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Review

Reviewed Work(s): *The Third Reich* by Klaus Hildebrand and P. S. Falla

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Source: *The German Quarterly*, Vol. 59, No. 3 (Summer, 1986), pp. 509-511

Published by: Wiley on behalf of the American Association of Teachers of German

Stable URL: <https://www.jstor.org/stable/406337>

Accessed: 30-08-2018 00:16 UTC

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refers to the letter to d'Alembert from Nov. 28, 1762, in which "the infamous" is superstition. I in turn refer the reader to Ben Ray Redman's introduction to *The Portable Voltaire*, in which the infamous is beyond a doubt Christianity—N's great campaign against romanticism and Rousseau's influence was more than a campaign against "superstition." These are minutia, doubtless others will find no fault with any of this. (Copyright page typo!)

Unfortunately for Faber, N. closed his first volume of *Human, All Too Human* with a poem, "Unter Freunden." N's poetry is not always good, not always deserving of translation, but Faber's attempt, noble as it is, leaves the reader with a curious impression of Nietzsche.

All of this notwithstanding, Marion Faber has presented us with a very good translation which will be useful to students and teachers. I will not hesitate to use it in my class, where students from various disciplines must rely on Kaufmann's cursory selections in different volumes, or Zimmern's dated version. Faber's accomplishment as a Nietzsche translator is a major one. Much of N.'s style is preserved because Faber does not jargonize; her translation is delicately faithful, her writing simple and clear. The notes are useful because they honestly anticipate when the reader might have questions, as opposed to bullishly carrying on in a separate monologue (Kaufmann's notes tend to preach). *Human* is certainly not one of N.'s more difficult works, it does not pose the same challenge as *Zarathustra* or *Jenseits*, but it is a formidable piece of writing which deserves the care and skill which Faber delivered. She and Nebraska should get together on volume II.

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ADRIAN DEL CARO

HILDEBRAND, KLAUS. *The Third Reich*. Trans. P. S. Falla. Winchester, Mass.: Allen and Unwin, 1984. 184 pp.

Klaus Hildebrand's *The Third Reich*, published in Germany in 1979 and now available in English translation, is a concise and balanced account of the National Socialist regime in Germany and of recent attempts to interpret this complex phenomenon. While not of direct interest to scholars of German literature, Hildebrand's slim volume would surely benefit teachers of interdisciplinary courses on 20th-century Germany as well as students whose interests lie as much in German history as in literature. *The Third Reich* consists of two parts: a historical survey of the period and an account of basic problems and trends of research. An appendix provides the reader with an eight page chronology of events, a selected bibliography, and a thorough index.

In part one of his book Hildebrand chronicles the four major phases of the Third Reich: the seizure of power and *Gleichschaltung* (1933-35), preparations for war (1936-39), the second World War (1939-42), and the destruction of Germany in the face of her claims for world power (1943-45). The strength of this part lies in its balancing, on the level of content, of domestic and foreign affairs, and on the level of methodology of a structural and biographical approach. Teachers of German culture should be warned that Hildebrand devotes only one short paragraph to Nazi culture (p. 7).

In his account of the period Hildebrand offers no startling new insights, though he lays more stress on certain features of the period than comparative accounts written in English, for example, Hitler's persistent effort to split the enemy coalition, the undercutting of Nazi military efforts by their own racial policies, and the extent to which the Federal Republic has benefited from National Socialist mistakes. Because of the paucity of new material this section of the book is not for specialists; it serves as an introduction for students and is to be *recommended* as such. Teachers who do assign the text will want to know, however, that a few terms are used without sufficient definition for the novice: the night of the long knives (p. 46), the consanguine fishing expeditions (p. 73), the V1 and V2 (p. 79), and the Alpine Redoubt (p. 80).

The second section of *The Third Reich* discusses a number of specific questions; it contains chapters on the intensely debated topics of "The Third Reich and the Business World" and "The German Resistance." Here as well one finds references to gaps in the research and suggestions for future study (pp. 73, 132, 150-51, 156, 163). Primarily, however, this second section deals with general trends in research and major historiographic debates. Historians have typically taken one of two approaches to their study of the Third Reich: the structural, with its emphasis on social, economic, and political processes that transcend the individual, and the biographical, with its focus on the personality and policies of Hitler. While arguing that "both schools are equally important in themselves and to each other" (p. 113), Hildebrand acknowledges a tendency among his fellow scholars to exploit one method at the expense of the other.

