[Journal of the Royal Anthropological Institute Bibliography](https://rai.onlinelibrary.wiley.com/loi/14679655)

Volume 26 Issue 2

Prilutskaya, Xeniya. “Reviewed work: Schröder, Philipp. Bishkek boys: neighbourhood youth and urban change in Kyrgyzstan's capital.” Journal of the Royal Anthropological Institute 26, no. 2 (May 2020). <https://doi-org.proxy.library.upenn.edu/10.1111/1467-9655.13275>

Kyrgyzstan, youth culture, urban change

Xeniya Prilutskaya reviews *“Bishkek boys: neighbourhood youth and urban change in Kyrgyzstan's capital”* written by Philip Schröder and published in 2017 to present a rich, detailed, and scrupulous ethnographic descriptions of the housing, neighbourhood culture, everyday (or rather evening) life, and ‘ritual’ communication (p. 42) of a small group of young male residents of Bishkek, Kyrgyzstan.

Martin, Dominic. “Reviewed work: Tocheva, Detelina. Intimate divisions: street‐level Orthodoxy in post‐Soviet Russia.” Journal of the Royal Anthropological Institute 26, no. 2 (May 2020) <https://doi-org.proxy.library.upenn.edu/10.1111/1467-9655.13276>

Russia, Religion: orthodox, religious revival

Dominic Martin reviews *“Intimate divisions: street‐level Orthodoxy in post‐Soviet Russia”* written by Detelina Tocheva and published in 2018 as an ethnography of Russian Orthodox parish revival in a provincial city in the St Petersburg oblast.

Volume 26 Issue 1

Leykin, Inna. “Uneasy translations: vernacularizing demography for post‐Soviet statecraft” Journal of the Royal Anthropological Institute 26, no. 1 (December 2019). <https://doi.org/10.1111/1467-9655.13178>

Russia, Demography & Demographic Crisis, Language Politics

The article explores a series of professional development seminars for state bureaucrats in the context of the moral panic over Russia's ‘demographic crisis’. It follows the vernacularization of social knowledge for state bureaucrats – a central practice that marks these pedagogical engagements. The article explores this practice's potentialities and limitations for effectively communicating social knowledge to administrative audiences. It grounds itself in the theoretical discussions of expertise and demonstrates how vernacularizing social knowledge for post‐Soviet statecraft shapes the social and political meanings of Russia's demographic crisis, investing state policies and discourses with authority.

Sedlenieks, Klavs. “Reviewed work: Dzenovska, Dace. School of Europeanness: tolerance and other lessons in political liberalism in Latvia.” Journal of the Royal Anthropological Institute 26, no. 1 (February 2020) https://doi.org/10.1111/1467-9655.13190

Ștefănucă, Sebastian. “Reviewed work: Sideri, Eleni & Lydia Efthymia Roupakia (eds). Religions and migrations in the Black Sea region.” Journal of the Royal Anthropological Institute 26, no. 1 (February 2020) https://doi.org/10.1111/1467-9655.13217

Volume 25 no. 4

Bernstein, Anya. “Life, unlimited: Russian archives of the digital and the human”

Journal of the Royal Anthropological Institute 25, no. 4. (September 2019)

<https://doi.org/10.1111/1467-9655.13126>

Russia, Technology, Archives/Libraries

Since the end of the Soviet Union, questions of memory and history have been at the centre of public debates, often focused on the institutions of archives and libraries. This article considers a particular incarnation of arkhivnaia bolezn’ (archival disease, roughly archival fever) with genealogies going back to the pre‐revolutionary writings of the visionary nineteenth‐century philosopher‐librarian Nikolai Fedorov. Specifically, I examine practices among contemporary techno‐futurists seeking to combine Fedorov's ideas with modern information technologies – both existing and speculative – with the aim of overcoming death and, for some, of surviving posthumously in virtual spaces for now. Based on original ethnographic fieldwork in Russia, the article chronicles immortalists’ efforts to overcome ‘the violence of the archive’ by envisioning and producing a utopian version that is as totalizing as it is personal, designed to satisfy both Orthodox Christian and secular desires for eternal life. In this archive, old and new media like oral histories and genomic data exist alongside each other, both material and virtual, frozen in a vial or uploaded into cyberspace. I interpret the Russian episodes recounted here, attending to the ways in which new archival imaginaries and technologies reconfigure notions of the human self and embodiment.

Zanca, Russell. “Reviewed work: McBrien, Julie. From belonging to belief: modern secularisms and the construction of religion in Kyrgyzstan.” Journal of the Royal Anthropological Institute 25, no. 4. (November 2019) <https://doi.org/10.1111/1467-9655.13139>

Schmoller, Jesko. “Reviewed work: Rubin, Dominic. Russia's Muslim heartlands: Islam in the Putin era.” Journal of the Royal Anthropological Institute 25, no. 4. (November 2019) <https://doi.org/10.1111/1467-9655.13141>

Swancutt, Katherine. “Brandišauskas, , , Donatas. Leaving footprints in the taiga: luck, spirits and ambivalence among the Siberian Orochen reindeer herders and hunters.” Journal of the Royal Anthropological Institute 25, no. 4. (November 2019) https://doi.org/10.1111/1467-9655.13164

Balzer, Marjorie Mandelstam. “Reviewed work: Hatto, Arthur. The world of the Khanty epic hero‐princes: an exploration of a Siberian oral tradition.” Journal of the Royal Anthropological Institute 25, no. 4. (November 2019) https://doi.org/10.1111/1467-9655.13169

Volume 25 no. 3

Ibañez‐Tirado, Diana. “Mostowlansky, Till. Azan on the moon: entangling modernity along Tajikistan's Pamir highway.” Journal of the Royal Anthropological Institute 25 no. 3 (August 2019). <https://doi.org/10.1111/1467-9655.13098>

Barker, Meghanne. “Reviewed work: Laszczkowski, Mateusz. ‘City of the future’: built space, modernity and urban change in Astana.”Journal of the Royal Anthropological Institute 25 no. 3 (August 2019). <https://doi.org/10.1111/1467-9655.13097>

Volume 25 no. 2

Su, Phi Hong, Garcia, Mariana. “Reviewed work: Sanders, Rita. Staying at home: identities, memories and social networks of Kazakhstani Germans.” Journal of the Royal Anthropological Institute 25 no. 2 (April 2019). <https://doi.org/10.1111/1467-9655.13054>

Volume 25 no. 1

Buyandelger, Manduhai. “Asocial memories, ‘poisonous knowledge’, and haunting in Mongolia” Journal of the Royal Anthropological Institute 25, no. 1 (December 2018). <https://doi.org/10.1111/1467-9655.12963>

Mongolia, Religion: Shamanism, Ritual, Social fabric

This article argues that memories that come from contexts that are adversarial, and that are not always based on communication and sociality, should be better integrated within the existing theories of social memory. Shamans in postsocialist Mongolia claim that previously suppressed origin spirits demand that their descendants become initiated as shamans in exchange for ceasing to harass them for forgetting and abandonment. Some clients refuse to become initiated as shamans and thus choose to sever their relationship with their past. In this article I explore one such refusal, which led to a disintegration of existing social ties, while also yielding unexpected memories. These memories are different from the shared memories that emerge in the context of organized shamanic rituals. Circulated through rumour and supposition instead of positive sociality and sharing, these ‘asocial’ memories also act as a particular kind of ‘poisonous knowledge’, prompting each individual to withdraw from the network as a way of avoiding the alleged harm from unattended spirits. Owing to divergent subject positioning, where one person's remembering is another's forgetting, the haunting by unwanted memories continues, as resolution through unifying communal ritual is not possible.

Stewart, Michael. “Reviewed work: Verdery, Katherine. My life as a spy: investigations in a secret police file.” Journal of the Royal Anthropological Institute 25, no. 1 (February 2019). <https://doi.org/10.1111/1467-9655.12978>

Volume 24 no. 4

Begim, Ainur. “How to retire like a Soviet person: informality, household finances, and kinship in financialized Kazakhstan.” Journal of the Royal Anthropological Institute 24, no. 4 (October 2018). <https://doi.org/10.1111/1467-9655.12916>

Kazakhstan, Retirement, Manipulation

What motivates financially savvy and well‐to‐do Kazakhstanis to invest in illegal financial products peddled by informal financial consultants? This article examines how such consultants capitalize on citizens’ discontent with the state and its management of the financial sphere and position their products as means of achieving socialist‐era security through Western financial technologies. By attending to the emergent space between idealized socialism and capitalism, this article grounds finance in kin relations, gender inequities, and local economic and political histories and explores how socialist conceptions of retirement and money management are reimagined and practised in relation to state‐led financialization.

Khalvashi, Tamta. “The horizons of Medea: economies and cosmologies of dispossession in Georgia.” Journal of the Royal Anthropological Institute 24, no. 4 (October 2018) <https://doi.org/10.1111/1467-9655.12918>

Georgia, Transnationalism

Anthropologists have long reminded us that mythological cosmologies are regularly recruited to help make sense of the present. But how key mythologies perform such labour is remarkably less attended to in many studies. In this article I take up the long life of Medea, one of the principal female characters of Greek mythology surrounding the Argonauts, who is very much alive today in the Republic of Georgia. The character of Medea mediates contradictory imaginations, affects, and narratives attendant upon Georgia's recent political changes. For some varied sections of Georgian society, the Medea mythology conveys Georgia's connection to Europe, but it also channels the experiences of economic dispossession associated with postsocialist transformation and revolution. By exploring Medea as a profoundly flexible figure who can move across narrative and media forms, this article proposes new ways of conceptualizing contemporary mythological cosmologies that threaten to exceed and sometimes even overwhelm their political intentions, generating ambivalent outcomes.

Hann, Chris. “Reviewed work: Rakowski, Tomasz. Hunters, gatherers and practitioners of powerlessness: an ethnography of the degraded in postsocialist Poland.” Journal of the Royal Anthropological Institute 24, no. 4 (November 2018). <https://doi.org/10.1111/1467-9655.12932>

Volume 23 issue 4

Biczyk, Malgorzata. “Reviewed work: Petric, Boris. Where are all our sheep? Kyrgyzstan, a global political arena.” Journal of the Royal Anthropological Institute 23, no. 4 (November 2017). https://doi.org/10.1111/1467-9655.12735

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Wulff, Helena. “Reviewed work: Ghodsee, Kristen. From notes to narrative: writing ethnographies that everyone can read.” Journal of the Royal Anthropological Institute 23, no. 3 (May 2017) https://doi.org/10.1111/1467-9655.12615

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Michelet, Aude. “Reviewed work: Billé, Franck. Sinophobia: anxiety, violence, and the making of Mongolian identity.” Journal of the Royal Anthropological Institute 23, no. 1 (February 2017). <https://doi.org/10.1111/1467-9655.12571>

Magee, Siobhan. “Reviewed work: Pasieka, Agnieszka. Hierarchy and pluralism: living religious difference in Catholic Poland.” Journal of the Royal Anthropological Institute 23, no. 1 (February 2017) https://doi.org/10.1111/1467-9655.12573

Tuite, Kevin. “Manning, Paul. Love stories: language, private love, and public romance in Georgia.” Journal of the Royal Anthropological Institute 23, no. 1 (February 2017). <https://doi.org/10.1111/1467-9655.12576>

Volume 22 issue 4

Kienzler, Hanna. “Reviewed work: Schäuble, Michaela. Narrating victimhood: gender, religion and the making of place in post‐war Croatia.” Journal of the Royal Anthropological Institute 22, no. 4 (November 2016). https://doi.org/10.1111/1467-9655.12518

Skinner, Jonathan. “Reviewed work: Lehrer, Erica T. Jewish Poland revisited: heritage tourism in unquiet places.” Journal of the Royal Anthropological Institute 22, no. 4 (November 2016). https://doi.org/10.1111/1467-9655.12516

Martin, Dominic. “Reviewed works: Julie, Hemment. Youth politics in Putin's Russia: producing patriots and entrepreneurs. and Svetlana, Stephenson. Gangs of Russia: from the streets to the corridors of power.” Journal of the Royal Anthropological Institute 22, no. 4 (November 2016). <https://doi.org/10.1111/1467-9655.12504>

Volume 22 issue 2

Naumescu, Vlad. “The end times and the near future: the ethical engagements of Russian Old Believers in Romania.” The Journal of the Royal Anthropological Institute 22, no. 2 (January 2016). <https://doi.org/10.1111/1467-9655.12379>

Romania, Religion: Orthodox, Secularization

Despite growing insights into the secular practices of former socialist states, we are yet to grasp fully their resonance in religious lives. Taking socialist modernity and Old Belief as distinct ethical projects, in this article I discuss the ethical engagements of Russian Old Believers in socialist Romania as reflected in individual biographies. Their struggle to maintain an ascetic Orthodox culture in the midst of an intrusive atheist state was at odds with the urge to join a modernizing project that preached the collective good. This tension was managed through a temporary ‘secularization’ which allowed for differentiated generational commitments and the successful reproduction of their tradition within the socialist system. Old Believers’ return to the church in old age reveals their attempt to shape their lives through ethical action based on the obligation to continuity, to carry on the old faith. It shows how the pursuit of continuity in the Old Belief is a virtuous practice leading to moral exemplarity in a space of equivocal moralities.

