

day after the beginning of World War I. Mick attributes this to ethnicized perceptions of the war experiences rather than to the war itself: When Russia invaded eastern Galicia, many Austrians willingly believed rumors of “Ruthenian treason” instead of holding their political and military leadership accountable for the poor performance of the Austrian army. Others directed their wartime frustrations toward the Jews, whom they accused of war profiteering and collaborating with the enemy. Whatever scapegoat emerged in the popular perception, it was ethnically defined.

The war’s end did little to ease tensions. Before L’viv—as Lwów—became part of independent Poland, Polish military forces crushed the Ukrainian independence movement that had managed to take control of the city in November 1918. While Poles henceforth celebrated their “defense of Lwów,” Ukrainians commemorated their own “November deed.” The Jews, traumatized by the antisemitic pogroms that had accompanied the Ukrainian-Polish battle over the city in 1918, could relate to neither of these national interpretations. Irreconcilable commemorative cultures deepened the divisional lines between the city’s nationalities.

Mick’s study is highly critical of interwar Poland and the politics of forced Polonization. Polish society’s unwillingness to accept the long-term presence of Ukrainians and Jews in eastern Galicia, in combination with the growing readiness of Ukrainian nationalists to retaliate against their allegedly Polish and Jewish oppressors, further undermined the foundations of multinational L’viv. Increasing antisemitism and the unresolved Polish-Ukrainian conflict contributed significantly to the outburst of ethnic violence during World War II, even though Mick emphasizes that it was the German occupation regime that took ethnopolitics to a new level of brutality and was fully responsible for the murder of L’viv’s Jewish population. After the Soviets reoccupied the city in 1944 and expelled its Polish residents, few were left to resist the policy of Sovietization and Ukrainization.

It is the achievement of this book to describe in great detail how ethnically determined interpretations of extreme experiences made during times of war, foreign occupation, and regime change drove the Polish, Jewish, and Ukrainian inhabitants of L’viv ever further apart. Mick argues with the core groups of these three ethnicities in mind. He shows little interest, however, in the phenomena of bilingualism, national indifference, and ethnic hybridity, even though they have become so important for students of nationalism today and must have played a role in L’viv as well. Nonetheless, students of nationalism will appreciate the book’s multiperspectivity and its evenhanded approach to the various national interpretations of L’viv’s past. Urban historians should know that L’viv serves as the backdrop of this study rather than as the subject. The city’s topography, its economic and cultural life, and its changing appearance are not the author’s main concern. Some readers might have preferred a study with more interpretation and fewer details; others, however, will appreciate the wealth of empirical information and the competence with which Mick navigates the wide range of his multilingual and polyphonic sources.

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The Ukrainian West: Culture and the Fate of Empire in Soviet Lviv. By William Jay Risch. Harvard Historical Studies, no. 173. Cambridge, Mass.: Harvard University Press, 2011. xi, 360 pp. Appendix. Notes. Index. Photographs. Tables. \$49.95, hard bound.

When Mikhail Gorbachev announced the policy of glasnost he allowed for reimagined pasts and for public articulations of counternarratives. Questions of nationality and national identity quickly came to the forefront, particularly from the western borderlands. Many scholars, particularly political scientists, have detailed some of the macrodynamics of this period, but William Risch adds a much-needed micro-investigation that complicates our understandings and shows the importance of regional and local conditions and variations. What led to all the anti-Soviet feeling that unraveled the USSR? Proximity to the west and its products and ideas? Soviet repression? Urban spaces and identities? The machinations of intellectuals or youth groups? According to Risch, the answer is all of the above.

The last decade has brought a wealth of books detailing life and policies in cities outside the capitals that have enriched our understanding of the Soviet experience. Risch's work follows the best of these and provides a rich, nuanced, and carefully researched book in which he seeks to explain how Polish Lwów became Soviet and then Ukrainian L'viv. Although this is a study of a single city, the book situates L'viv both in the larger framework of Soviet nationality policy and makes comparisons to other western borderland cities like Riga, Tallinn, and Vilnius.

The agents of change to the new city of L'viv are too numerous to name in this short review, but Risch takes great pains to show power located in Moscow, Kiev, and L'viv. Like much of the western Soviet Union that was incorporated during and after World War II, the city of L'viv had a long history and complicated ethnic past. Poles and Jews had been prominent in the city's history, but Nazi genocide and then Soviet forced removals radically changed the city's demographics. Risch argues that the impetus for making L'viv Ukrainian came from Moscow officials who wanted to rid the city of its bourgeois Polish past. Ironically, the imperial center helped to shape this later separatist city on the western border. Kiev provided examples of what Ukrainian meant, and then locals reinterpreted these ideas into something unique. In the city itself we learn about party and government officials; university students, faculty, and staff; writers, musicians, and other artists who operate both publicly and underground; a collection of bikers, hippies, soccer fans, and other counterculture youth.

L'viv, with its Baroque and Gothic architecture and imported western products (e.g., rock music, jeans, literature) from Poland and the diaspora, became a "Soviet abroad" (82, passim). L'viv was now Soviet, but it looked and sounded like something else. Knowledge of this "Soviet abroad" reached as far as Murmansk and Magadan as people traveled to L'viv to pick up the latest Beatles or Led Zeppelin album. Thus, one image of L'viv was as a "western" city. But "otherness" was not always positive. It was quite common for any type of renegade behavior, real or imagined, to be decried as Banderist. So L'viv and its population also came to be viewed as at least potentially disloyal. Thus, L'viv was defined internally and externally.

A brief review cannot do justice to an author who harnesses evidence from numerous archives, memoirs and diaries, newspapers, and about 140 interviews. What readers get is a detailed portrait of the city and how its image and self-image have changed since World War II. The author admits that his extensive interviews are not representative and are skewed more toward the intelligentsia, but a truly representative set of interviews would have led to a hefty tome indeed. The only minor criticism I might offer, beyond the lack of a bibliography (which was likely the publisher's fault) is that we do not get a sense of how the urban experience was gendered. Women are not absent from this fascinating, must-read book; however, the text does not tell us if men and women experienced the period in the same way. Given what we know about gendered life in the Soviet Union, I would imagine that there might be some significant differences.

Casting aside such minor quibbles, I would highly recommend William Risch's book for anyone interested in urban history, population politics, national identity formation, and Ukrainian and Soviet studies more generally.

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Life in Transit: Jews in Postwar Łódź, 1945–1950. By Shimon Redlich. Studies in Russian and Slavic Literatures, Cultures and History. Boston: Academic Studies Press, 2010. xvi, 264 pp. Notes. Bibliography. Index. Photographs. Maps. \$45.00, hard bound.

Shimon Redlich's *Life in Transit* is the first study to capture so poignantly the enormous vibrancy of the early postwar Jewish Łódź and the life trajectories of its Jewish inhabitants. The work appeared the same year as a serious study by scholars at the University of Łódź, titled *Spoleczność żydowska i niemiecka w Łodzi po 1945 roku*. While the latter documents the history of early postwar Łódź mainly through rich local archival documentation, Redlich's