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GALICIAN VILLAGERS AND THE UKRAINIAN NATIONAL MOVEMENT IN THE NINETEENTH CENTURY. By *John-Paul Himka*. New York: St. Martin's Press, 1988. xxxvi, 358 pp. Maps. Photographs. Tables. \$45.00, cloth.

By 1914 the Ukrainian national movement in Austrian Galicia had succeeded in organizing a mass peasant following in support of national institutions and politics. It did so despite the opposition of the Polish-controlled provincial government and the backward economic and educational conditions in the crown land. John-Paul Himka seeks to explain this process by concentrating on the mid-1880s, the time when the movement began enlisting large numbers of peasants.

Although Himka ranges from a discussion of the village at the onset of Hapsburg rule (1772) to the implications of the national movement for World War I, he focuses on the evidence of correspondents to the newspaper *Batkivshchyna* in 1884–1885. Through 281 letters and reports and the 368 “activists” who authored them or are mentioned in them, Himka aims to provide hard data on the cadres and their views of the national movement just as it acquired a mass following. Four appendixes present the data, which include a list of capsule biographies of the activists.

As his title indicates, Himka describes rural society, which for Ukrainians included priests, teachers, cantors, and petty nobles as well as peasants. His primary goal, however, is to examine the activities and views of the peasantry. Through his examination of correspondence, Himka believes that he has resolved the problem that Eugen Weber encountered in finding sources articulating peasant views in his *Peasants into Frenchmen: The Modernization of Rural France, 1870–1914* (Stanford University Press, 1976).

Himka demonstrates how the national movement used the spread of literacy, above all through the institution of the reading room, to develop national identity among a peasantry that earlier had a local outlook and a passive ethnicity largely associated with its Uniate or Greek Catholic religious affiliation. He also shows how closely social and national aspirations were intertwined in a rural society in which landlords and commercial groups were nationally and religiously “other.”

The importance of the Greek Catholic clergy in disseminating the national idea also emerges, though Himka emphasizes the problems that arose between clergymen and their flocks after the national movement brought new political and social concepts to the village. Himka also examines how an emancipated peasantry with too little land and deprived of forests and pastures came into conflict with the sizable Jewish population of eastern Galicia. The introduction of a money economy into the village and the expansion of Jewish estate ownership and management changed the nature of earlier Jewish-peasant relations and increased tensions. Himka shows the effect of the national movement, with its support of peasant cooperatives, temperance societies, and expanded peasant electoral power, in channeling these tensions in new directions.

Himka is at his best when he organizes and interprets the peasants’ voices for us. Just how far one can go on the basis of a sample covering two years of one newspaper remains in question. Since so few studies of social relations in the eastern Galician village or of the composition and activities of the Ukrainian national movement have been undertaken, Himka is frequently forced to comment on complex issues with limited evidence. Some topics, such as peasant attitudes toward Polish landlords, the relation of the national movement to the traditional village elite, and the role of the Greek Catholic nobles, are clearly in need of further exploration. Other topics, such as peasant relations with Roman Catholic clergymen, the evolution of earlier peasant stratification (particularly differentiated groups, including former nobles, in what were once royal lands), and contacts between peasants and the burghers of the small, largely agricultural Galician towns, are barely broached.

Himka’s work could hardly be expected to solve all questions concerning the relationship of the Galician village and the Ukrainian national movement. It has gone far in discussing the general picture and providing a framework for further study. Himka has also written a work that will, because of its approach and methodology, interest the student of peasantries and national

movements who may encounter Galician peasants and the Ukrainian national movement for the first time.

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THE VATICAN AND POLAND IN THE AGE OF THE PARTITIONS: DIPLOMATIC AND CULTURAL ENCOUNTERS AT THE WARSAW NUNCIATURE. By *Larry Wolff*. East European Monographs, no. 245. Boulder, Colo.: East European Monographs, 1988. xi, 282 pp. \$35.00, cloth.

The late eighteenth century has shaped modern Polish history. Naturally, it has attracted some of the finest Polish historians. Larry Wolff now has also chosen to study this period. His monograph on papal relations with Stanislaus August's Poland provides a marvelous examination of the papacy's diplomacy. However, it does not shed much light on Poland.

The Enlightenment signified revival for Poland but conflict and decline for the papacy. By 1772, where Wolff begins his work, the Holy See was already marginal to European diplomatic life. His study provides numerous examples of the imaginative methods used by papal diplomats to protect the interests of the Roman Catholic church in the Polish Commonwealth during this period.

From Wolff's own evidence, however, it is clear that the pope's interest in Polish affairs had little to do with the strengthening of the Polish nation: The papacy aimed, almost exclusively, at safeguarding its own prerogatives and at placing the Roman Catholic church in a predominant position. Given the importance of non-Catholic powers in Polish affairs, the papal diplomats' efforts normally reduced themselves to *saufe qui peut*. With a worldview still shaped by the Counter-Reformation, the papal diplomats hoped to limit the rights of non-Catholics in every way possible and appeared to care little for the effect such intolerance might have on Poland's own relations with Prussia and Russia.

Wolff's book benefits from an impressive use of Vatican archives, but his case is too often built on inferring intention. Words like *probable* and *likely* litter the text. Furthermore, the author sometimes has been carried away by his description of ceremonial events, milking every possible bit of evidence and perhaps reading too much into them.

Ultimately, the story meticulously related by Wolff is tangential to the dramatic events of Stanislaus August's reign and provides a poor entry to the historic drama of the Partitions. Nonetheless, this book is an excellent discussion of papal diplomacy at a time when the Holy See was in a period of decline.

It must be noted, however, that this scholarly work is not improved by the framework provided by the introduction, where the author appears implicitly to assume Vatican omniscience. He has clearly swallowed the myth, fostered by the Polish Roman Catholic church, that the Roman Catholic church was a bulwark of Polish nationality. Wolff cloyingly describes the relationship between the papacy and Poland as a "link of love." The papacy's little interest in the Polish cause as presented by Wolff himself and as evidenced by later history, e.g. the condemnation of the November 1830 Uprising by Pope Gregory XVI, should be enough to give the lie to this notion.

The Roman Catholic church had as much difficulty coming to terms with nationalism, industrialization, and urbanism in Poland as elsewhere in Europe. Only the persecution of the church by Nazis and Communists in this century has given Roman Catholicism the central place it occupies in Polish political life today.

One minor caveat: The term *Vatican*, used in the title, is chiefly a side effect of the reduction of the papal dominions to the few hectares attached to St. Peter's Cathedral in Rome. For the period under discussion, it is clearly an anachronism.