Volume 22 issue 1

Laszczkowski, Mateusz. “‘Demo version of a city’: buildings, affects, and the state in Astana” The Journal of the Royal Anthropological Institute 22, no. 1 (December 2015). <https://doi.org/10.1111/1467-9655.12338>

Kazakhstan, City planning, physical anthropology

This article brings the concept of affect to the analysis of the relationship between buildings and political ideology, as a way of contributing to recent anthropological work on the state. It focuses ethnographically on the contradictory affects of the new built environment in Kazakhstan's capital, Astana, where extensive renovation and construction have been under way since the early 2000s. On the one hand, spectacular new structures induced feelings of hope, pride, and enthusiasm for the state in some citizens. Simultaneously, the unfamiliar designs and material defects of the new built environment emanated affects of estrangement, lifelessness, disingenuousness, and instability. The article examines how these different affects were qualified and mediated discursively. Official ‘propaganda of emotion’ is juxtaposed with unofficial discursive forms: puns, rumours, and satirical literary fiction. It is argued that largely uncontrolled affects, rather than ideology, rendered ‘the state’ a plausible, if contradictory, ‘fictional reality’.

Volume 21 issue 3

Jansen, Stef. “Reviewed work: Greenberg, Jessica. After the revolution: youth, democracy, and the politics of disappointment in Serbia.” The Journal of the Royal Anthropological Institute 21, no. 3 (August 2015). https://doi.org/10.1111/1467-9655.12257

Magee, Siobhan. “Reviewed work: Yuson Jung, Jakob A. Klein & Melissa L. Caldwell (eds). Ethical eating in the postsocialist and socialist world.” The Journal of the Royal Anthropological Institute 21, no. 3 (August 2015) https://doi.org/10.1111/1467-9655.12260

Hingley, Richard. “Reviewed work: Follis, Karolina S. Building Fortress Europe: the Polish‐Ukrainian frontier.” The Journal of the Royal Anthropological Institute 21, no. 3 (August 2015). <https://doi.org/10.1111/1467-9655.12272>

Volume 21 issue 1

Magee, Siobhan. “Of love and fur: grandmothers, class, and pre‐mortem inheritance in a southern Polish city.” The Journal of the Royal Anthropological Institute 21, no. 1 (January 2015). <https://doi.org/10.1111/1467-9655.12148>

Poland, Intergenerational Relations, Gift Giving

This article analyses the pre‐mortem alternate‐generation inheritance of fur clothing in Kraków: a practice that speaks to the conventions of grandmother‐granddaughter relationships and also to the connection between inheritance and social class. The perception of fur as a symbolically loaded material enhances its suitability for being ‘kept in the family’. Clothing inheritance fosters bourgeois belonging over multiple generations, encouraging the patronage of selected spaces and services (including furriers). In the shorter term, however, generational differences within amicable grandmother‐granddaughter pairs are amplified in part through the way pre‐mortem inheritance practices highlight granddaughters' non‐reciprocable debt to their grandmothers. A focus on fur as a particular kind of object highlights the significance of certain inheritance practices and their links to the affective ties in the reproduction of class in Poland. The article also contributes to a broader understanding of the reproduction of class by analysing the interconnections between taste, the body, and memory.

Martin, Dominic. “Close(r) to the edge: anthropology of post‐Soviet borderlands” The Journal of the Royal Anthropological Institute 21, no. 1 (January 2015). <https://doi.org/10.1111/1467-9655.12153>

Evans, Gillian. “Reviewed work: Ulturgasheva, Olga. Narrating the future in Siberia: childhood, adolescence and autobiography among the Eveny.” The Journal of the Royal Anthropological Institute 21, no. 1 (January 2015). <https://doi.org/10.1111/1467-9655.12157_3>

Volume 20 Issue 4

Delaplace, Gregory, and Batchimeg Sambalkhundev. "Establishing Mutual Misunderstanding: A Buryat Shamanic Ritual in Ulaanbaatar." The Journal of the Royal Anthropological Institute 20, no. 4 (2014): 617-34. [www.jstor.org/stable/43907743](http://www.jstor.org/stable/43907743).

Mongolia, Religion: Shamanism, Social Tension

This article discusses a strange case of shamanic ritual performed for a Buryat family in Mongolia's capital city Ulaanbaatar. This performance not only differs from those described in the regional literature, but it also seems to challenge some of the models used to account for ritual efficacy. Indeed, while the cathartic use of Buryat traumatic history to deal with a patient's misfortune in shamanic rituals is quite well documented, this performance stands out for the uncompassionate hopelessness with which spirits spoke of the family's fate as exiles in Mongolia. Meanwhile, the ever-growing tension between participants, which culminated in an open crisis, would be a sure sign of a ritual failure had it not been the clear result of the shaman's own efforts to establish mutual misunderstanding between the spirits, the patients, and herself. Drawing on a pragmatic approach to ritual efficacy, this article ponders on the specific purpose of a performance which seems to be aimed at creating a context of miscommunication between participants.

Volume 20 issue 3

High, Mette. “Reviewed Work: Fortune and the cursed: the sliding scale of time in Mongolian divination by Katherine Swancutt,” The Journal of the Royal Anthropological Institute 20, no. 3 (2014): 607-08. [www.jstor.org/stable/43907736](http://www.jstor.org/stable/43907736).

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Volume 19 Issue 4

High, Mette M. "Cosmologies of Freedom and Buddhist Self-transformation in the Mongolian Gold Rush." The Journal of the Royal Anthropological Institute 19, no. 4 (2013): 753-70. [www.jstor.org/stable/42001682](http://www.jstor.org/stable/42001682).

Mongolia, Religion: Buddhism, Natural Resource Exploitation

This article examines how Mongolian Buddhist monks view the freedom they have experienced since the fall of Soviet socialism in 1990. Whereas the anthropological literature on postsocialism tends to focus on political and economic transformations, I argue that contemporary Mongolian politics points to the coexistence and interdependence of human and nonhuman agents. The article highlights how, in the context of the country's current mining boom, postsocialist politics requires attention. to contemporary religious practices and spiritual beings beyond the 'secular'. Considering emerging forms of Buddhist environmentalism, I describe how the freedom projects of Mongolian monks crystallize the intersection of Soviet socialist materialism, neoliberal individualism, and a Buddhist ethics of self-transformation.

Martin, Dominic. “ Reviewed Work: Housing the new Russia by Jane R. Zavisca,” The Journal of the Royal Anthropological Institute 19, no. 4 (2013): 898-99. [www.jstor.org/stable/42001707](http://www.jstor.org/stable/42001707).

Martin, Dominic. “Reviewed Work: Villages on stage: folklore and nationalism in the Republic of Moldova by Jennifer R. Cash,” The Journal of the Royal Anthropological Institute 19, no. 4 (2013): 905-06. [www.jstor.org/stable/42001714](http://www.jstor.org/stable/42001714).

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Martin, Dominic. “Reviewed Work: Political epistemics: the secret police, the opposition, and the end of East German socialism by Andreas Glaeser.” The Journal of the Royal Anthropological Institute 18, no. 3 (2012): 715-16. [www.jstor.org/stable/23321422](http://www.jstor.org/stable/23321422).

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Tomlinson, Kathryn. “Reviewed Work: HIV is God's blessing: rehabilitating morality in neoliberal Russia by Jarrett Zigon.” The Journal of the Royal Anthropological Institute 18, no. 2 (2012): 490-91. [www.jstor.org/stable/41507993](http://www.jstor.org/stable/41507993).

Volume 18 issue 1

Stan, Sabina. "Neither Commodities nor Gifts: Post-socialist Informal Exchanges in the Romanian Healthcare System." The Journal of the Royal Anthropological Institute 18, no. 1 (2012): 65-82. [www.jstor.org/stable/41350807](http://www.jstor.org/stable/41350807).

Romania, Medical practice. Gift giving, Health care access

This article approaches informal relations in post-socialist settings from a political economy perspective. Taking as a case study informal exchanges in the Romanian healthcare system, the article addresses the question of their continuity in the face of both divergent claims and increased monetarization of exchanges. It contends that informal exchanges are individual responses to the increased inequalities that followed the post-socialist redesign of the state. However, by further heightening social inequalities and competition, contemporary neoliberal reforms exacerbate the predatory side of informal exchanges, thus threatening to disrupt their fragile accommodation with post-socialist transformations.

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Drazin, Adam. “Reviewed Work: Exploring Gypsiness: power, exchange and interdependence in a Transylvanian village by Ada I Engebrigtsen.” The Journal of the Royal Anthropological Institute 17, no. 2 (2011): 411-12. [www.jstor.org/stable/23011392](http://www.jstor.org/stable/23011392).

Volume 16 issue 4

Dalakoglou, Dimitris. "Migrating-remitting-'building'-dwelling: House-making as 'proxy' Presence in Postsocialist Albania." The Journal of the Royal Anthropological Institute 16, no. 4 (2010): 761-77. Accessed June 25, 2020. [www.jstor.org/stable/40926179](http://www.jstor.org/stable/40926179).

Houses, Proxy statements, Transnationalism, Evil eye

This article examines the material culture of migration, focusing on migrants' house-making projects in their countries of birth. In particular, it examines the houses built or refurbished by Albanians in their home-country, which is no longer their place of permanent residence. This is a widespread phenomenon in Albania, but it is also a frequently appearing practice amongst other international migrants. Why do migrants living outside their home-countries build houses there even though they do not plan to return? I seek to answer this question in the case of Albania by focusing empirically on the process of constructing these houses, rather than merely on the material entity of the house as such. I propose that such 'house-making' by Albanian migrants is not only a simple house-building process; it also ensures a constant dwelling and dynamic 'proxy' presence for migrants in their community of origin. These ethnographic observations have further significance for the anthropological study of both houses and international migration.

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Tomlinson, Kathryn. “Reviewed Work: The patriotism of despair: nation, war, and loss in Russia by Serguei Alex Oushakine.” The Journal of the Royal Anthropological Institute 16, no. 3 (2010): 699-700. [www.jstor.org/stable/40926170](http://www.jstor.org/stable/40926170).

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Marashi, Mahnaz. “Reviewed Work: Defending the Border: Identity Religion, and Modernity in the Republic of Georgia by Mathijs Pelkmans.” The Journal of the Royal Anthropological Institute 16, no. 1 (2010): 176-77. [www.jstor.org/stable/40541823](http://www.jstor.org/stable/40541823).

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Volume 60 Number 2

Nadia Fadil, "Reviewed work: Redefining Islam in Central Asia (McBrien's From Belonging to Belief: Modern Secularism and the Construction of Religion in Kyrgyzstan)," Current Anthropology 60, no. 2 (April 2019): 279-280. <https://doi.org/10.1086/702673>

Volume 59 Number 2

Smoki Musaraj, "Corruption, Right On!: Hidden Cameras, Cynical Satire, and Banal Intimacies of Anti-corruption," Current Anthropology 59, no. S18 (April 2018): S105-S116.

https://doi.org/10.1086/696162

Albania, Satire, Politics

Since 2002, the satirical investigative television show Fiks Fare (“Right On!” or “Exactly”) has aired immediately after prime-time news at a leading national broadcasting network in Albania. Through sting operations and cynical satire, the show tells the raw story of everyday experiences of corruption in Albanian society—from daily interactions with low-level public administration officers to the backroom deals of high-level officials. Over the years, Fiks Fare has endured as an effective whistle-blower in a country notorious for a lack of prosecutions and convictions on corruption charges. In this article, I explore the effects of this unlikely anti-corruption agent by drawing attention to its narratives of corruption, its technologies of investigation, and its genres of representation. I argue that, through its use of sting operations and mass mediation, the show constructs specific publics and subjects—victims, intermediaries, perpetrators—that engage in everyday corruption. Second, through its use of a genre of cynical satire and vulgar aesthetics, the show constructs a political commentary that makes visible the intimacies of corruption and the normalized complicity of ordinary people with figures of power. This genre speaks more broadly to forms of governance and of the state in a postsocialist context. I suggest that Fiks Fare remains effective over the years precisely because of the form of its critique of power, articulated not through opposition or resistance but rather through ambiguity, vulgarity, and complicity.

Volume 56 Number S12

Eglė Rindzevičiūtė, "The Overflow of Secrets," Current Anthropology 56, no. S12 (December 2015): S276-S285. <https://doi.org/10.1086/683297>

Lithuania, Secrecy, Holocaust

This article uses the metaphor of overflow to understand the role played by the revelation of previously secret experience in the controversial Museum of Genocide Victims in Vilnius, Lithuania. It shows how efforts to disclose Soviet repression and to consolidate and sustain a particular community of survivors, the Union of Political Prisoners and Deportees, produced an “excess” of revelation in a context of radical political change that in the process led to a failure to represent the complexity of Lithuania’s past by sidelining the Holocaust in its narrative of repression. In contrast to other studies that understand this museum as an instrument of a particular governmental ideology, I suggest an alternative explanation of the origins and character of this museum, arguing that it should be understood as a community museum. I argue that the museum’s failure to provide a balanced presentation of the past is better understood as an effect of an excessive desire to reveal the particular experiences of this community, which I describe as an overflow of meanings, not merely a result of the governmental elite’s will to suppress alternative versions of the past.

