

only in the mid-1950s. From the very beginning, it was a confrontation between the Polish communist state, which was interested in large industrial projects, mass tourism, and discreet hunting lodges for the party brass, and students pushing for nature protection and trekking. In the early 1980s, functionaries were obliged to return their villas, but the pragmatic interests of the locals again clashed with the intelligentsia's dream of establishing a major national park.

Dabrowski's well-researched book leaves the Polish story of the Carpathians unfinished, perhaps happily so, by referring obliquely to "private property claims, and not the public good," a situation that became pervasive since the 1990s (195). There is also much more to say about the Ukrainians' engagement with the Carpathians after 1945 and in independent Ukraine, when this legendary mountain range became truly central to that nation's identity. Future Ukrainian and Polish historians of the Carpathians will build their work on this magisterial stepping stone. Dabrowski writes so eloquently that her book will surely attract both the general public and scholars.

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***Ukrainian Nationalists and the Holocaust: OUN and UPS's Participation in the Destruction of Ukrainian Jewry, 1941–1944.*** By John-Paul Himka. *Ukrainian Voices*, vol. 12. Stuttgart: ibidem Verlag, 2021. 505 pp. Notes. Bibliography. Index. \$55.00, paper.

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From its first pages, Himka's book is as concise, straightforward, and ambitious as its goal stated in the introduction: to shed new light on the participation of the OUN and the UPA in the Holocaust in Ukraine. It opens with four introductory chapters and continues with three main ones, capturing the topic chronologically.

In-depth contextualization is one of the main advantages of this monograph. Its detailed examination of historiography is a passionately compiled account of the behind-the-scenes of history writing, whether it concerns communist Poland and its censorship, books written in the Ukrainian diaspora, or in independent Ukraine. Himka's analysis remains equally critical towards Philip Friedmann (1901–1960), who confuses the Ukrainian Auxiliary Police with the Ukrainian National Militia and UPA veterans, writing an apologetic history of the national movement they had been part of.

The next chapter presents sources used in the book. The author consulted virtually every category of essential sources, starting from documents of the German administration through internal reports of the OUN and UPA themselves, Soviet trials and investigations, to testimonies of Jewish survivors and gentile bystanders. My only regret is that the author did not consult the originals of the most important collection of Polish testimonies describing the history of the former eastern borderlands, Archiwum Wschodnie. It contains several interesting accounts mentioning OUN and UPA participation in the Holocaust of the Jews. The second overlooked source are documents from trials held in communist Poland from 1944 onwards, so-called "sierpniówki," covering many instances of anti-Jewish violence committed by the OUN and UPA in western Ukraine.

Himka skillfully engages in the discussion on the credibility of various types of sources; this happens when he addresses the trustworthiness of Soviet trial materials and the issue of late testimonies that he claims (and so do I) can be trusted as much as testimonies gathered immediately after the war. A fascinating subchapter is devoted

solely to the analysis of three particularly disputed sources: the autobiography of Yaroslav Stetsko (1941), "The Book of Facts," released in 2008 by the SBU, and Stella Krenzbach's *Memoirs*.

Chapters 3 and 4 provide a general overview of the OUN's history since the 1930s and the first Soviet occupation of western Ukraine in 1939–41. The first one gives a detailed account of how the OUN radicalized itself and how the very idea of elimination of unwanted national minorities (mostly Poles and Russians, but also Jews) through their physical extermination became acceptable for most of the movement's members. The next one shows how the Soviet takeover of western Ukraine influenced both the Jews and the OUN. As Himka points out, even though OUN members were repressed by the Soviets, the OUN managed to survive the occupation and, as the only Ukrainian political organization, even attract new members. The chapter ends with a description of the prison massacres of June 1941 (the starting point for many pogroms).

The chapter on the anti-Jewish violence of summer 1941 opens the main part of the book. Its great advantage is a wider geographical approach, covering not only Galicia and Volhynia, but also Bukovina, a much less researched region. Himka provides the reader with both a general overview and detailed case studies, describing in detail how militias were formed in Krakovets region in Galicia and in Rafalivka in Volhynia. He wisely chooses not to preach to the converted and broadly refers to Kai Struve's work when he describes pogroms in Galicia, while drawing on his strength and focusing on the pogrom in L'viv that he specializes in. He is also not shying away from challenging the existing literature when he questions Jeffrey Kopstein and Jason Wittenberg's decisions on terms and methods. Last but not least, he remains precise all along, pointing out that "The Ukrainian National Militia was organized by the OUN, but not all militiamen were actual members of the OUN" (221).

