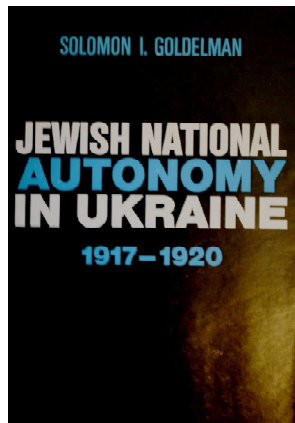


**Рецензія на:** Голделман, Соломон. *Єврейська національна автономія в Україні 1917–1920*. Чікаго: Видавництво Українського інституту досліджень та інформації, 1968, 131.

**The Review of:** Goldelman, Solomon. *Jewish National Autonomy in Ukraine 1917–1920*. Chicago: Ukrainian Research and Information Institute, 1968.



“Jewish National Autonomy in Ukraine 1917–1920” by Solomon I. Goldelman is an important contribution to the scholarship on the Jewish national movement in Ukraine. The book is based on extensive research and provides a detailed and nuanced analysis of the political and cultural dynamics that shaped the Jewish community in Ukraine during the time of Ukrainian People’s Republic.

The book begins by providing an overview of the historical context in which the Jewish national movement emerged in Ukraine. Goldelman describes the difficult conditions faced by the Jewish community during the time of Revolution, including problems with education, employment, and residence. He also gives the examples of other Countries, which had Jewish autonomies including Lithuania, Latvia and Estonia.<sup>1</sup> He then discusses the emergence of the Jewish national movement, which aimed to secure cultural and political autonomy for Jews within the framework of a larger Ukrainian national movement as well as within Ukrainian national democratic revolution.<sup>2</sup> The main part of the book is dedicated to the creation and activities of Jewish executive and legislative bodies during the existence of Ukrainian People’s Republic.

One of the strengths of Goldelman’s analysis is his focus on the unique nature of the Jewish national movement in Ukraine. Goldelman argues that the movement was distinct from other national movements of the time because it sought to combine Jewish cultural identity with a commitment to Ukrainian national resurrection.<sup>3</sup> Goldelman provides a detailed analysis of the political and cultural dynamics that shaped the movement, highlighting the relations between Jewish autonomy and Ukrainian authorities.

The book also discusses the role of prominent Jewish political leaders and organizations in the development of the Jewish national boards in Ukraine.<sup>4</sup> Goldelman

<sup>1</sup> Solomon Goldelman, *Jewish National Autonomy in Ukraine 1917–1920*. Chicago: Ukrainian Research and Information Institute, 1968, 13–16.

<sup>2</sup> *Ibidem*, 17–41.

<sup>3</sup> *Ibidem*, 41–51.

<sup>4</sup> *Ibidem*, 54–64.

examines the contributions of figures such as Nathan Birnbaum and Simon Dubnow, as well as the role of organizations such as the Jewish National Council and the Jewish Cultural Autonomy Council<sup>5</sup>. He provides detailed accounts of the debates and conflicts that emerged within the Jewish community over issues such as language, education, and representation.

Another strength of the book is its examination of the relationship between the Jewish national movement and the broader political context of the time. Goldelman discusses the impact of World War I and the Russian Revolution on the Jewish community in Ukraine, as well as the challenges and opportunities presented by the establishment of the Ukrainian People's Republic. He also provides a nuanced analysis of the relationship between the Jewish socialists and the Zionist movement<sup>6</sup>, highlighting the tensions and debates that emerged over issues such as education and cultural autonomy.

“Jewish National Autonomy in Ukraine 1917–1920” by Solomon I. Goldelman is a well-researched and informative book that offers several strengths, including:

**In-depth Analysis:** The book provides an in-depth analysis of the Jewish national movement in Ukraine, exploring its origins, evolution, and key figures. Goldelman provides a detailed account of the political and cultural factors that shaped the movement, as well as its relationship with broader political and social movements in Ukraine.

**Thorough Research:** Goldelman's research is extensive and thorough. He draws on a wide range of primary sources, including archival materials, newspapers, and memoirs, as well as secondary sources from a variety of disciplines. This comprehensive research gives readers a nuanced understanding of the Jewish national movement in Ukraine.