Volume 56 Number 2

Cassandra Hartblay, "Reviewed work: Qualifying Epidemiology: Emic Perspectives on Russia’s Mortality Rates (Parsons's Dying Unneeded: The Cultural Context of the Russian Mortality Crisis)," Current Anthropology 56, no. 2 (April 2015): 291-293. <https://doi.org/10.1086/680479>

Volume 55 Number S9

Stef Jansen, "On Not Moving Well Enough: Temporal Reasoning in Sarajevo Yearnings for “Normal Lives”," Current Anthropology 55, no. S9 (August 2014): S74-S84. <https://doi.org/10.1086/676421>

Bosnia and Herzegovina, Memories of War, Migration

In this article I investigate ethnographically how people in the outskirts of Sarajevo attempted to reason their way through a widespread sense of persistent “pattering in place” in postwar, postsocialist, post-Yugoslav Bosnia and Herzegovina (Bosna i Hercegovina [BiH]). Concerns with household futures were explicitly contextualized within the everyday geopolitics of life in a semiprotectorate presumably on the “Road into Europe.” Rather than conceiving of their predicament in terms of “crisis,” my interlocutors diagnosed and criticized spatiotemporal entrapment through a politicizing understanding of the nesting of these different scales. Yet this politicization ultimately had depoliticizing effects, encouraging waiting rather than collective action. At this particular historical conjuncture, I have discerned an economy of temporal reasoning where yearnings for what were called “normal lives” evoked linear, forward movement as an imperative. Acknowledging that yearnings have their own histories, I investigate how a specific valuation of existential mobility along linear temporal templates shaped up at the intersection of, on the one hand, past futures—recalled from lives in Yugoslav socialist BiH and during the 1992–1995 war—and, on the other hand, futures projected as part of BiH’s ongoing “Road into Europe.”

Volume 55 Number 3

Cheryl Mattingly, "Reviewed work: Moral Assemblages, Heroin Addicts, and Ethical Becoming (Zigon's HIV Is God’s Blessing: Rehabilitating Morality in Neoliberal Russia)," Current Anthropology 55, no. 3 (June 2014): 360-362.<https://doi.org/10.1086/676555>

Volume 55 Number 2

Douglas Rogers, "Petrobarter: Oil, Inequality, and the Political Imagination in and after the Cold War," Current Anthropology 55, no. 2 (April 2014): 131-153. <https://doi.org/10.1086/675498>

Russia, Natural resources, Petroleum trade

Petrobarter—the exchange of oil for goods and services without reference to monetary currency—has been a widespread and underappreciated practice among corporations, states, and state agencies over the past half century. Analyzing this practice with reference to anthropological theories of barter adds to our understandings of two significant and intertwined concerns in contemporary social science: (1) the production and reproduction of inequality at various scales, from subnational regions to the international system as a whole, and (2) the generation and fate of mobilizing political imaginaries that challenge the abstracted, universalizing imaginaries so often associated with monetized exchange, especially in capitalist contexts. Barter exchanges featuring oil are, therefore, as analytically significant as the much more commonly studied transactions of oil and money. Ethnographic and historical case studies of petrobarter are drawn from the Perm region of the Russian Urals in the post-Soviet period and the global oil trade in the early Cold War. This view from the perspective of the socialist and postsocialist world, it is argued, provides an instructive counterpoint to the many existing studies of oil and money, both in and beyond anthropology, that are situated in the European-American colonial and postcolonial periphery.

Volume 54 Number 3

Benjamin Grant Purzycki and Tayana Arakchaa, "Ritual Behavior and Trust in the Tyva Republic," Current Anthropology 54, no. 3 (June 2013): 381-388. <https://doi.org/10.1086/670526>

Russia, Religion: Christianity, Ritualism

Many anthropologists of Inner Asia have examined the use of ritual cairns that pepper the landscape of the region. These cairns are devoted to a variety of spirits and are typically placed on territorial borders. Cairn rites devoted to these spirits can be both collective and individualized affairs, and some anthropologists have suggested that collective cairn rites may facilitate a stronger sense of in-group solidarity, which, in turn, must be predicated on a heightened sense of trustworthiness signaled by ritual participants. The present work investigates whether or not people in the Tyva Republic find others who regularly participate in cairn practices as more trustworthy than those who do not engage in such rituals. Indeed, ethnic Tyvans who regularly participate in these rites are perceived as more trustworthy than ethnic Tyvans, Christian Tyvans, and Christian Russians who do not. These findings strongly suggest that cairn practices ritualistically display commitment to others and thus help explain why the tradition persists throughout Inner Asia.

Volume 54 Number 2

Drew Gerkey, "Cooperation in Context: Public Goods Games and Post-Soviet Collectives in Kamchatka, Russia," Current Anthropology 54, no. 2 (April 2013): 144-176. <https://doi.org/10.1086/669856>

Russia, Collectivization, Cross-cultural differences

Economic game experiments have become a prominent method among social scientists developing and testing theories of cooperation. These games provide a valuable opportunity to generate measures of cooperation that can be compared from one place to the next, yet challenges remain in how to interpret cross-cultural differences in these experiments and connect them to cooperation in naturally occurring contexts. I address these challenges by examining framing effects in public goods games (PGGs) with salmon fishers and reindeer herders in Kamchatka, Russia. Combining standard versions of the game with versions that refer to post-Soviet institutions coordinating fishing and herding, I show that (1) average contributions in the PGG in Kamchatka are substantially higher than reported elsewhere and (2) framing the PGG alters the relationship between contributions and expectations, shifting strategies away from unconditional generosity and toward conditional cooperation. My analysis, by synthesizing quantitative analysis of PGG data with long-term qualitative ethnography, including extensive postgame interviews with participants, supports the notion that cooperation in economic games increases along with cultural norms, values, and institutions that emerge from economic interdependence. Framing effects suggest that researchers should devote more attention to investigating the relationship between contributions and expectations.

Franck Billé, "Reviewed work: Shamanic States (Pedersen's Not Quite Shamans: Spirit Worlds and Political Lives in Northern Mongolia)," Current Anthropology 54, no. 2 (April 2013): 243-244. <https://doi.org/10.1086/669923>

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**Volume 121 issue 4**

Sandberg, Marie. “Reviewed work: Languages and Silence in the German‐Polish Borderland by Vann, Elizabeth R.” American Anthropologist 121, no. 4 (September 2019) <https://doi.org/10.1111/aman.13319>

**Volume 121 issue 3**

Brown,Keith. “Reviewed work: Managing Ambiguity: How Clientelism, Citizenship, and Power Shape Personhood in Bosnia and Herzegovina by Brković, Čarna.” American Anthropologist 121, no. 3 (June 2019). <https://doi.org/10.1111/aman.13289>

**Volume 120 issue 3**

Lass, Andrew. “Reviewed work: What Remains: Everyday Encounters with the Socialist Past in Germany by Jonathan Bach” American Anthropologist 120, no. 3 (August 2018). <https://doi.org/10.1111/aman.13067>

**Volume 120 issue 2**

Reeves, Madeleine. “Reviewed work: Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan by Mathijs Pelkmans” American Anthropologist 120, no. 2 (May 2018). <https://doi.org/10.1111/aman.13035>

**Volume 120 issue 1**

Naficy, Nahal “From Rice University to the University of Tehran: Reflections on Working as an American‐Trained Anthropologist in Iran” American Anthropologist 120, no. 1 (February 2018). <https://doi.org/10.1111/aman.12992>

**Volume 119 issue 2**

Finke, Peter “Reviewed work: Sinophobia: Anxiety, Violence, and the Making of Mongolian Identity by Billé, Franck” American Anthropologist 119, no. 2 (May 2017). <https://doi.org/10.1111/aman.12851>

**Volume 118 issue 4**

Dimova, Rozita. “Reviewed work: Citizens of an Empty Nation: Youth and State‐Making in Postwar Bosnia‐Herzegovina by Azra Hromadžić.” American Anthropologist 118, no. 4 (November 2016). <https://doi.org/10.1111/aman.12725>

Mishtal, Joanna. “Reviewed work: Hierarchy and Pluralism: Living Religious Difference in Catholic Poland by Pasieka, Agnieszka.” American Anthropologist 118, no. 4 (November 2016). <https://doi.org/10.1111/aman.12762>

Borbieva, Noor O'Neill. “Reviewed work: Domesticating Youth: Youth Bulges and Their Socio‐Political Implications in Tajikistan by Sophie Roche.” American Anthropologist 118, no. 4 (November 2016). <https://doi.org/10.1111/aman.12711>

**Volume 118 issue 3**

Buchowski, Michał. “Reviewed work: Nowa Huta: Generations of Change in a Model Socialist Town by Kinga Pozniak.” American Anthropologist 118, no. 3 (August 2016). <https://doi.org/10.1111/aman.12614>

Levine, Nancy E. “Reviewed work: The Lama Question: Violence, Sovereignty, and Exception in Early Socialist Mongolia by Christopher Kaplonski.” American Anthropologist 118, no. 3 (August 2016). <https://doi.org/10.1111/aman.12632>

Suleymanova, Dilyara. “Reviewed work: Youth Politics in Putin's Russia: Producing Patriots and Entrepreneurs by Julie Hemment.” American Anthropologist 118, no. 3 (August 2016). <https://doi.org/10.1111/aman.12650>

Turaeva, Rano “Reviewed work: Variations on Uzbek Identity: Strategic Choices, Cognitive Schemas and Political Constraints in Identification Processes by Peter Finke.” American Anthropologist 118, no. 3 (August 2016). <https://doi.org/10.1111/aman.12654>

**Volume 118 issue 2**

Spasenić, Jelena. “Reviewed work: After the Revolution: Youth, Democracy, and the Politics of Disappointment in Serbia by Greenberg, Jessica.” American Anthropologist 118, no. 3 (June 2016). <https://doi.org/10.1111/aman.12586>

**Volume 118 issue 1**

Bernstein, Anya. “Love and Resurrection: Remaking Life and Death in Contemporary Russia.” American Anthropologist 118, no. 1 (January 2016). <https://doi.org/10.1111/aman.12445>

Russia, Mortality, Healthcare

In this article, I discuss two “crimes of compassion”—one a mercy killing and the other what I refer to as a “mercy resurrection”—as key illustrations of the changing landscape of necropolitical governmentality in Russia some 20 years after the collapse of the Soviet Union. Such practices present unanticipated challenges to the state control of death, producing irregular yet ultimately normative narratives of what counts as pathological, as life and death, and as the meaning of suffering, love, and compassion. I argue that these cases ultimately present two sides of the same coin, evincing a politics of life that, intentionally or not, defies the power of the state over death and its monopoly position as the purveyor of death and immortality. They also suggest alternative practices of caregiving to the dead and dying. In doing all this, they enter a legally ambiguous zone between violence and compassion, martyrdom and savagery, madness and mercy.

Phillips, Sarah D. “Reviewed Work: Dying Unneeded: The Cultural Context of the Russian Mortality Crisis by Parsons, Michelle A.” American Anthropologist 118, no. 1 (March 2016). <https://doi.org/10.1111/aman.12481>

**Volume 117 issue 4**

Srivastava, Mitashree. “Reviewed work: Religious Bodies Politic: Rituals of Sovereignty in Buryat Buddhism by Bernstein, Anya” American Anthropologist 117, no. 4 (December 2015) <https://doi.org/10.1111/aman.12383>

Szőke, Alexandra. “Reviewed work: Politics in Color and Concrete: Socialist Materialities and the Middle Class in Hungary by Krisztina, Fehérváry.” American Anthropologist 117, no. 4 (December 2015) <https://doi.org/10.1111/aman.12395>

Tereškinas, Artūras. “Reviewed work: Young Men, Time, and Boredom in the Republic of Georgia by Martin, Demant Frederiksen.” American Anthropologist 117, no. 4 (December 2015). https://doi.org/10.1111/aman.12397

Abrahms‐Kavunenko, Saskia. “Reviewed work: A Monastery in Time: The Making of Mongolian Buddhism by Humphrey, Caroline and Ujeed, Hürelbaatar.” American Anthropologist 117, no. 4 (December 2015). <https://doi.org/10.1111/aman.12402>

**Volume 117 issue 3**

Pertsova, Katya. “Reviewed work: Russian Case Morphology and the Syntactic Categories by David Pesetsky.” American Anthropologist 117, no. 3 (September 2015). https://doi.org/10.1111/aman.12324

**Volume 117 issue 2**

Barcus, Holly, Werner, Cynthia. “The Unequal Burdens of Repatriation: A Gendered View of the Transnational Migration of Mongolia's Kazakh Population.” American Anthropologist 117, no. 2 (April 2015). <https://doi.org/10.1111/aman.12230>

Kazakhstan, Mongolia, Kinship, Transnational Examination, Migration

Beginning in 1992, the newly independent government of Kazakhstan has facilitated the in‐migration of 944,000 Kazakhs from neighboring countries, with the majority migrating as family units. Using the post‐Soviet repatriation of Kazakhs as an example, we illustrate in this article how socially constituted notions about gender and kinship help reinforce institutional and informal power structures that favor men at three different points in the migration process: in making the decision to migrate, in dealing with the bureaucratic aspects of migration, and in facing the consequences of migration. First, patriarchal power dynamics often mean that women have less influence than men on the decision to migrate. Second, the legal framework for repatriation is based on an implicit assumption that Kazakh households correspond to a patriarchal model, and this has financial consequences for women. Third, transnational migration widens the physical separations from natal kin that women already experience due to Kazakh kinship practices that emphasize patrilineal descent, clan‐based exogamy, and patrilocal marriage. [gender, migration, kinship, transnational, Central Asia ]

