

a welcome addition to the literature on late imperial Russia.

The first part of the book (two chapters) covers the period of early Jewish settlement in the city (1859–1881) and the emergence of communal institutions. Meir describes the ghetto pattern of early Jewish settlement, which was not typical for other imperial centers with significant Jewish populations. Meir also shows that during this period Jews became a significant economic force, making up three-quarters of all the merchants of the first guild, although they represented just ten percent of all merchants in the city. By the mid-1890s Jews already constituted half of all merchants based in Kiev and over eighty-five percent of those of the first guild. Meir provides a carefully written (and sometimes quite witty) overview of Jewish economic activities during the whole period under consideration.

The main focus of the book, however, is on Jewish communal life and various forms of collectivity after 1881, which is treated in the five chapters of part two. Meir looks at the organization of Kiev's rabbinate, patterns of settlement, economic activity, philanthropic societies and charity, hospitals, schools, synagogues, and, since 1905, political organizations, but most of all at cultural practices, transformation of patterns of religious observance, acculturation, and assimilation. His analysis is based on careful research in archives, mostly Ukrainian but also Russian, the Jewish press, and published sources.

Meir's analysis of Jewish philanthropy confirms observations, made by Benjamin Nathans, that it had mixed results, only partly achieving the planned effect of integration into Russian society, and at the same time creating specific Jewish institutions that reinforced the isolation of the community. Meir provides a striking picture of the growing gap between the poor majority and the upper strata of plutocrats and intelligentsia, who by the last decades of the nineteenth century spoke mostly Russian, went to different synagogues than poor traditional Jews, and were "largely insensitive for the reality of the lives" of the Jewish masses. He carefully studies how the dominance of this group of "notables" was challenged after 1905. In general, Meir does an excellent job of describing Jewish life in Kiev. His argument is careful—he is ready to acknowledge the lack of solid data when it is the case—and full of nuance, particularly concerning the situation of Jews in the empire.

Meir could have made the picture even more complete with a systematic presentation of available statistical data. (There are no tables in the book at all.) Jewish criminality and emigration, two topics of obvious significance, are almost totally missing.

Meir makes the important point that Kievan Jews' forms of communal and political life were very much influenced by the imperial Russian context, and that Kiev's Jewry in this respect was a distinctly Russian Jewry. His study is an important contribution to the growing field of research into the history of social and political

activism and forms of civic inclusion in late imperial Russia.

Meir is sometimes less precise and accurate when he speaks about the wider imperial context. He is of course right to describe 1907–1914 as a period of growing hostility toward Jews and growing insecurity among Jews. But it is not accurate to present government policy toward Jews during this period as uniformly hostile. Pyotr Stolypin and his cabinet undertook several initiatives to abolish some of the anti-Jewish laws, but they were blocked by Tsar Nicholas II. Meir says regrettably little about Jewish participation in imperial politics. It is clear that after 1905 Jews in Kiev played an important political role because Russian liberal moderate nationalists (the Kadets) needed the votes of Ukrainians and Jews in order to challenge the dominance of the Russian nationalist right, mostly concentrated around the Kiev Club of Russian Nationalists. Chapter five on interethnic relations and antisemitism (just 20 pages!) is generally unexciting and is clearly peripheral to the monograph's primary concerns. But these are minor criticisms of an excellent book.

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DAVID SHNEER. *Through Soviet Jewish Eyes: Photography, War, and the Holocaust*. (Jewish Cultures of the World.) New Brunswick, N.J.: Rutgers University Press. 2011. Pp. xiii, 283. \$39.95.

David Shneer's book evoked in my memory a photo portrait of Joseph Stalin and Kliment Voroshilov that hung on the wall of my Soviet kindergarten. It seems that visual presentations of all kinds served the Soviet regime quite well, particularly under Stalin. Soviet photojournalism during World War II mobilized wide public support in Russia's fateful struggle against Nazi Germany. According to some estimates, close to fifty percent of Soviet war photographers were Jews. Shneer tells the story of the most prolific and the most successful among them, within the context of Soviet photojournalism, Soviet wartime policies toward Jews, and Jewish responses to the war and the Holocaust. The complex question of identity is placed at the core of the discussion.

It seems that the ethnic/national identity of Jewish wartime photographers, as well as that of Soviet Jews in general, was affected primarily by the regime's willingness to single out Jews as particular victims of German policies and by personal biographies of the Jews. The atrocities in German-occupied territories and the subsequent liberation of these territories were central to Soviet war propaganda and were widely disseminated by means of wartime photojournalism. Whereas during the first months following Hitler's invasion of the Soviet Union the fact that Jews were specific victims of the Nazi war machine was explicitly mentioned in the Soviet press, starting in early 1942 Jews were usually not singled out. The earliest photos of mass graves of mur-

dered Jews were taken in liberated Kerch in early 1942 and published in *Ogonyok*, the most popular illustrated Soviet weekly, on March 2. There was no mention of the victims' nationality. Kiev was liberated in early November 1942. Babi Yar, which in time became the icon of Soviet-Jewish martyrology, was presented as a mass murder of "peaceful Soviet citizens" (pp. 106–107).