**Nuanced Perspectives:** Goldelman provides nuanced perspectives on the debates and conflicts that arose within the Jewish community over issues such as language, education, and representation. He presents a variety of perspectives and does not shy away from discussing disagreements and tensions within the movement.

**Organizational Structure:** The book offers a detailed examination of the organizational structure of the Jewish national movement in Ukraine. Goldelman discusses the role played by various organizations, including the Jewish National Council and the Jewish Cultural Autonomy Council, and explores the debates and conflicts that emerged over issues such as representation and leadership.

**Insightful Analysis:** Goldelman provides insightful analysis of the relationship within the Jewish national movement and the broader political context of the time. He explores the tensions between Jewish autonomy and Ukrainian authorities, as well as the relationship between the Jewish socialist movement and the Zionist movement. His analysis sheds light on the complexities of the political and cultural dynamics that shaped the movement.

---

<sup>5</sup> Solomon Goldelman, *Jewish National Autonomy in Ukraine 1917–1920*, 56–64.

<sup>6</sup> *Ibidem*, 58–62.

While “Jewish National Autonomy in Ukraine 1917–1920” by Solomon I. Goldelman is a well-researched and informative book, there are some potential weaknesses to be aware of. Here are a few:

**Limited Scope:** The book focuses on a specific time period and geographic region, which may limit its appeal to readers looking for a broader overview of Jewish history or national movements. While Goldelman provides a detailed analysis of the Jewish national movement in Ukraine from 1917 to 1920, readers seeking a more comprehensive understanding of Jewish nationalism may find the book too narrow in scope.

**Limited Discussion of Opposition:** While Goldelman does discuss some of the debates and conflicts that emerged within the Jewish community over issues such as language and representation, he does not provide as much detail on opposition to the Jewish national movement from other groups or individuals. This may limit readers’ understanding of the wider political and cultural context in which the Jewish national movement in Ukraine operated.

**Limited Discussion of Cultural Aspects:** While Goldelman provides a detailed analysis of the political dynamics that shaped the Jewish national movement in Ukraine, there is less emphasis on the cultural aspects of the movement. For example, the book does not delve as deeply into the artistic or literary expressions of Jewish nationalism in Ukraine, which may limit readers’ understanding of the movement’s cultural significance.

Based on the strengths and weaknesses of “Jewish National Autonomy in Ukraine 1917–1920” by Solomon I. Goldelman, here are some recommendations for readers:

**Recommended Audience:** This book is recommended for readers who are interested in the history of Jewish nationalism, particularly in Ukraine during the period from 1917 to 1920. It is also suitable for those who are interested in the political and cultural dynamics of national movements more broadly.

**Prior Knowledge:** Readers should have some prior knowledge of Jewish history and national movements, as well as the broader political context of the time, in order to fully appreciate the book. Some background in Ukrainian history may also be helpful.

**Complementary Resources:** Readers who want a more comprehensive understanding of the Jewish national movement in Ukraine may want to consult additional resources, such as primary source materials or scholarly articles. It may also be helpful to read works that provide a broader overview of Jewish history or nationalism in other regions.

**Contextualization:** While the book provides some historical context, readers may benefit from additional research or reading to fully understand the broader political and cultural dynamics that shaped the Jewish national movement in Ukraine.

**Critical Analysis:** Readers should engage in critical analysis of the book, including considering its limitations and potential biases. The book provides one perspective on the Jewish national movement in Ukraine, and readers may want to consult additional sources to gain a more complete understanding.

Overall, “Jewish National Autonomy in Ukraine, 1917–1920” is an important and well-researched work that provides a valuable contribution to the study of Jewish history and national movements. Goldelman’s analysis of the political and cultural dynamics that shaped the Jewish national autonomy in Ukraine is detailed and deeply researched, and his exploration of the relationship between the movement and the broader political context of the time is insightful. The book is recommended for anyone interested in the history of the Jewish community in Ukraine, as well as the broader history of national movements and cultural autonomy in Eastern Europe.

Ivan FEDYK  
Ivan Franko National University of Lviv  
Іван ФЕДИК  
Львівський національний університет імені Івана Франка  
e-mail: vanofedyk@yahoo.com  
ORCID ID: 0000-0002-7289-0124