**Volume 116 issue 2**

Johnson, Erica. “Reviewed work: Free Market Tuberculosis: Managing Epidemics in Post‐Soviet Georgia by Erin Koch.” American Anthropologist 116, no. 2 (May 2014). <https://doi.org/10.1111/aman.12090_24>

**Volume 116 issue 1**

Wagner, Sarah. “Places of Pain: Forced Displacement, Popular Memory and Trans‐Local Identities in Bosnian War‐Torn Communities.” American Anthropologist 116, no. 1 (March 2014). <https://doi.org/10.1111/aman.12085_23>

**Volume 115 issue 4**

Mueggler, Erik. “Reviewed work: Harnessing Fortune: Personhood, Memory, and Place in Mongolia , Empson, Rebecca M.” American Anthropologist 115, no. 4 (November 2013). https://doi.org/10.1111/aman.12059\_14

Lynteris, Christos. “Reviewed work: Living with Koryak Traditions: Playing with Culture in Siberia , King, Alexander D.” American Anthropologist 115, no. 4 (November 2013) https://doi.org/10.1111/aman.12059\_25

**Volume 115 issue 2**

Cohen, Susanne. “Reviewed work: Dacha Idylls: Living Organically in Russia's Countryside , Melissa L. Caldwell.” American Anthropologist 115, no. 2 (May 2013). https://doi.org/10.1111/aman.12018\_2

Vivod, Maria. “Reviewed work: Serbian Dreambook: National Imaginary in the Time of Milošević , Marko Živković.” American Anthropologist 115, no. 2 (May 2013). https://doi.org/10.1111/aman.12018\_14

**Volume 115 issue 1**

Buyandelger, Manduhai. “Reviewed work: Not Quite Shamans: Spirit Worlds and Political Lives in Northern Mongolia by Morten Axel Pedersen” American Anthropologist 115, no. 1 (February 2013). <https://doi.org/10.1111/j.1548-1433.2012.01550_6.x>

**Volume 114 issue 4**

Iliev, Ilia. “Masquerade and Postsocialism: Rituals and Cultural Dispossession in Bulgaria by Gerald W. Creed” American Anthropologist 114, no. 4 (November 2012). <https://doi.org/10.1111/j.1548-1433.2012.01528_4.x>

**Volume 113 issue 2**

Liu, Morgan. “Reviewed work: The Spectacular State: Culture and National Identity in Uzbekistan by Laura L. Adams.” American Anthropologist 113, no. 2 (May 2011) <https://doi.org/10.1111/j.1548-1433.2011.01344_2.x>

**Volume 113 issue 1**

Greenberg, Jessica. “On the Road to Normal: Negotiating Agency and State Sovereignty in Postsocialist Serbia.” American Anthropologist 113, no. 1 (February 2011). <https://doi.org/10.1111/j.1548-1433.2010.01308.x>

Serbia, International Borders, State Power

I examine how perceptions of state crisis and moral decay in Serbia (after the breakup of Yugoslavia) impact people's belief that they are no longer normal agents capable of effective action. More specifically, I argue that a shift in Serbia's geopolitical position and changing dynamics at international borders reveal the intimate links between people's self‐conception as moral, agentive subjects and the conditions that structure state power. Discourses of normalcy are about the loss (and possible restoration) of a historically specific form of citizen agency that emerged in relationship to a functioning, sovereign, and internationally respected socialist Yugoslav state. I focus on young people's intimate experiences and narratives of everyday life and leisure. In exploring the intersection of forms of state sovereignty and the experience of citizen agency, I illuminate how young Serbian citizens experience changing configurations of state power as enabling conditions for their own moral and agentive capacities.

**Volume 112 issue 4**

Lipovetsky, Mark. “Reviewed work: The Patriotism of Despair: Nation, War, and Loss in Russia by Serguei Oushakine.” American Anthropologist 112, no. 4 (November 2010). <https://doi.org/10.1111/j.1548-1433.2010.01294_18.x>

Ransel, David L. “Reviewed work: Needed by Nobody: Homelessness and Humanness in Post‐Socialist Russia by Tova Höjdestrand.” American Anthropologist 112, no. 4 (November 2010). <https://doi.org/10.1111/j.1548-1433.2010.01294_12.x>

Pesmen, Dale. “Reviewed work: The Captive and the Gift: Cultural Histories of Sovereignty in Russia and the Caucasus by Bruce Grant.” American Anthropologist 112, no. 4 (November 2010). <https://doi.org/10.1111/j.1548-1433.2010.01294_8.x>

**Volume 112 issue 2**

Friedman, Jack R. “Reviewed work: Getting By in Postsocialist Romania: Labor, the Body, and Working Class Culture by David A. Kideckel.” American Anthropologist 112, no. 2 (May 2010). <https://doi.org/10.1111/j.1548-1433.2010.01239_11.x>

**American Ethnologist Bibliography**

**Volume 46 no. 4
KURTOVIĆ, LARISA. (2019). Interpellating the state: Activists seek political authority in postwar Bosnia and Herzegovina. American Ethnologist. 46. 10.1111/amet.12838.**

**Bosnia and Herzegovina, political activism, satire**

No longer the sole purview of comedians, satire is increasingly used by activists as a tool of political intervention. During a protest campaign in postwar Bosnia and Herzegovina, activists used the satirical frame of a fake confession as a form of an “inverse interpellation” to provoke a response from the disinterested and dysfunctional postwar state authorities. This unusual series of events involved an unpopular prime minister, incriminating graffiti, and citizens who were hailing the police in an ironic key, showing how some forms of leftist political activism may be based on a desire to restore, rather than oppose, an overarching governing authority.

**Kruglova, Anna. (2019). Driving in terrain: Automobility, modernity, and the politics of statelessness in Russia. American Ethnologist. 46. 10.1111/amet.12839.**

**Russia, automobility, accidents, modernity, politics of statelessness**

The developing culture of mass private automobile ownership in Russia became a prominent platform for post‐Soviet citizen‐drivers to (re)negotiate their relationship with the state. The convergence of power, infrastructure, and modernity in automobility made salient the old Soviet promise of infrastructural and cultural development, delegitimizing the post‐Soviet contraction of the state's sphere of responsibility. On the other hand, the inherent danger and autonomy of automobile technology, combined with highly spatialized local politics, reveal a number of political mechanisms and imaginaries that make such withdrawals peculiarly legitimate. Finally, through the windshield of a private car in Russia, the state emerges as the ontology and a total social fact. This contradicts the anti‐statist, pluralist, and the localizing concepts of the state in contemporary anthropology.

**Volume 46 no. 1**

**CULIC, IRINA. “My Life as a Spy: Investigations in a Secret Police File. Katherine Verdery. Durham, NC: Duke University Press, 2018. 344 Pp.” American ethnologist. 46, no. 1 (February 2019): 106–107. https://doi-org.proxy.library.upenn.edu/10.1111/amet.12738**

**Romania, Reflective ethnography, secret police.**

Irina Culic reviews *“My Life as a Spy: Investigations in a Secret Police File”* a reflective memoir of her experience working as an Ethnographer in socialist Romania written in 2018 by Katherine Verdery.

**Volume 45 no. 3**

[**COHEN, ADRIENNE J. “Red Hangover: Legacies of Twentieth-Century Communism. Kristen Ghodsee. Durham, NC: Duke University Press, 2017. 264 Pp.” American ethnologist. 45, no. 3 (August 2018): 442–443.**](https://anthrosource-onlinelibrary-wiley-com.proxy.library.upenn.edu/doi/full/10.1111/amet.12696)

**Bulgaria, East-Germany, Ostalgie, Reflections on Socialism.**

Adrienne Cohen reviews *“Red Hangover: Legacies of Twentieth-Century Communism.”* a series of creative ethnographic and fictional essays that undermine simplistic caricatures of socialism as Stalinism and capture the vulnerabilities of democracy in an era of neoliberal capitalism written in 2017 by Kristen Ghodsee.

**Volume 45 no. 2**

[**MARTIN, DOMINIC. “Living Faithfully in an Unjust World: Compassionate Care in Russia. Melissa L. Caldwell. Oakland: University of California Press, 2016. 280 Pp.” American ethnologist. 45, no. 2 (May 2018): 292–294.**](https://anthrosource-onlinelibrary-wiley-com.proxy.library.upenn.edu/doi/full/10.1111/amet.12648)

**Russia, Healthcare, Neoliberalism**

Dominic Martin reviews *“Living Faithfully in an Unjust World: Compassionate Care in Russia”* Melissa Caldwell's second book on the impact of neoliberalism's economic shock treatment in the 1990s on the compassionate care system in Russia.

**Volume 45 no. 1**

**SHIRINIAN, TAMAR. (2018). The nation-family: Intimate encounters and genealogical perversion in Armenia: The nation-family. American Ethnologist. 45. 48-59. https://doi.org/10.1111/amet.12598.**

**Queer, intimacy, nation, kinship, perversion, postsocialism, Armenia**

Anthropological theorists have often dismissed the notion of nation-as-family as an abstraction or as evidence of nationalist sentiment. But in postsocialist Armenia, nation is practiced as family. Everyday intimate encounters in public carry narratives of genealogical belonging and expectations based on forms of kin relation. This is particularly notable in the experiences of queer subjects—those who fail to meet the demands and expectations to belong to the nation-family and who thus disrupt national sensibilities of propriety and genealogical continuity. Those who are genealogically perverse experience the nation-family as unbearably intimate. This intimacy, however, makes possible acts that introduce queer difference into what national propriety means.

**Volume 44 no. 4**

**HONEY, LARISA. “Governing Habits: Treating Alcoholism in the Post-Soviet Clinic. Eugene Raikhel. Ithaca, NY: Cornell University Press, 2016. 248 Pp.” American ethnologist. 44, no. 4 (November 2017): 721–723.** [**https://doi.org/10.1111/amet.12588**](https://doi.org/10.1111/amet.12588)

**Russia, Healthcare, Alcoholism**

Larisa Honey reviews *“Governing Habits: Treating Alcoholism in the Post-Soviet Clinic”* an account of alcohol treatment in post‐Soviet Russia written in 2016 by Eugene Raikhel.

**McCLELLAN, KATE. “Practicing Islam: Knowledge, Experience, and Social Navigation in Kyrgyzstan. David W. Montgomery. Pittsburgh: University of Pittsburgh Press, 2016. 240 Pp.” American ethnologist. 44, no. 4 (November 2017): 727–728.** [**https://doi.org/10.1111/amet.12593**](https://doi.org/10.1111/amet.12593)

**Kyrgyzstan, Religion: Islam, central Asia**

Kate McClellan reviews *“Practicing Islam: Knowledge, Experience, and Social Navigation in Kyrgyzstan”* written by David Montgomerey in 2016 which examines the production of religious knowledge in Kyrgyzstan and other parts of Central Asia.

**Volume 44 no. 3**

**HODGE, G. DERRICK, and G DERRICK HODGE. “Oikos and Market: Explorations in Self-Sufficiency after Socialism. Stephen Gudeman and Chris Hann, Eds. New York: Berghahn, 2015. 204 Pp.” American ethnologist. 44, no. 3 (August 2017): 561–563. https://doi.org/10.1111/amet.12547**

**Postsocialism, neoliberalism, rural social transformation**

G. Derrick Hodge reviews “Oikos and Market: Explorations in Self-Sufficiency after Socialism” written by Stephen Gudeman and Chris Hann in 2015, a collection of village ethnographies that delve into the social impacts of transition from socialism to neoliberal capitalism.

**Volume 44 no. 2**

**CHUDAKOVA, TATIANA. “Plant Matters: Buddhist Medicine and Economies of Attention in Postsocialist Siberia.” American ethnologist. 44, no. 2 (May 2017): 341–354.** [**https://doi.org/10.1111/amet.12483**](https://doi.org/10.1111/amet.12483)

**Russia, Religion: Buddhism, plants, environment, medicine, postsocialism, Buryatia**

Buddhist medicine (sowa rigpa ) in Siberia frames the natural world as overflowing with therapeutic potencies: “There is nothing in the world that isn't a medicine,” goes a common refrain. An exploration of sowa rigpa practitioners’ committed relations with the plants they make into medicines challenges human‐centric notions of efficacy in anthropological discussions of healing. Their work of making things medicinal—or pharmacopoiesis —centers on plants’ vital materialities and requires attention to the entanglements among vegetal and human communities and bodies. Potency is thus not the fixed property of substances in a closed therapeutic encounter but the result of a socially and ecologically distributed practice of guided transformations, a practice that is managed through the attentive labor of multiple actors, human and otherwise. In Siberia, pharmacopoiesis makes explicit the layered relations among postsocialist deindustrialization, Buddhist cosmologies, ailing human bodies, and botanical life.

**Volume 44 no. 1**

**HARTBLAY, CASSANDRA. “Good Ramps, Bad Ramps: Centralized Design Standards and Disability Access in Urban Russian Infrastructure.” American ethnologist. 44, no. 1 (February 2017): 9–22.** [**https://doi.org/10.1111/amet.12422**](https://doi.org/10.1111/amet.12422)

**disability , design , infrastructure , access , ramps , postsocialism , Russia**

Accessible design seeks to reconfigure the social by restructuring the material. As the idea moves globally, it becomes entwined in local logics of moral obligations between citizens and the state. Wheelchair users in the city of Petrozavodsk, in northwestern Russia, talk about inaccessible infrastructure as being embedded in moral relationships. In their stories, hierarchies of expertise diffuse responsibility for outcomes and devalue user knowledge. When accessible design elements are installed to meet minimum standards, they are “just for the check mark” and often do not “work.” Wheelchair ramps produce value for businesses or governments by representing an idea of access that circulates as a commodity. Failed accessible design draws attention to a moral field governing the responsibilities of actors to produce a “good” built environment, imbricated in teleologies of progress.