Evgenii Khaldei, the most famous Soviet-Jewish wartime photojournalist, was twenty-four when Germany invaded Russia. A family photo taken in 1920 in Yuzovka, Ukraine, later renamed Stalino, indicates that the Khaldeis were a middle-class Jewish family. Evgenii's mother and grandfather, whose portraits were placed in the photo's center, had been murdered in a pogrom a year earlier. Grandpa dons a skullcap (p. 6). Another family photo, taken in Stalino twenty years later, shows the profound changes that affected the majority of Soviet Jews (p. 185). Evgenii, the up and coming young photographer visiting with his family, was then living and working in Moscow. When he returned to liberated Stalino in 1943, some of those pictured in the 1940 photograph had been murdered.

Khaldei's photographic work during the war started with the Soviet annexation of eastern Poland and the Baltic states. He subsequently produced an impressive image of stunned pedestrians in Moscow listening to Vyacheslav Molotov's announcement on June 22, 1941, that Germany had invaded the Soviet Union (p. 89). Khaldei's most interesting, meaningful, and symbolic photos were taken in the years 1944–1945 when he accompanied the Red Army along its victorious route through Ukraine, Romania, Bulgaria, Yugoslavia, Hungary, Austria, and Germany. Among the photos that he took of the devastated and corpse-strewn streets of Budapest was one of an elderly Jewish couple, survivors of the ghetto, with Stars of David pinned to their heavy winter coats (p. 202). That distinctly Jewish, Holocaust-related image appeared in *Eynikayt*, the Soviet Yiddish newspaper of the Jewish Anti-Fascist Committee but was never published in a Russian-language publication.

Khaldei's most famous photograph was "Raising the Red Flag over the Reichstag," taken in Berlin in May 1945 (p. 216). An unattributed photo taken in those historic days in Berlin shows Khaldei, the Soviet-Jewish filmmaker Roman Karmen, and the Soviet-Jewish poet Evgenii Dolmatovskii in front of the Brandenburg Gate. When Khaldei inscribed a copy of that picture years later for another Jewish photojournalist, he wrote on its back, "It shows how three—took Berlin" (pp. 215–216). Khaldei also served as the chief Soviet photographer of the postwar Nuremberg Trials.

Shneer utilized a wide variety of sources, including several personal archives of deceased Soviet-Jewish wartime photojournalists and interviews with surviving members of their families. He even met with Khaldei himself prior to the latter's 1997 exhibition at the San Francisco Jewish Museum. Shneer succinctly summed up his impression of the man as both a Russian patriot and a Jew. Khaldei's identity, as well as that of other

Soviet-Jewish photographers, was affected by his first-hand encounter with the Holocaust. So were the identities of thousands of Soviet-Jewish officers and soldiers of the Red Army.

Through Soviet Jewish Eyes is the first book-length study of Jewish wartime photographers in the Soviet Union. Shneer's deep involvement with his subject matter is impressive, although at times it becomes too personal (pp. 33, 210). The close to one hundred reproduced illustrations create a sense of immediacy. A detailed bibliography would have been helpful. This book will be of interest to students of Soviet history and the history of Soviet Jews as well as to the general reader.

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E. THOMAS EWING. *Separate Schools: Gender, Policy, and Practice in Postwar Soviet Education*. DeKalb: Northern Illinois University Press. 2010. Pp. xii, 300. \$42.00.

As the Soviet Union struggled for survival against the German war machine in the summer of 1943, its leaders announced their intention to segregate public schools in urban areas by gender. At first glance a policy-making non sequitur, it turns out to have been planned before the war but delayed by the Nazi surprise attack of June 22, 1941. E. Thomas Ewing contends that this little-known experience reveals much, not only about the Soviet experience with the arbitrariness of Stalinist rule, but also about the broader effectiveness of gender-based experimental educational reform in the modern world. He demonstrates this by contextualizing his research within the historical literature on Stalinism as well as within the more comparative, interdisciplinary body of work on gender and education, producing an engaging monograph that is anything but another parochial study on Soviet history.

Ewing begins by noting that although the 1943 decree segregating Soviet urban schools was couched in concerns over discipline within the wartime classroom, there were other motivating factors as well: the mobilization of young men for military service, the reinforcement of female gender roles to stabilize the home front, and the belief that separate schooling would best cater to the developmental needs of Soviet adolescents. He then moves from this policy analysis to look at implementation on the ground within girls' and boys' schools. The reforms were initially greeted with widespread enthusiasm, perhaps because they alleviated disciplinary problems that were exacerbated by war-related displacement and overcrowding. Interestingly, segregation met with particular enthusiasm in Central Asia, where conservative, culturally Muslim societies had struggled for twenty-five years with Soviet attempts to emancipate women and integrate society. Surprisingly few raised concerns over the ideological awkwardness of the reforms, which contradicted the Marxist notion that women's position in society was a product of so-