Chapter 6 concerns the Ukrainian Auxiliary Police in Galicia and the Schutzmannschaften in Volhynia. Himka methodically lists all types of activities the Police undertook in the Holocaust, from guarding of the ghetto, through walking the Jews to the death pits, to taking part in the actual process of killing. He shows why the Police was useful to the OUN, who infiltrated it to a great degree, and why later the policemen, many of them OUN members, abandoned the force. He strives to give voice not only to Jewish victims but also to policemen, most strikingly when he provides rare examples of repentance expressed during postwar trials.

The book's last chapter ends with the conclusion that "For the UPA, killing the Jews was standard procedure" (436). It leaves no space for doubts or questioning that what happened in western Ukraine after Action Reinhardt ended was, in fact, a multiplied variety of the "hunting for the Jews." Himka juxtaposes the OUN's policy statements from this period with actual deeds of UPA partisans, showing how groundless and opportunistic the former were, and how focused the murderers were on murdering. What is invaluable here is that while concentrating on the Jews, the author does not overlook the primary ethnic cleansing that the UPA carried out at that time, namely the killings of Poles, showing that both were outcomes of the same murderous idea. The only limitation of this chapter is the structure of the subchapters on the killing process, both when it concerns Jews and Poles. The author chose to meticulously list the examples of murders one by one—which in a way increases the impact on the reader—and to purge this listing of synthesis. While he warns the reader that this part of the text is "hardly an exhaustive account," it would benefit from a more systematic approach.

One more thing needs to be said. This book, besides its academic excellence in providing the most comprehensive account of the OUN's and the UPA's complicity in murdering Ukrainian Jewry, is an outstanding example of methodological

consideration, consciousness, and honesty. Himka has been working in the field for decades, and this monograph sums up his work. Many of his previous texts were ground-breaking, but he was also wrong a few times. Now, with new sources available and an accumulation of knowledge and experience, he does not hesitate to admit his mistakes, as in the case of his claim that the OUN was not antisemitic by nature until 1941, and that this feature made it different from Polish, Romanian, or Hungarian nationalistic and fascist movements of this period. In a way, he not only wrote an outstanding book but also showed how academic works of this magnitude should be written.

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***Eternal Memory: Monuments and Memorials of the Holodomor.*** By Wiktorja Kudela-Świątek, trans. Guy Russell Torr. Edmonton: Canadian Institute of Ukrainian Studies Press, 2021. 409 pp. Notes. Bibliography. Index. Illustrations. Photographs. \$43.95, paper.

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Since gaining independence from the Soviet Union in 1991, Ukraine has been engaged in a wide-ranging project of nation-building directed at overcoming its internal ethnic, religious, and regional cleavages and strengthening the state. As with so many similar endeavors in Europe and elsewhere, leaders of this project have sought to fortify Ukrainian national consciousness by way of appeals to history and memory. One of the most useable, if terrible, chapters of Ukraine's past for this purpose has been the Holodomor, the appalling famine induced by Stalin in 1932–33 as part of the process of collectivizing Soviet agriculture, leading to the deaths of millions. Understood as a deliberate assault on a defenseless national group, the Holodomor is frequently cast as an act of genocide against the Ukrainian people and one of the worst crimes of the Soviet regime. As such, commemorations of the Holodomor potently combine anti-communist sentiment with feelings of Ukrainian victimhood. Discussion of the famine was, naturally, almost completely suppressed under communism but, since the collapse of the Soviet Union, it has become a vital means of bolstering Ukrainian national consciousness. Vladimir Putin may claim that Ukraine is not a real nation, but the ferocity of its citizens' resistance to Russia's 2022 invasion suggests that its nation-building project has met with distinct success. Holodomor commemoration is part of that story

The central insight of Wiktorja Kudela-Świątek's book is that the Holodomor was originally recognized as an effective tool for deepening communal bonds not in Ukraine itself but among the Ukrainian diaspora abroad, especially in the United States and Canada, in the years after World War II. "On the wave of an emerging culture of memory," she writes, "the Great Famine grew in status to an event that symbolically bonded the Ukrainian diaspora in North American, despite differences in the provenance of its members" (71). It was there and then that the meanings of the famine were first defined and the modes of its commemoration established. The Holodomor came to symbolize, in brief, the historic suffering of the Ukrainian people and especially its victimization at the hands of the Soviet regime. The diaspora's interpretation of the Holodomor not only had powerful resonance during the years of the Cold War, but was also well-suited to the post-Soviet era when the recovery of Ukrainian national sovereignty became associated with the rejection of the communist past.