**ANDREW C. GILBERT “Yearnings in the Meantime: “Normal Lives” and the State in a Sarajevo Apartment Complex. Stef Jansen. New York: Berghahn, 2015. 262 pp.” American Ethnologist. 44, no 1 (February 2017)** [**https://doi.org/10.1111/amet.12450**](https://doi.org/10.1111/amet.12450)

**Bosnia and Herzegovina, state dependency, neoliberalism and post socialism**

Andrew C. Gilbert reviews “Yearnings in the Meantime: “Normal Lives” and the State in a Sarajevo Apartment Complex” written by Stef Jansen in 2015 about how and why ordinary Sarajevans identify a “normal life” with a “normal state” even as they have neither.

**Volume 43 no. 4**

**GILBERT, ANDREW C. “From Humanitarianism to Humanitarianization: Intimacy, Estrangement, and International Aid in Postwar Bosnia and Herzegovina.” American ethnologist. 43, no. 4 (November 2016): 717–729. https://doi.org/10.1111/amet.12386**

**humanitarianism , politics , ethics , international aid , refugee return , Bosnia and Herzegovina**

In 2002, Bosnia and Herzegovina was the site of massive housing‐reconstruction projects run by international aid organizations as part of a plan to move refugees back to their prewar homes. Alongside the usual technical tasks of such projects, aid workers spent considerable time and effort establishing and stabilizing the categorical distinction between things humanitarian and things political. Analysis of these efforts by one aid organization reveals the often‐overlooked social and cultural work necessary to maintain a humanitarian field of operation, demonstrating that the humanitarian status of aid projects is never more than provisionally settled. This unstable, provisional nature of humanitarian action constitutes an underexplored dynamic shaping and limiting international responses to suffering and need.

**O'NEILL, BRUCE “Rethinking Ethnography in Central Europe. Hana Cervinkova, Michal Buchowski, and Zdeněk Uherek, eds. New York: Palgrave Macmillan, 2015. 274 pp.” American Ethnologist 43, no. 4 (November 2016).** [**https://doi.org/10.1111/amet.12411**](https://doi.org/10.1111/amet.12411)

**Central Europe, mobilities, contesting transition, postsocialist modernities**

Bruce O’Neill reviews “Rethinking Ethnography in Central Europe.” a collection of essays by Hana Cervinkova, Michal Buchowski, and Zdeněk Uherek published in 2015 that seeks to provide an introduction to the region and the scholars that work in the region.

**Volume 43 no. 3**

**GRAY, PATTY A. “Memory, Body, and the Online Researcher: Following Russian Street Demonstrations via Social Media.” American ethnologist. 43, no. 3 (August 2016): 500–510.** [**https://doi.org/10.1111/amet.12342**](https://doi.org/10.1111/amet.12342)

**body memory, protest, social media, digital anthropology, online research, Moscow, Russia**

The Moscow street demonstrations of 2011–12 were the largest public gatherings in Russia since the collapse of the Soviet Union. They were also the largest‐ever gathering of Russians on social media. While using the Internet to follow such large‐scale social movements remotely, researchers experience social media as a context in which anthropology happens. They may think about “being there” in new ways that shift their focus to their own processes of memory making and sense of bodily presence. Experiencing and remembering social media in the body challenges the distinctions we might otherwise make between virtual and physical encounters.

**MURPHY, KEITH M. “Politics in Color and Concrete: Socialist Materialities and the Middle Class in Hungary. Fehérváry, Krisztina. Bloomington: Indiana University Press, 2013. 288 pp.” American Ethnologist 43, no. 3 (August 2016).** [**https://doi.org/10.1111/amet.12347**](https://doi.org/10.1111/amet.12347)

**Hungary, class inequality, style**

Keith Murphy reviews *“Politics in Color and Concrete: Socialist Materialities and the Middle Class in Hungary.”* written by Krisztina Fehérváry in 2013 which is an ethnographic excavation of Hungary's transition from socialism to capitalism—and the subsequent recultivation of a Hungarian middle class—through a critical elaboration of the shifts in aesthetic details that took place within that decades‐long trajectory.

**STEPHENSON, SVETLANA “Youth Politics in Putin's Russia: Producing Patriots and Entrepreneurs. Julie Hemment. Bloomington: Indiana University Press, 2015. 261 pp.” American Ethnologist 43, no. 3 (August 2016).** [**https://doi.org/10.1111/amet.12362**](https://doi.org/10.1111/amet.12362)

**Russia, youth, postsocialism.**

Svetlana Stephenson reviews *“Youth Politics in Putin's Russia: Producing Patriots and Entrepreneurs.”* written by Julie Hemment in 2015 which analyzes the emergence of “Putin’s Generation” of young people who were born after the fall of socialism and are Vladimir Putin’s strongest supporters.

**Volume 43 no. 2**

**MIKHAYLOVA, MARINA. “Gangs of Russia: From the Streets to the Corridors of Power. Svetlana Stephenson. Ithaca, NY: Cornell University Press, 2015. 277 pp.” American Ethnologist 43, no 2 (May 2016).** [**https://doi.org/10.1111/amet.12313**](https://doi.org/10.1111/amet.12313)

**Russia, crime, post-socialism**

Marina Mikhaylova reviews *“Gangs of Russia: From the Streets to the Corridors of Power”* written by Svetlana Stephenson in 2015 about the history of gangs and gang culture in soviet and post-soviet Russia.

**GALBRAITH, MARYSIA H. “Hierarchy and Pluralism: Living Religious Difference in Catholic Poland. Agnieszka Pasieka. New York: Palgrave Macmillan, 2015. 261 pp.” American Ethnologist 43, no. 2 (May 2016).** [**https://doi.org/10.1111/amet.12323**](https://doi.org/10.1111/amet.12323)

**Poland, Religion: Catholicism, religious pluralism,**

Marysia Galbraith reviews *“Hierarchy and Pluralism: Living Religious Difference in Catholic Poland.”* written by in 2015 Agnieszka Pasieka which explores religious pluralism in Poland to examine the religious practices of multireligious areas in Poland and theorizes the role of expressed religious pluralism in supporting hierarchies between ethnic and religious groups.

**Volume 43 no. 1**

**KALLIUS, ANNASTIINA, DANIEL MONTERESCU, and PREM KUMAR RAJARAM. “Immobilizing Mobility: Border Ethnography, Illiberal Democracy, and the Politics of the ‘refugee Crisis’ in Hungary.” American ethnologist. 43, no. 1 (February 2016): 25–37.** [**https://doi.org/10.1111/amet.12260**](https://doi.org/10.1111/amet.12260)

**mobility , immobility , transit zones , border politics , refugees , migrants , Hungary**

In the summer of 2015, more than 350,000 migrants moved through Hungarian territory. Almost immediately there emerged in response a dialectic between, on the one hand, depoliticizing narratives of crisis that sought to immobilize the migrants and, on the other, concrete political mobilization that sought to facilitate their mobility. While state institutions and humanitarian volunteer groups framed mobility in terms that emphasized a vertical form of politics, a horizontal counterpolitics arose by the summer's end, one that challenged hegemonic territorial politics. The state's efforts to immobilize resulted only in more radical forms of mobility. Outlining an ethnography of mobility, immobilization, and cross‐border activism, we follow the dramatic yet momentary presence, and subsequent absence, of migrants in an evanescent rebel city marked by novel political solidarities.

**SHEROUSE, PERRY. “Skill and Masculinity in Olympic Weightlifting: Training Cues and Cultivated Craziness in Georgia.” American ethnologist. 43, no. 1 (February 2016): 103–115.** [**https://doi.org/10.1111/amet.12266**](https://doi.org/10.1111/amet.12266)

 **post‐Soviet sport , masculinity , coaching , weightlifting , strength , technique , Georgia**

At the Georgian Weightlifting Federation in Tbilisi, Georgia, a mainstay of coaching is the training cue, a shouted word or phrase that coaches use to prompt weightlifters to perform in a certain psychological, physical, or technical way. In this practice, coaches cultivate and naturalize dimensions of physiology and psychology, aligning masculinity with animality, lack of restraint, and emotional surfeit, and femininity with gracefulness, control, and good technique. Although Olympic weightlifting remains stereotypically hypermasculine, coaches compliment female weightlifters’ technique as superior to men's and train their athletes to integrate masculine “nature” and feminine “culture” in the expression of physical strength. In doing so, coaches do not instill fully formed subjectivities but manage embodied forms, using exclamatory cues to disaggregate the athlete into action, affect, and anatomy.

**STAWKOWSKI, MAGDALENA E. “‘I Am a Radioactive Mutant’: Emergent Biological Subjectivities at Kazakhstan’s Semipalatinsk Nuclear Test Site.” American ethnologist. 43, no. 1 (February 2016): 144–157.** [**https://doi.org/10.1111/amet.12269**](https://doi.org/10.1111/amet.12269)

**Kazakhstan , Semipalatinsk Nuclear Test Site , subjectivity , toxic environments , low‐dose radiation , nuclear testing**

The Semipalatinsk Nuclear Test Site in Kazakhstan was conceived as an experimental landscape where science, technology, Soviet Cold War militarism, and human biology intersected. As of 2015, thousands of people continue to live in rural communities in the immediate vicinity of this polluted landscape. Lacking good economic options, many of them claim to be “mutants” adapted to radiation, while outsiders see them as genetically tainted. In such a setting, how do post‐Soviet social, political, and economic transformations operate with radioactivity to co‐constitute a “mutant” subjectivity? Today, villagers think of themselves as biologically transformed but not disabled, showing that there is no uniform way of understanding the effects of radioactive pollution, including among scientists.

**Volume 42 no. 4**

**BERNSTEIN, ANYA. “Freeze, Die, Come to Life: The Many Paths to Immortality in Post-Soviet Russia.” American ethnologist. 42, no. 4 (November 2015): 766–781.** [**https://doi.org/10.1111/amet.12169**](https://doi.org/10.1111/amet.12169)

**body, immortality, religion, death, transhumanism, cryonics, postsocialism, Russia**

Through practices such as cryonics and plans to build robotic bodies for future “consciousness transfer,” the Russian transhumanist movement has engendered competing practices of immortality as well as ontological debates over the immortal body and person. Drawing on an ethnography of these practices and plans, I explore controversies around religion and secularism within the movement as well as the conflict between transhumanists and the Russian Orthodox Church. I argue that the core issues in debates over the role of religion vis‐à‐vis immortality derive from diverse assumptions being made about “the human,” which—from prerevolutionary esoteric futurist movements through the Soviet secularist project and into the present day—has been and remains a profoundly plastic project.

**AASLAND, ERIK. “Young Men, Time, and Boredom in the Republic of Georgia. Martin Demant Frederiksen . Philadelphia: Temple University Press, 2013. x + 200 pp.” American Ethnologist 42, no. 3 (August 2015).** [**https://doi.org/10.1111/amet.8\_12146**](https://doi.org/10.1111/amet.8_12146)

**Georgia, youth, unemployment, economic instability**

Erik Aasland reviews ““Young Men, Time, and Boredom in the Republic of Georgia.” written by Martin Demant Frederiksen in 2013 which combines perceptive ethnographic research, thoughtful thematic organization, and substantial discussions of theory by focusing on unemployed and underemployed young men living in the former Soviet state of Georgia.

**HECK, PATRICIA R. “Preservation and National Belonging in Eastern Germany: Heritage Fetishism and Redeeming Germanness. Jason James. London: Palgrave Macmillan, 2012. 216 pp.” American Ethnologist 42, no. 3 (August 2015).** [**https://doi.org/10.1111/amet.25\_12146**](https://doi.org/10.1111/amet.25_12146)

**Eastern Germany, Ostalgie, cultural memory and national identity**

Patricia Heck reviews “Preservation and National Belonging in Eastern Germany: Heritage Fetishism and Redeeming Germanness.” written by Jason James in 2012 which is part of the Palgrave Macmillan Memory Series and examines the German concept of *Ostalgie*, which references a nostalgia for aspects of life in socialist East Germany.

**Volume 42 no. 2.**

**LANG, MARIA‐KATHARINA. “Tragic Spirits: Shamanism, Memory, and Gender in Contemporary Mongolia. Manduhai Buyandelger. Chicago: University of Chicago Press, 2013. 314 pp. American Ethnologist 42, no 2 (April 2015).** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12136\_7**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12136_7)

**Mongolia, Religion: shamanism/anamism, Gender politics, Postsocialism**

Maria-Katharina Lang reviews *“Tragic Spirits: Shamanism, Memory, and Gender in Contemporary Mongolia.”* written by Manduhai Buyandelger in 2013 about the the “return of the suppressed” and the revival of shamanism among the Buryats in northeastern Mongolia.

