

one — is lost to sight. That conceptual fault is repeated in the epic sub-text of the enormous footnote apparatus.

Apart from these exceptions, this volume makes a positive contribution to the further understanding of its important subject.

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Isajiw, W. W.; Boshyk, Y. and Senkus, R. (eds). *The Refugee Experience: Ukrainian Displaced Persons after World War II*. Canadian Institute of Ukrainian Studies Press, University of Alberta, Edmonton, 1992. xxiv + 517 pp. Appendix. Notes. Tables. No price available.

THERE is a footnote on page 86 of this volume which illustrates some of the absurdities of economic life in post-war Germany by explaining how it came about that a hen earned more than its owner, a Ukrainian miner. The miner, whose weekly wages totalled 60 RM, owned a hen that laid five eggs per week. He usually ate one egg and bartered the remaining four for twenty cigarettes; each of the cigarettes brought him 8 RM on the black market — for a total of 160 RM. In other words the hen earned nearly three times as much as the miner did for his six days of work in the mine.

The book is a collection of twenty-five essays originally presented as papers at a conference organized by the Canadian Institute for Ukrainian Studies. The chapters discuss different aspects of the lives of Ukrainian DPs (that is 'displaced persons' — an umbrella term that came to cover both refugees and the forcibly uprooted) in post-war Europe between 1945 and 1952. The aim of the volume was to study the 'pre-immigration experience' of Ukrainian immigrants, by looking in some detail at the seven years they spent under the care of international agencies in post-war Europe. Subjects covered include the backgrounds of the DPs; their economic situation; political activity; organized religion; cultural, educational and literary activity; and the Soviet repatriation effort. Four essays are devoted to relief and resettlement work — all focused on North America. Further contributions deal with sociological and psychological aspects of camp life and a supplementary section contains short accounts by some of the witnesses to this brief but important episode in the history of the Ukrainian diaspora.

Two million Ukrainians were stranded in the western occupation zones of Germany and Austria at the end of the war. Of all nationalities they were in a particularly unenviable position. There was no independent Ukraine. Hence, unlike the Poles or the Yugoslavs, Ukrainians were not a recognized national category in the eyes of the Allied administrators. The Ukrainian DPs were divided between 'easterners' — those who originated from the pre-war Ukrainian SSR — and 'westerners' — those from eastern regions of the pre-war Polish state which had now been absorbed into the Soviet Union. The former were regarded as Soviet citizens, the latter as Polish citizens, by the Allied authorities. This was of crucial significance, in so far as the Allies were committed to ensuring the return of Soviet personnel.

The immediate post-war period was therefore one of uncertainty and anxiety for many Ukrainians. Their aim was to be permanently resettled in the

West, but for the moment they could only sit and wait, the majority in camps, isolated to a degree from the German population and dependent upon the charity of international organizations such as UNRRA and later the IRO. Gradually an increasing number found employment and were encouraged to stand on their own feet. With time too, there was a strong desire to establish 'a normal life under abnormal conditions' (p. xix). The security of camp conditions also enabled the Ukrainians to re-establish the bonds of community life. Indeed the remarkable development of cultural and educational activity charted within this volume testifies to the desire of the camp inmates to return to some kind of normality following their period of wartime dislocation. As one of the contributors reminds us (p. 461), the Ukrainians resettled from the DP camps were different people from those who had left Ukraine up to a decade earlier.

This is a well-produced, useful, and an overdue book. It is, as far as I know, unique in being a study of the DP situation of a single national group. Ambitious in the range of subjects covered, the essays are, as a result, of relatively modest length and, while none can deal exhaustively with its subject matter, they provide useful overviews and a great deal of important statistical information. The absence of an index may cause raised eyebrows, but in the editors' defence it must be pointed out that the volume is already 517 pages long and the chapters are in any case organized around specific themes.

I was puzzled, though, as to why the amusing little tale quoted at the outset should have remained so stubbornly in my memory. It eventually struck me that it is one of the few points in the volume at which the reader comes at all close to the day-to-day realities of DP existence. Indeed, if I had one caveat about this collection it would be to question the accuracy of the title 'The Refugee Experience', since it touches only rarely on the lives and concerns of individual DPs. This seems to have been belatedly appreciated by the editors since they point out almost apologetically in their preface (p. ix), that the essays concentrate rather on the organizational life of the DP community. Perhaps in the light of this we may hope for a further volume which will draw to a greater extent on biographical materials?

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Lemberg, Hans (ed.). *Zwischen 'Tauwetter' und neuem Frost: Ostmitteleuropa 1956-1970*. Historische und landeskundliche Ostmitteleuropa-Studien. Johann-Gottfried-Herder-Institut, Marburg an der Lahn, 1993. xii + 135 pp. Tables. Maps. Figures. Notes. Index. DM 29.00 (paperback).

NOTED East-European historian Hans Lemberg has edited and provided an introduction to this slim volume of eleven essays which address developments in East-Central Europe from the 'Tauwetter' [thaw] after the Twentieth Soviet Party Congress in 1956 until the 'neuer Frost' that began with the fall of Polish Communist party leader Władysław Gomułka in 1970. The book grew out of a conference at Marburg, West Germany, in 1988. Although the