

the Ottoman Empire 1914–18 (1968), which first laid out clearly the reports of the Armenian massacres by German consuls in the Ottoman provinces, should have been cited. The Habsburg way of war in general has been well established by Manfred Rauchensteiner, *Der Tod des Doppeladlers: Österreich-Ungarn und der Erste Weltkrieg* (1993); while the specific cases of ethnic violence in Galicia were thoroughly documented by Alexander Watson, *Ring of Steel: Germany and Austria-Hungary in World War I* (2014).

Finally, the question raised in the title requires comment: was WWI really a caesura, a break, a respite, a discontinuation, a standstill of the ethnic violence and ethnic homogenization of the prewar eras in the Habsburg, Ottoman, and Romanov lands? For the social-science authors of this volume, the answer is a loud “Yes.” For more traditional historians it is an equally loud “No.” If one looks at the rest of the twentieth century, WWI seems more a jumping-off stage than a caesura. Radicalized violence and ethnic cleansing—at times generously called demographic engineering—hardly stopped in 1918. It would break the limits of this review to attempt a compilation of even the most egregious demographic crimes of the century after the end of the WWI “caesura.”

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The Women’s International Democratic Federation, the Global South, and the Cold War: Defending the Rights of Women of the “Whole World?” By Yulia Gradszkova. London: Routledge, 2021. 222 pp. Notes. Bibliography. Index. \$128.00, hard bound.

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The Women’s International Democratic Federation (WIDF) was one of the largest international women’s organizations of the postwar period, but after the end of the Cold War, its activities and significance were largely ignored. In this monograph, Yulia Gradszkova makes an important contribution to the recent scholarly reconsideration of the WIDF.

The WIDF was founded in 1945 to promote peace and protect the rights of women and children. Its main administrative apparatus, the secretariat, was originally located in Paris. During the 1950s, the WIDF became embroiled in Cold War politics. Its positions on the independence struggle in Vietnam and the Korean war resulted in a ban by the French government, the removal of the secretariat to East Berlin, and the loss of recognition as an NGO by the UN in 1954. As anti-colonial campaigns intensified in the 1950s and 60s, the WIDF evolved, and the subsequent period, from 1955–85, is Gradszkova’s primary focus. She details how women from the Global South increased their influence on the organization and pushed it to broaden its conception of women’s rights to encompass anti-colonialism and anti-racism, education, land rights, and other issues. This coincided with a period of growth and international prestige for the WIDF; it regained recognition by the UN in 1967 and influenced important UN initiatives in the 1970s and 80s.

Researching transnational organizations presents many logistical challenges, especially in this case because the WIDF’s central archive in East Berlin

disappeared after 1991. Gradskova has exercised great ingenuity in locating available sources. In addition to published materials, she analyzes the archival records from the WIDF's Soviet affiliate, which was called the Antifascist Committee of Soviet Women (ACSW) and then the Committee of Soviet Women (CSW). These records include Russian translations of WIDF meeting protocols and classified correspondence between the Soviet representatives at the WIDF headquarters and the leadership of the ACSW/CSW back in Moscow.

Gradskova disputes the characterization of the WIDF as a "Soviet Front." She demonstrates convincingly that while the Soviet Communist Party certainly expected ACSW/CSW delegates and WIDF officials to reinforce Soviet ideologies and policies, it never prioritized women's organizations and the ACSW/CSW did not have the power or resources to rein in communists and unaffiliated WIDF members from outside the Soviet Union. Gradskova details numerous conflicts within the WIDF leadership, and describes how women activists from Asia, Africa, and Latin America participated in the WIDF while simultaneously pursuing their own diverse agendas.

Gradskova applies the insights of postcolonial feminist theory to the WIDF to highlight the conflicts that arose among women's organizations and the challenges this posed to universal understandings of womanhood. She also draws upon and contributes to the recent historiography of the Cold War, which has moved away from a narrative of bipolar politics to emphasize its cultural dimensions and global impact. Advocating for women's rights was a way for the Soviet Union to garner allies and demonstrate the superiority of state socialism to an international audience; eventually the US was forced to respond. Thus, Gradskova concludes, the success of the transnational movement for women's rights was dependent on Cold War dynamics.

Gradskova carefully connects changes in the WIDF to the international context. Her effort to capture the complexity of WIDF's history makes this book a little hard to follow in places, as the analysis moves back and forth through decades and across the globe. It might have benefited from a short introductory narrative providing an overview of the WIDF's trajectory and laying out its organizational structure. Nonetheless, Gradskova's work adds greatly to our understanding of the Cold War and the activists who created a transnational movement for women's rights.

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The Migration Period between the Oder and the Vistula, 2 volumes. Ed. Aleksander Bursche, John Hines, and Anna Zapolska. Leiden: Brill, 2020. Vol. 1, xlviii, 466 pp.; Vol. 2, x, 582 pp. Bibliography. Index. Illustrations. Photographs. Figures. Tables. Maps. \$286.00, hard bound.

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Randall McGuire has famously said that "There is no politically neutral archaeology." This quote occurred to me numerous times reading these two excellent volumes and it works as a framing device to introduce them to a wider audience. The first way in which it is relevant is that the editors are quite