**SHEROUSE, PERRY. “Being a State and States of Being in Highland Georgia. Florian Mühlfried. New York: Berghahn, 2014. xi + 248 pp.” American Ethnologist 42, no. 2 (April 2015)** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12136\_11**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12136_11)

**Georgia, Pastoral Nomadism, Border politics, strength of state**

Perry Sherouse reviews *“Being a State and States of Being in Highland Georgia”* written by Florian Mühlfried in 2014 which serves as an investigation into Tusheti, a region in Georgia located in close vicinity to the border with Chechnya and Dagestan using surveying, interviewing, mapping, census work, and participant‐observation as well as the accompaniment of shepherds en route to the winter pasture in a region near Azerbaijan.

**Volume 41 no. 4**

**CALKOWSKI, MARCIA. “Religious Bodies Politic: Rituals of Sovereignty in Buryat Buddhism. Bernstein, Anya. Chicago: University of Chicago Press, 2013. 258 pp.” American Ethnologist 41, no. 4 (November 2014).** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12111\_2**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12111_2)

**Russia, Religion: Buddhism, cultural sovereignty**

Marcia Calkowski reviews *“Religious Bodies Politic: Rituals of Sovereignty in Buryat Buddhism”* written by Anya Bernstein in 2013 and introduces readers to such ethnographic revelations as she describes the challenges Buryats face and the debates in which they engage with respect to reviving Buryat Buddhism and asserting their cultural sovereignty.

**Volume 41 no. 3**

**BOBICK, MICHAEL S. CULLEN DUNN, ELIZABETH. “The empire strikes back: War without war and occupation without occupation in the Russian sphere of influence” American Ethnologist 41, no. 3 (August 2014).** [**https://doi.org/10.1111/amet.12086**](https://doi.org/10.1111/amet.12086)

**Russia, Ukraine, Georgia, Moldova, Comparative Warfare, Political technology**

Russia's recent actions in Ukraine constitute a new form of warfare distinctly suited for a 21st‐century battlefield. Through a comparative analysis of the political technologies it has deployed there and in two other conflict zones, Georgia and Moldova, we maintain that Russia is implementing a new political strategy that utilizes fear and intimidation to thwart a further eastward expansion of the European Union and NATO. By masking Russian “occupation without occupation” as humanitarian and as fulfilling a “responsibility to protect,” Vladimir Putin satirizes the moral and legal arguments used by Western states to justify their own international intervention. Ultimately, we argue that the pervasive fear created by Eurasia's frozen conflicts constitutes a new form of post‐Soviet liminality that challenges the norms of the international system.

**PHILLIPS, SARAH D. “The Women's Squad in Ukraine's protests: Feminism, nationalism, and militarism on the Maidan” American Ethnologist 41, no. 3 (August 2014)** [**https://doi.org/10.1111/amet.12093**](https://doi.org/10.1111/amet.12093)

**Ukraine, Maidan, Protest Movement, Feminism**

Although women and men participated in nearly equal numbers in Ukraine's 2013–14 Maidan protests, women were excluded from some of the more dangerous activities and their contributions went largely unrecognized. I examine women's modes of participation in and their exclusion from the Maidan and the creative responses of feminists to this exclusion, including creation of so‐called Women's Squads. The protests generated important feminist initiatives and discussions about women's roles in Ukraine's past and future, which were partially couched in discourses of nationalism and militarism. Examining debates about women's roles during and after the protests suggests that the Maidan provided Ukraine's feminists with opportunities to articulate divergent yet reconcilable perspectives on women's activism, social change, and national sovereignty. Their creative responses to the challenges of the protests have potentially paved the way for broadening the base of Ukrainian feminism, introducing women's rights principles to segments of the population previously reluctant to embrace feminism.

**WANNER, CATHERINE. “Fraternal’ nations and challenges to sovereignty in Ukraine: The politics of linguistic and religious ties.” American Ethnologist 41, no. 3 (August 2014)** [**https://doi.org/10.1111/amet.12097**](https://doi.org/10.1111/amet.12097)

**Ukraine, Religious pluralism, linguistic pluralism, localism**

Vladimir Putin's recent assertions that Russian “compatriots” were suffering in Ukraine contributed to a rapid escalation of instability and violence in this borderland country that defines the margins of Europe and the edge of Eurasia. After 23 years of independence, Ukraine retains significant regional diversity and strong local identities. At the same time, social differences understood in terms of ethnicity, language choice, and religious affiliation have become less defined, as Ukrainians have embraced fluid linguistic and religious practices that defy easy characterization. On the basis of long‐term fieldwork in Ukraine, I argue that “non‐accommodating bilingualism” and “ambient faith” characterize everyday linguistic and religious practices in this postcolonial, post‐Soviet‐socialist space. This flexibility is adaptive domestically. Paradoxically, it contributes to the vulnerability of Ukrainian sovereignty when polarizing, politicized categories based on supposedly identifiable cultural attributes inject a spurious precision into everyday practices with the aim of redefining state sovereignty.

**KLUMBYTĖ, NERINGA. “Of power and laughter: Carnivalesque politics and moral citizenship in Lithuania.” American Ethnologist 41, no. 3 (August 2014).** [**https://doi.org/10.1111/amet.12088**](https://doi.org/10.1111/amet.12088)

**Lithuania, Political Satire, Politics of Despair**

During Lithuania's 2008 parliamentary elections, National Resurrection Party members dressed up as vampires, insane people, criminals, and prostitutes to gain people's votes. They mocked the state and laughed at political elites and electoral politics. I argue that the 2008 electoral carnivalesque was a politics of becoming, a fluid and open‐ended process that engaged communities of despair and promoted moral citizenship through laughter. It was a form of political opposition, grounded in future‐oriented moral and affective reassemblages of social and political fields. This politics of becoming attracted new people to politics, reframed political debates, and challenged state policies, practices, and ideologies.

**Volume 41 no. 1**

**HAYDEN, ROBERT. “Self–Othering: Stories about Serbia from externalized Belgrade insiders.” American Ethnologist 41, no. 3 (February 2014).** [**https://doi.org/10.1111/amet.12069**](https://doi.org/10.1111/amet.12069)

**Serbia, out-migration, fiction**

If ethnography is a literary form, can fiction also serve its purposes equally well? Comparison of the analyses of Serbian culture in the 1990s in the two scholarly studies and the novel reviewed here brings this question to the fore. The authors are Belgrade natives who left for North America in the 1980s and write in English for an American audience. They are, thus, externalized insiders. All exoticize their native land, reproducing Orientalist images of Serbia common in writings about the Balkans. Despite the literary turn in anthropology, the novelist still conveys the complexities of life in 1990s Serbia better than the more theoretically oriented and self‐reflexive scholarly authors. To this reviewer, an American who joined a Belgrade family in the 1980s and is thus an internalized outsider, there is at least as much verisimilitude in the novel's magical realism as there is in the scholarly analyses of imaginaries.

**GALBRAITH, MARYSIA. “Patrons of History: Nobility, Capital and Political Transitions in Poland. Jakubowska, Longina. Burlington, VT: Ashgate, 2012. 236 pp.” American Ethnologist 41, no. 1 (February 2014).** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12070\_10**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12070_10)

**Poland, postsocialism, social and economic class**

Marysia Galbraith reviews *“Patrons of History: Nobility, Capital and Political Transitions in Poland”* written by Longina Jakubowska in 2012 which applies the tools of ethnography combined with historiography to reveal the processes by which noble families in Poland survived communist repression and have regained positions of privilege since the fall of communism in 1989.

**Volume 40 no. 4**

**HIGH, METTE M. “Polluted money, polluted wealth: Emerging regimes of value in the Mongolian gold rush.” American Ethnologist 40, no. 4 (November 2013).** [**https://doi.org/10.1111/amet.12047**](https://doi.org/10.1111/amet.12047)

**Mongolia, natural resources, environmental degradation**

In Mongolia's gold rush economy, money has become such an emphatically localized and contentious object that its cash value cannot be presumed. Drawing on Mongolian notions of “polluted money,” I argue that, in this context, cash value is determined not only by a banknote's status as legal tender but also by local understandings of its materiality. Confronted with the intense pollution that attaches to gold miners’ money, shopkeepers change the face value of the money and effectively set higher prices in a region with increasing numbers of dependent customers. Rather than challenging or subverting money's national indexicality, this redenomination of state currency reflects people's critical position within a troubled economy of pollution. This case demonstrates that currency, like any other object, is a social medium that is intimately tied to the physical and cosmological world.

**HOWELL, YVONNE. “Under Solomon's Throne: Uzbek Visions of Renewal in Osh. Liu, Morgan Y.. Pittsburgh: University of Pittsburgh Press, 2012. 296 pp.”American Ethnologist 40, no. 4 (November 2013).** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12054\_3**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12054_3)

**Uzbekistan, postsocialism, postcolonialism**

Yvonne Howell reviews “Under Solomon's Throne: Uzbek Visions of Renewal in Osh.” written by Morgan Liu to provide a nuanced, insider's feel for the texture of daily life in the city of Osh after the end of Soviet rule and an overview of the dilemmas endemic to a broad swath of postsocialist, postcolonial society.

**Volume 40 no. 3**

**REEVES, MADELEINE. “Clean fake: Authenticating documents and persons in migrant Moscow” American Ethnologist 40, no. 3 (August 2013).** [**https://doi.org/10.1111/amet.12036**](https://doi.org/10.1111/amet.12036)

**Russia, Kyrgyzstan, migrant labor, migrants**

What does it mean for Kyrgyzstani migrant workers in contemporary Russia to be legally legible to the state when informal agencies market fictive residency documents and “clean fake” work permits? Examining the uncertainty around being authentically documented provides insight into a mode of governance in urban Russia that thrives less on rendering subjects legible than on working the space of ambiguity between life and law. This dynamic has significant social consequences for the way certain bodies come to be scrutinized as particularly untrustworthy, particularly liable to fakery, and, thus, particularly legitimate targets for document checks, fines, and threats of deportation. The ambiguity with which migrants are forced to live highlights the need to explore how documentary regimes, structures of feeling, and racializing practices coincide.

**Volume 40 no. 1**

**ZIGON, JARRETT. “On love: Remaking moral subjectivity in postrehabilitation Russia” American Ethnologist 40, no. 1 (February 2013).** [**https://doi.org/10.1111/amet.12014**](https://doi.org/10.1111/amet.12014)

**Russia, Healthcare, Religion: Orthodox**

Love, I argue, is a demand around which moral experience—and thus moral subjectivity—takes shape. Love entails the struggle to ethically remake oneself, and the response to its unavoidable demand has consequences for both oneself and others. I examine the moral experience of love as it was lived by two former participants in a Russian Orthodox Church–run heroin rehabilitation program in St. Petersburg. My discussion thus contributes conceptually and ethnographically to the growing literature on the anthropology of moralities.

**NEOFOTISTOS, VASILIKI P. “Lost in Transition: Ethnographies of Everyday Life after Communism . Ghodsee, Kristen. Durham, NC: Duke University Press, 2011. 232 pp.” American Ethnologist 40, no. 1 (February 2013).** [**https://doi-org.proxy.library.upenn.edu/10.1111/amet.12015\_20**](https://doi-org.proxy.library.upenn.edu/10.1111/amet.12015_20)

**Postsocialism, transition, documentary ethnography**

Vasiliki Neofostistos reviews “Lost in Transition: Ethnographies of Everyday Life after Communism” written by Kristen Ghodsee in 2011 as a collection of ethnographic essays and short stories about real people and fictional characters whose daily lives were turned upside down after the collapse of communism.

**Volume 39 no 4:**

**HENIG, DAVID. ""This Is Our Little Hajj": Muslim Holy Sites and Reappropriation of the Sacred Landscape in Contemporary Bosnia." American Ethnologist 39, no. 4 (2012): 751-65. Accessed June 15, 2020.** [**www.jstor.org/stable/23358114**](http://www.jstor.org/stable/23358114)**.**

**Bosnia, Religion: Islam, transnational Islam**

Bosnian Muslims' understandings of Islam and relationships with the sacred landscape have undergone significant transformations since the dissolution of socialist Yugoslavia. I explore these transformations as I analyze discourses and debates on what constitutes "correct" Islamic tradition in Bosnia today, when Muslim practice has been exposed to a global Islamic orthodoxy and entangled in new supraregional hierarchies of power, values, and moral imagination. I specifically focus on how intracommunal Muslim politics intertwines with contemporary Bosnian Muslim shrine pilgrimages.

**MATZA, TOMAS. ""Good Individualism"? Psychology, Ethics, and Neoliberalism in Postsocialist Russia." American Ethnologist 39, no. 4 (2012): 804-18. Accessed June 15, 2020.** [**www.jstor.org/stable/23358117**](http://www.jstor.org/stable/23358117)**.**

**Russia, psychology, social class, healthcare privatization**

Psychologists working in Russia's cities have found it both desirable and profitable to offer "psychological education" to the children of the elite. I examine two characterizations of this work—as a form of neoliberal subjectivation and as a post-Soviet project focused on progressive sociopolitical reform. Exploring the tensions between them illuminates the historical specificity of self-work in Russia, its relation to commerce and biopolitics, and its political ambiguity. I conclude that studies of governmentality that attend to both subjectivation as an ethical practice and social history can effectively render capitalist complicity and ordinary ethics in the same frame.