The current debate within the structural school rages between fascism and totalitarianism. Adherents of the theory of fascism argue that the Third Reich was the product of the capitalist economy and social order, while proponents of the theory of totalitarianism regard the Nazi movement as a revolution against the institutions of democracy. The one theory sees Nazism as a counter-revolution against the ideas and effects of the Russian revolution; the other stresses those features common to Communism and Nazism: among others, a single mass party, a monopoly of mass communication, a terroristic secret police, and a centrally directed planned economy. Hildebrand, along with K. D. Bracher one of the primary advocates of the theory of totalitarianism, is at his best when pointing to the weaknesses of the theory of fascism (pp. 114-20, 135, 141). To name just two of his objections: the theory of fascism cannot explain why a capitalist country like Britain held fast to its parliamentary tradition while Germany failed; moreover, it cannot account for the unique aspects of German fascism, viz. its racial policies, which opposed principles of capitalist efficiency. The thesis of the primacy of politics over economics, cogently defended by Hildebrand, is, I think, entirely convincing for National Socialist domestic policy and with some limitations—particularly relating to the German penetration of the Mediterranean area in the mid 30s—accurate for foreign policy as well.

Biographical or "Hitlerocentric" interpretations, unlike the two structuralist accounts, focus on the issues of Hitler's personality and power. The two most controversial issues still haunting historians in this area are: First, to what extent were Hitler's actions premeditated or improvised? Second, was the leadership of the Reich essentially monocratic or polycratic? While Hildebrand argues with Trevor-Roper more for the element of purpose in Hitler's program and with K. D. Bracher and Andreas Hillgruber for the autonomy of Hitler's dictatorship, he admits that the issues are more complex than had once been thought.

The theoretical section of Hildebrand's book is clearly more original and surely of more interest to literary critics. The categories Hildebrand discusses could easily be introduced in an analysis of "statements" made by the many 20th-century novels and dramas that attempt to interpret the origins and development of Nazism. The texts or parts of these texts could be criticized or defended according to the ultimate tenability of their interpretation of National Socialism. A major intellectual strand of Peter Weiss' *Die Ermittlung*, for example, could be said to stand or fall with the validity of the theory of fascism.

One minor weakness, perhaps of interest to teachers of German culture, relates to Hildebrand's discussion of the relationship between the Third Reich and German history. Courses on 19th- and 20th-century German culture often deal with the social-psychological roots of National Socialism and take as a precept that the origins of this movement lay partly in earlier manifestations of German "illiberalism" and in a general "disintegration of values." Many early attempts to trace the roots of Nazism in German history were admittedly unconvincing, ranging from the trivial to the absurd; yet Hildebrand dismisses the entire enterprise. According to Hildebrand, studies which attempt to demonstrate the origins of National Socialism in German history are no longer "worthy of discussion"; the untenability of this approach had been established already "in the 1950s" (p. 157). Yet much of the work of American historians such as Gordon Craig, George Mosse, Fritz Stern, and R. G. L. Waite, who indeed attempt to integrate National Socialism with the course of German history, was published as recently as the 70s and early 80s. The question of valid interpretive strategies for National Socialism remains perhaps even more problematic than Hildebrand's already complex account will admit.

To sum up, Hildebrand's chronology of the Third Reich would be a useful reference work for students, while his historiographic discussion is interesting not only in its own right but also as a potential tool for the Germanist interested in analyzing literary interpretations of the Third Reich.

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*Studies in GDR Culture and Society 4.* Ed. Margy Gerber. New York: University Press of America, 1984. viii + 307 pp.

CHILDS, DAVID. *The GDR: Moscow's German Ally.* Boston: Allen and Unwin, 1983. xiii + 346 pp. \$27.50 cloth, \$14.50 paper.

*East Germany, A New Nation Under Socialism?* Ed. Arthur W. McCardle and A. Bruce Boenau. New York: University Press of America, 1984. xx + 364 pp.

Since 1976 and the forced expatriation of Wolf Biermann from the German Democratic Republic, Western scholars have, not unnaturally, attended to the veritable flood of dissidents who have left the GDR either voluntarily or under coercion. These three books help refocus attention on the GDR itself, on its context, its contradictions (nonantagonistic and otherwise), its not inconsiderable accomplishments and its appalling failures.