in-between his native roots and his adopted homeland.

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Marko Juvan. *Worlding a Peripheral Literature.* Singapore: Palgrave Macmillan, 2019. vii + 291 pp. 36.39 euro (hardcover) ISBN 978-981-32-9404-2 28.88 euro (e-book) ISBN 978-981-32-9405-9 59.99 euro (pbk.) ISBN 978-981-329-407-3.

This book tells an integrated, fresh story, drawing partly on the author's extensive publications on component topics and his *Prešernovska struktura in svetovni literarni sistem* (The "Prešernian structure" and the literary world system 2012), of how Slovene literature became and continues to become part of world literature. Careful consideration is given both terms. It relies in part on extensive use of scholarship by David Damrosch, Franco Moretti, Irina Neupokoyeva, and others, as well as Slovene studies of comparative literature, world literature, the canon, and individual works. In doing so, the

¹ Vladimir Žerjavič, *Gubici stanovništva Jugoslavije u drugom svjetskom ratu, Jugoslavensko viktimološko društvo, Zagreb 1989.*

² Archives of the Republic Slovenia, AS 1468, box 2, Letter from L. Adamič to E. Kardelj, 29 July 1946.