**Volume 39 no 2**

**RAZSA, MAPLE, and ANDREJ KURNIK. "The Occupy Movement in Žižek's Hometown: Direct Democracy and a Politics of Becoming." American Ethnologist 39, no. 2 (2012): 238-58. Accessed June 15, 2020.** [**www.jstor.org/stable/23250819**](http://www.jstor.org/stable/23250819)**.**

**Slovenia, financial crisis, occupy movement, democracy**

In an otherwise sympathetic speech to Occupy Wall Street, Slavoj Žižek dismissed protesters' pursuit of direct democracy as a "dream." In no small part responding to a perceived crisis of representative politics, however, the popular movements that swept through northern Africa, Europe, and North America during 2011 have been distinguished by their adoption of direct democratic forms. This initial ethnography—collaboratively researched and written by a Slovene activist-theorist and a U.S. anthropologist—considers the significance of the Occupy Movement's democratic practices in Žižek's own hometown. We trace the development of decidedly minoritarian forms of decision making—the "democracy of direct action," as it is known locally—to activists' experiences of organizing for migrant and minority rights in the face of ethnonationalism. We compare the democracy of direct action to Occupy Wall Street's consensus-based model. In conclusion, we ask how ethnographic attention to the varieties of emergent political forms within the current global cycle of protest might extend recent theorizing of radical politics and contribute to broader efforts to reimagine democracy.

**ROGERS, DOUGLAS. "The Materiality of the Corporation: Oil, Gas, and Corporate Social Technologies in the Remaking of a Russian Region." American Ethnologist 39, no. 2 (2012): 284-96. Accessed June 15, 2020.** [**www.jstor.org/stable/23250822**](http://www.jstor.org/stable/23250822)**.**

**Russia, natural resource privatization, oil boom**

In the Perm Region of Russia, recent social and cultural projects sponsored by energy companies prominently reference certain material qualities of oil and gas. The depth associated with the region's oil deposits is evoked in cultural heritage celebrations funded by Lukoil-Perm, and the connectivity associated with natural gas pipelines figures in PermRegionGaz's efforts to foster new patterns of sociability. Attending to the larger material and semiotic shifts in which these projects are embedded points to a significant dimension of contemporary hydrocarbon politics and to specific ways in which corporations attempt to transform critiques of their operations.

**Volume 39 no. 1**

**QUIJADA, JUSTINE BUCK. "Soviet Science and Post-Soviet Faith: Etigelov's Imperishable Body." American Ethnologist 39, no. 1 (2012): 138-54. Accessed June 15, 2020. www.jstor.org/stable/41410481.**

**Russia, Religion: Buddhism, health and healthcare.**

In Buryatia, the imperishable body of Dashi-Dorzho Etigelov, a prerevolutionary Buddhist monk, is said to be a "scientifically proven miracle" endowed with healing powers. I argue that this claim provides a focal point for the renegotiation of Soviet discourses on science and religion. I demonstrate that Soviet modernist discourse produced religion and science as mutually constitutive categories. Although subsequent political transformations have shifted the valences of religion and science, this mutually constitutive relationship remains central to understanding health, healing, and religious practices in post-Soviet Russia.

**Volume 38 no. 3**

**KENDZIOR, SARAH. "Digital Distrust: Uzbek Cynicism and Solidarity in the Internet Age." American Ethnologist 38, no. 3 (2011): 559-75. Accessed June 15, 2020.** [**www.jstor.org/stable/41241613**](http://www.jstor.org/stable/41241613)**.**

**Uzbekistan, transnationalism, political dissent**

In this article, I examine how Uzbek exiles have used the Internet to attempt to forge solidarity in a political culture of cynicism and distrust. Tracing the development of internal divisiveness in the Uzbek political opposition, I show how cynicism has been reconstituted as an essential part of Uzbek political integrity, and then I examine how some dissidents have attempted to counteract this cynical political culture through the online promotion of a new political repertoire. I argue that the Internet changes patterns of political dissent by allowing greater interaction between geographically dispersed, like-minded parties but also allows the doubts and antagonisms that existed within those parties to be more easily perceived and, in some cases, exacerbated.

**Volume 37 no. 1**

**Dalakoglou, Dimitris. "The Road: An Ethnography of the Albanian-Greek Cross-Border Motorway." American Ethnologist 37, no. 1 (2010): 132-49. Accessed June 15, 2020.** [**www.jstor.org/stable/40389883**](http://www.jstor.org/stable/40389883)**.**

**Albania, migration, border politics**

This article is an ethnographic study of a 29-kilometer stretch of cross-border highway located in South Albania and linking the city of Gjirokastër with the main checkpoint on the Albanian-Greek border. The road, its politics, and its poetics constitute an ideal point of entry for an anthropological analysis of contemporary South Albania. The physical and social construction, uses, and perceptions of this road uniquely encapsulate three phenomena that dominate social life in postsocialist South Albania: the transition to a market economy, new nationalisms, and massive emigration (mainly to Greece). Taking this cross-border road section as my main ethnographic point of reference, I suggest the fruitfulness of further discussion of the relationship between roads, narratives, and anthropology.

Cultural Anthropology Bibliography

Volume 35 no 2:

Li, Darryl. 2020. “The Spy Who Came In from the South”. Cultural Anthropology 35 (2):231–236. https://doi.org/10.14506/ca35.2.06.

Bosnia and Herzegovina; espionage; migration; security; labor

Dominant imaginaries of espionage presume that all states surveil their populations but that only the powerful ones can play the “great game” of spying outside their borders. How, then, does a poor postcolonial state spy abroad? Drawing on an ethnography of Arab migrants and jihad fighters in Bosnia and Herzegovina, this essay suggests one answer: powerful states have their spies pose as diplomats, while weak ones exploit their diasporas. This realization takes one step toward demystifying and de-exceptionalizing state intelligence apparatuses and understanding them as socially embedded institutions.

Volume 35 no 1:

Lancione, Michele. 2020. “Underground Inscriptions”. Cultural Anthropology 35 (1):31–39. https://doi.org/10.14506/ca35.1.05.

Romania; homelessness; kinship; substance use

This essay examines the politics of home in underground Bucharest, and the ways relationships of care among homeless drug users emerge amid everyday violence and exclusion, illuminating the unconventional practices of belonging that take shape in transient communal spaces such as underground electric, transportation, and waste-management systems. The traces of systemic exclusion in these experiences converge in makeshift forms of kinship and care, provoking questions of solidarity, fragility, and the political potential of recognizing such forms through ethnographic collaboration.

Volume 33 no 3:

Sherouse, Perry. 2018. “Where the Sidewalk Ends: Automobility and Shame in Tbilisi, Georgia”. Cultural Anthropology 33 (3):444-72. https://doi.org/10.14506/ca33.3.07.

infrastructure; shame; pedestrianism; parking culture; sidewalks; Georgia; postsocialism

In recent years, cars have steadily colonized the sidewalks in downtown Tbilisi. By driving and parking on sidewalks, vehicles have reshaped public space and placed pedestrian life at risk. A variety of social actors coordinate sidewalk affairs in the city, including the local government, a private company called CT Park, and a fleet of self-appointed st’aianshik’ebi (parking attendants) who direct drivers into parking spots for spare change. Pedestrian activists have challenged the automotive conquest of footpaths in innovative ways, including art installations, social media protests, and the fashioning of ad hoc physical barriers. By safeguarding sidewalks against cars, activists assert ideals for public space that are predicated on sharp boundaries between sidewalk and street, pedestrian and machine, citizen and commodity. Politicians and activists alike connect the sharpness of such boundaries to an imagined Europe. Georgia’s parking culture thus reflects not only local configurations of power among the many interests clamoring for the space of the sidewalk, but also global hierarchies of value that form meaningful distinctions and aspirational horizons in debates over urban public space. Against the dismal frictions of an expanding car system, social actors mobilize the idioms of freedom and shame to reinterpret and repartition the public/private distinction.

Volume 30 no 1

Jasarevic, Larisa. 2015. “The Thing in a Jar: Mushrooms and Ontological Speculations in Post-Yugoslavia”. Cultural Anthropology 30 (1):36-64. https://doi.org/10.14506/ca30.1.04.

ontologies; mushrooms; politics of things; popular medicine; efficacy; exchange

This essay thinks with things that ferment medical remedies in recycled jars and issue exuberant surpluses across kitchens in Bosnia and ex-Yugoslavia. While the jars are handled under the preferred sign of the mushroom and brewing recipes include instructions on non-commercial exchange, the nature of the things in the jar remains vague. Brewing in the kitchens and circling as gifts are buoyant life-forms that alter their hosts, inspire zones of unexpected connection and relational innovation, and direct home trials and ontological speculations around some burning, practical questions: How best to relate to the mushroom? With whom should one relate via the mushroom, and how? The texts explores the fungal materialities and pluripotencies with an ear for popular experiments, teasing out the banal as well as charmed interplay between imagination and association, knowledge and experience. I join the conversation on new materialisms and step into spaces of being and relating across formal differences, but do so in the idiom of kitchen fermentations rather than multispecies or multiethnic relations to attend to the kinds of things that act and inspire wonder outside ready-made rubrics and analytics.

Volume 29 no 1

O’Neill, Bruce. 2014. “Cast Aside: Boredom, Downward Mobility, and Homelessness in Post-Communist Bucharest”. Cultural Anthropology 29 (1):8-31. https://doi.org/10.14506/ca29.1.03.

boredom; urban homelessness; downward mobility; everyday affect; Romania

The homeless, in post-Communist Bucharest, Romania, are bored. They describe themselves as bored all of the time. Drawing upon nearly three years of ethnographic fieldwork that moves between Bucharest’s homeless shelters and squatter camps, day centers and public parks, this article approaches the homeless’s boredom as an everyday affect structured by the politics of consumption in post-communist Bucharest. At the center of this study sits not simply the inability to consume but also the feeling of being cast aside, of being downwardly mobile in a neoliberal era of supposed ascent. In an increasingly consumer-driven society, boredom, I argue, is an affective state that registers within the modality of time the newly homeless’s expulsion to the margins of the city. In this sense, boredom is a persistent form of social suffering made possible by a crisis-generated shift in the global economy, one that has forced tens of millions of people the world over to come to terms with diminished economic capacities.

Volume 27 no 4:

FEHÉRVÁRY, KRISZTINA. "FROM SOCIALIST MODERN TO SUPER-NATURAL ORGANICISM: Cosmological Transformations through Home Decor." Cultural Anthropology 27, no. 4 (2012): 615-40. Accessed June 15, 2020. www.jstor.org/stable/23360319.

Hungary; home design; modernism

Although the trend of bringing the "natural" world indoors took off in many parts of the world with the end of the Cold War, this article focuses on the case of Hungary, where the shift to and then away from state-socialist versions of modernist design was particularly politicized. From the 1960s to the present, Hungary witnessed a shift from the dreams of modernist utopia imbedded in "man-made" miracle materials like plastic and concrete to the neoliberal social order imbedded in "natural" (in fact super-natural) materials like organic wood flooring and high-quality roofing tiles. I draw on scholarship working with a Peircean semiotics of materiality to elaborate an approach to aesthetic styles in material worlds that can track transformations in such styles over time and link them to wider political cosmologies. I argue that the "organicist" materialities that emerged to humanize socialist apartments in generic modern buildings were part of a critique of the modernist project and its "unnatural" attempt to dominate nature and engineer human souls. After the fall of state socialism, the continued affective appeal of this Organicist aesthetics worked to legitimate neoliberal ideologies even as people bemoaned the suffering and inequalities generated by the new order. The emerging middle classes embraced the powers of a "natural" order that included a free market as much as it included a natural lifecycle. In so doing, they are inscribed as moral persons, and as such deserving of material worlds in which nature is enhanced and controlled. The morally justified search for quality produces inequality. The article is thus an exploration of the constitutive relationships among things (like residential housing and furnishings), people (esp. people's embodied experience), and ideology (of the state, market or of a particular group).

Volume 27 no. 2

BERNSTEIN, ANYA. "MORE ALIVE THAN ALL THE LIVING: Sovereign Bodies and Cosmic Politics in Buddhist Siberia." Cultural Anthropology 27, no. 2 (2012): 261-85. Accessed June 15, 2020. www.jstor.org/stable/23252421.

Nomadism; Russia: Siberia; Religion: Buddhism

This article explores religious practice among Buryats, a Siberian people, through scholarship on sovereignty and the body. Under conditions of rapid social transformation such as those that accompanied the Russian Revolution, the Cold War, and the dissolution of the Soviet Union, certain religious bodies became key sites through which Buryats have negotiated their relationship with the Russian state and the larger Tibeto-Mongol and Eurasian Buddhist worlds. Despite the Russian government's continuing reluctance to see its subjects cross borders, Buryats have maintained their long-standing mobility—across spatial borders of nation-states and temporal horizons between life and death—by employing characteristically Buddhist "body politics" that can both conform to and diplomatically challenge Russian logics of political rule. Specific bodies constructed by some Buryat Buddhists as "ideal sovereigns"—bodies that are fluid, mobile across time and space, and transgressive of geopolitical borders and, ultimately, death—become metonymic for broader cosmic processes.

Volume 26 no. 3

LUEHRMANN, SONJA. "THE MODERNITY OF MANUAL REPRODUCTION: Soviet Propaganda and the Creative Life of Ideology." Cultural Anthropology 26, no. 3 (2011): 363-88. Accessed June 15, 2020. www.jstor.org/stable/41238330.

