for historians. There are serious lacunae in the bibliography and a number of minor factual errors in the text.

Neither Mark's nor Lüdemann's work, unfortunately, has an index.

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Women's activism in the Ukraine, unlike that in America, Russia, or Western Europe, has always been deeply bound to nationalism. Born in nationalist aspirations, shaped in the struggle for national self-expression, and undermined by the fierce right-wing nationalism of the 1930s, the Ukrainian women's movement is inextricably linked to the ongoing struggle for national and cultural autonomy. In fact, it is questionable whether Ukrainian women's activism should even be labelled "feminist."

In her comprehensive and wide-ranging study, Martha Bohachevsky-Chomiak offers the first English-language survey of female activism in the Ukraine. Drawing on an impressive array of primary sources, her loosely chronological format encompasses the prewar activities of women in both the Austrian and Russian empires, the social effects of World War 1 and the Russian revolution, and life under Polish and Soviet rule in the interwar period. She profiles major Ukrainian women writers, activists, and political leaders, examining their work in cooperatives, women's groups, educational organizations, and political parties from left to right. A remarkable compendium of material, the book testifies to Bohachevsky-Chomiak's tireless research. Unfortunately, the book lacks a strong, imaginative thesis and follows a rather predictable textbook approach. A seemingly endless procession of names, dates and events plod flat-footed past the reader and disappear into a yawning empirical horizon. Its very breadth ensures a loss in depth.

Yet even the narrowly empirical is often engaging. The book opens with an interesting discussion of the historical differences between Russian and Ukrainian women. The latter, enjoying the freedoms of frontier life, untouched by the Tatar custom of seclusion, developed a strong tradition of independence and autonomy. In the fifteenth to the seventeenth centuries, in the frequent absence of the warring Cossack men, Ukrainian women actively participated in political and legal life. Prior to 1646, Ukrainian marital vows manifested a unique spirit of equality. Both men and women said, "I take you as my helper," a pledge closer to contemporary companionate vows than the promise of female "obedience" exacted by the Russian Orthodox Church.

The first stirrings of Ukrainian women's activism were tied to the emerging nationalism of the nineteenth century and its new, self-conscious interest in folk crafts and customs. Ukrainian peasant women practiced the old folk ways and urban women avidly collected and preserved them. Creators and collectors, women played a prominent role in the early ethnographic beginnings of the nationalist movement, and this work, ac-
According to Bohachevsky-Chomiak, "strengthened their independence and self-reliance."

Women were also active in the prewar period in promoting Ukrainian language schools. Mothers were drawn to educational work in response to the Russification of their children's schools. In the 1850s and 1860s, women attempted to establish higher educational courses for women. When the state abolished the Kiev women's courses in 1883, women formed study circles, and a year later, formed the first Ukrainian women's organization. Women also became active in adult literacy programs. Educational efforts at all levels—for adults, women, and children—championed the use of the Ukrainian language and were closely tied to the nationalist cause. In the 1860s and 1870s, women participated in the nationalist hromady or "communities," which sponsored political and cultural activities, and after 1905, in the growing cooperative movement, which encouraged peasants to "Buy from Your Own." Yet despite women's prominence, they did not publicly articulate feminist concerns or discuss women's rights. Even calls for the formation of a Ukrainian women's organization in 1908 were couched in nationalist, not feminist terms. Although nationalist sentiment drew women into public life, it overrode any consideration of women's specifically female oppression.

During World War I, women were active in war relief work as well as several guerilla groups. After the war, women in Galicia formed the Ukrainian Women's Union, which gained wide popular support, especially among peasants. Active in the cooperative movement, the Union focused on the practical concerns of peasant women: poultry raising, gardening, housekeeping, and childcare. It provided a striking and unusual example of class harmony and cooperation: organized by urban women of the intelligentsia, its program attracted wide support among peasants. Although the Union organized women, its primary message was nationalist, not feminist. It viewed women's contribution to the national cause as a means of expanding their social role, but it did not challenge Ukrainian social or political institutions.

Bohaevskya-Chomiak argues that although the Union's members did not see themselves as feminist, they were "feminists despite themselves." Yet her treatment of the Union begs the larger question of what then constitutes feminism. Does any women's movement which empowers its members—be it nationalist, fascist, even overtly anti-feminist—deserve to be considered "feminist"? Can we divorce the process of empowerment from its political content?

The weakest section of the book focuses on Soviet Ukrainian women. Bohachevsky-Chomiak briefly outlines Soviet attempts to organize women, and the calamitous experiences of collectivization, famine, and industrialization. Sketched in the briefest of strokes, with a liberal overlay of interpretation, this section also serves as summary and conclusion. Here Bohachevsky-Chomiak asserts that the goal of feminism is "individual autonomy" and "self-actualization," concepts that are "inimical to Soviet Marxism." Yet her definition is curiously divorced from the social and political conditions that ultimately shape the goals of women. "Individual autonomy" from what? The family, the state, men, economic oppression, biology? One might argue that "self-actualization" for the Soviet woman in the