Soviet Union; cultural propaganda; utopianism

In supposedly postideological times, late Soviet propaganda seems to epitomize the futile practices of a moribund regime. Instead, the material practices of ideological transmission in the 1960s and 1970s Soviet Union urge us to reconsider how ideas gain mobilizing force in a variety of political settings. This article looks at the use of handmade artifacts and personalized performances in Soviet cultural work to argue that personal reproduction is a crucial mediating factor between counterintuitive, Utopian ideas and lived experience. As comparisons between the Soviet case and post-Soviet movements show, semiotic slippages that take documented activity as evidence of broader social dynamism remain key to the sense of agency of mobilizing networks.

Volume 26 no. 1:

MUSARAJ, SMOKI. "TALES FROM ALBARADO: The Materiality of Pyramid Schemes in Postsocialist Albania." Cultural Anthropology 26, no. 1 (2011): 83-110. Accessed June 15, 2020. www.jstor.org/stable/41238310.

Albania; Ponzi schemes; privatization; neoliberalism

The Albanian pyramid schemes (1992—97) drew in almost two thirds of the country's population with the promise of sure financial returns. When the schemes collapsed, many thousands in Albania lost their savings, remittances from immigrant relatives, even their recently privatized apartments. How might we understand such widespread involvement in this high-risk economic activity? Moving beyond explanations that stop at "mania" or "ignorance of market logic," this article looks to accounts from former participants (kreditors) that emphasize the materiality of the schemes—especially the presence of stacks of cash and the circulation of immigrant remittances in multiple currencies—for a more grounded understanding of how the pyramid schemes actually took hold. The central argument of the article is that the schemes came to fill the gaps between the liberalization of financial markets after socialism and the coevalfiows of cash coming into the country beneath the regulatory frameworks of formal financial institutions. The rise and collapse of the Albanian pyramid schemes may then be viewed not as an abstract financial "bubble" but as the result of historically specific "translations" of the wider neoliberal push for rapid and unregulated privatization. As such, these schemes, which were embedded in the particularities of postsocialist transformations, were also activeforces that contributed to processes of wealth and value transformations and to the formation of a specific kind of business culture that combines conspicuous consumption with networking and entrepreneurial skills established during the socialist years.

**FOCAAL Bibliography**

Issue 87:

Barrett, T. (2020). "Your debts are our problem", Focaal, 2020(87), 1-15. from https://www.berghahnjournals.com/view/journals/focaal/2020/87/fcl870101.xml

authoritarianism; Azerbaijan; banking crisis; civil society; debt collection; politics of debt

Unlike in other countries with debt-saddled populations, the issue of consumer debt has been weakly politicized in Azerbaijan. There have been no social movements of the kind that occurred around the financial crises in the United States, the European periphery, or even in Ukraine’s post-revolution attempt at a “financial Maidan.” The lack of a public politics of debt left banks to act as predators, using a weak court system to intimidate people and obtain repayment of debts. Yet the constraints to the public sphere within which a contentious politics might unfold does not mean no such politicization exists. Using the example of Antikollektor, a successful anti-debt-collection agency in Baku, this article demonstrates the usefulness of building an understanding of civil society outside of the reductivist frames that shape recent debates over the authoritarian backlash against foreign-funded organized civil society in the former Eastern Bloc.

Tarabusi, F. (2020). Development, Balkanism, and new (im)moralities in postsocialist Bosnia-Herzegovina, Focaal, 2020(87), 75-88. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2020/87/fcl870106.xml>

Balkanism; Bosnia-Herzegovina; Europeanness; internationals

Despite considerable analysis of development policies in postwar Bosnia-Herzegovina, local–internationals encounters have received less attention. In an attempt to fill this gap, this article traces the discursive processes through which development professionals frame their narratives about Bosnian society, and in turn, how its inhabitants experience the internationals staying in the country. Applying Maria Todorova’s framework, I show how Western “expatriates” tend to incorporate the Balkans’ liminality into their social constructs to depoliticize development practices. On the other hand, I approach emic understandings of Europeanness and Balkanism as a situationally embedded and contested process that comes into play to (re)draw social and moral boundaries in Bosnian society. I conclude by considering local–international encounters as a privileged site for exploring the postsocialist state but also new political subjectivities in contemporary Bosnia.

Issue 85:

Neofotistos, V. P. (2019). Sport and nationalism in the Republic of North Macedonia, Focaal, 2019(85), 110-122. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2019/85/fcl850110.xml>

Europeanization; nationalism; national heritage; postsocialism; Republic of North Macedonia; sports

Using the Republic of North Macedonia as a case study, this article analyzes the processes through which national sports teams’ losing performance acquires a broad social and political significance. I explore claims to sporting victory as a direct product of political forces in countries located at the bottom of the global hierarchy that participate in a wider system of coercive rule, frequently referred to as empire. I also analyze how public celebrations of claimed sporting victories are intertwined with nation-building efforts, especially toward the global legitimization of a particular version of national history and heritage. The North Macedonia case provides a fruitful lens through which we can better understand unfolding sociopolitical developments, whereby imaginings of the global interlock with local interests and needs, in the Balkans and beyond.

Volume 84:

Ivancheva, M., & Krastev, S. (2019). Eyes wide shut, Focaal, 2019(84), 18-32. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2019/84/fcl840102.xml>

il/legality; left wing regimes; (post)socialism; solidarity; squatting

This article presents the results of a collaborative ethnographic inquiry in contemporary Sofia and Caracas. Combining historical research and ethnography, we compare the ways in which a former and a current left-wing regime treat urban squatting. In both cities, squatters tend to be poor families escaping homelessness. In Sofia, “squatters”—usually of Roma origin—inhabit unregulated spaces deemed illegal after 1989. In Caracas, homeless families have been officially encouraged to squat but not declared legal occupants. A historical comparison shows both socialist governments turn a blind eye to extralegal housing practices. Benign, informal housing arrangements function to display solidarity with marginalized groups as a form of popular legitimacy. Yet, without formalized state protection, such arrangements produced a “surplus” population, vulnerable vis-à-vis global processes of capitalist reorganization.

Volume 82:

Murawski, M. (2018). Marxist morphologies, Focaal, 2018(82), 16-34. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2018/82/fcl820102.xml>

architecture; assemblage; Marxism; political economy; postsocialism; Warsaw

This article critiques assumptions made by urban anthropologists and other scholars of cities, focusing on currently fashionable theories of infrastructure, materiality, and complexity. It problematizes how scholarship informed by actor-network theory, assemblage theory and other varieties of (post)postmodernism uses morphological optics and metaphors to represent social life, the material world, and existence itself as necessarily “flat,” “complex” or “fuzzy.” As a corrective, it proposes reorienting our social morphologies with reference to a Marxist notion of infrastructure, founded on a dynamic understanding of the relationship between determining economic base and determined superstructure. It constructs its theoretical edifice with reference to the remaking of post-1945 Warsaw as a socialist city through property expropriation and monumental architectural and planning works, and post-1989 attempts to unmake its socialist character through property reprivatization and unplanning.

Volume 81:

Schiffauer, L. (2018). Dangerous speculation, Focaal, 2018(81), 58-71. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2018/81/fcl810105.xml>

finance; gambling; multilevel marketing; postsocialism; pyramid schemes; Russia

The people of Aga, a small district in southeastern Siberia, have in recent years become managers, missionaries, and victims of a wave of pyramid and Ponzi schemes. The schemes come with the promise to make people rich. In reality, they benefit only a small minority of investors while increasing financial difficulties for the majority of participants and causing severe social conflict. This article deals with the local manifestation of these economic forms. Based on the ethnographic investigation of a pyramid scheme, I discuss techniques of make-believe in order to show how ordinary people become involved in a financial hoax. My discussion provides insights into the ways in which speculative thinking shapes imaginative horizons, pervades social logics, and impacts economic realities in a post-Soviet environment.

Stacul, J. (2018). Redeveloping history in postsocialist Poland, Focaal, 2018(81), 72-85. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2018/81/fcl810106.xml>

heritage; history; memory; Poland; postsocialism; redevelopment; shipyard

This article analyzes the reorganization of public memory space in postsocialist Poland and how the state and municipal councils use it to legitimate themselves. Drawing on research conducted in Gdańsk, the birthplace of the social movement (Solidarność) that questioned the legitimacy of the socialist state in the 1980s, it examines the proposed redevelopment of the shipyard where the movement was formed. While the redevelopment sets out to create a public memory space, it is rife with contradictions, for it involves demolishing many buildings associated with the movement. What legitimated the municipal council’s authority over its memorial landscapes was not so much its rediscovery of complex local histories as it was its ability to define the local past in “material” terms.

Volume 80:

Introduction about Desire for the political in the aftermath of the Cold War: https://www.berghahnjournals.com/view/journals/focaal/2018/80/fcl800101.xml

Dzenovska, D. (2018). Emptiness and its futures, Focaal, 2018(80), 16-29. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2018/80/fcl800102.xml>

emptiness; future; Latvia; migration; United Kingdom

In the past 25 years, rural Latvia has become notably emptier. This emptying is the result of post-Soviet deindustrialization and large-scale outmigration, enabled by EU accession and exacerbated by the 2008 financial crisis. It is accompanied by lack of political protest, leading many to conclude that migration hinders political mobilization. Such conclusions derive from viewing leaving and staying as actions in relation to the state. Instead, leaving and staying should be viewed in relation to transnational forms of power. The people leaving the deindustrialized Latvian countryside to work in the English countryside are seeking futures past, namely, futures of stable employment and incremental prosperity. Those who stay in the emptying Latvian countryside create the future as a little bit more of the present.

Kurtović, L. (2018). Conjuring “the people”, Focaal, 2018(80), 43-62. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2018/80/fcl800104.xml>

Bosnia-Herzegovina; ethnic nationalism; political subjectivity; popular sovereignty; protest movements

In June 2013, a breakdown in the routine functioning of state bureaucracy sparked the largest and up to that point most significant wave of protests in postwar Bosnia-Herzegovina, named the Bosnian Babylution. The protest centered on the plight of newborn babies who, because of this particular administrative problem, could no longer be issued key documents, even to travel outside the country for life-saving medical care. These events exposed the profound nature of the representational crisis gripping this postwar, postsocialist, and postintervention state that has emerged at the intersection of ethnic hyper-representation and the lived experience of the collapse of biopolitical care. Yet, as this analysis shows, this crisis has also helped unleash new forms of political desire for revolutionary rupture and reconstitution of the postwar political.

Issue 78:

O’Neill, B. (2017). The ethnographic negative, Focaal, 2017(78), 23-37. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2017/78/fcl780103.xml>

boredom; parking lots; photo-ethnography; postsocialism; unemployment; urban space

Outside the main railway station in Bucharest, Romania, otherwise unemployed day laborers hustle for small change as informal parking lot attendants (parcagii). While their efforts yield numerous ethnographic observations of entrepreneurial activity, these attendants report “doing nothing” day in and day out. This article explores the tension between etic observations and emic feelings in order to ask a methodological question: how can “not doing” and “absent activity” be captured within an ethnographic method primed to observe activity constantly? In response, this article takes inspiration from photography to develop “the negative” as a technique for bringing the impress of absent activity on social worlds into ethnographic view. The intent of this methodological intervention is to open new theoretical lines of flight into the politics of inactivity.

Frederiksen, M. (2017). Joyful pessimism, Focaal, 2017(78), 9-22. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2017/78/fcl780102.xml>

analysis; boredom; disengagement; marginality; nothingness; Republic of Georgia

Studies of marginality have examined how individuals or groups are distanced from a hoped-for life as a result of structural, economic, or political circumstances, and how this may result in unwanted experiences of boredom. This article critically reexamines this perspective by juxtaposing it with an empirical description of a group of young Georgian nihilists who live in a sphere of disengaged repetition where turning the future into something that “doesn’t matter anyway” becomes a way of handling boredom in the present in an inactive manner. I use this to examine the temporal aspects at stake among marginal groups who deliberately disengage. In the article, I deploy the term “joyful pessimism” as an analytical device to capture an alternative configuration of marginality and boredom.

Kalo, S. (2017). “They don’t even know how to copy”, Focaal, 2017(78), 65-76. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2017/78/fcl780106.xml>

Albania; crisis; originality; postsocialism; visual art

This article explores the prevalence of concerns over artistic originality in Albania’s postsocialist art world. Based on anthropological fieldwork, it discusses how Albanian artists discipline each other’s work, particularly by noting its lack of originality in relationship to well-known Western artists but also their own. Emphasizing the social and organizational role of such concerns, I analyze them in light of various factors that have become salient after Albania’s transition from postsocialism to a market economy, including the loss of a system of authority following the liberalization of art production from state support and oversight and the failure to develop a stable one since 1991. The discourse on originality expresses Albanian artists’ perceived marginal status in the transnational art world and market and is deployed to transcend this status.

Issue 77:

Vrăbiescu, I. (2017). Non- and dedocumenting citizens in Romania, Focaal, 2017(77), 22-35. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2017/77/fcl770103.xml>

gender; Roma; Romania; state legibility; statelessness

This article explores state practices in Romania that lead to the non-, de-, and redocumenting of tens of thousands of inhabitants. Unlike state practices of (non)recording aliens (asylum seekers, refugees, undocumented migrants), the scale of dedocumenting native citizens in Romania exposes a deliberate and systematic modality of governance through exclusion from state records. These practices of citizenship dispossession lead mostly to the gender discrimination of marginalized women and the racial exclusion of Romani ethnics. People who were born and live on the state’s territory become de facto stateless. By scrutinizing state regulations and institutional practices, this article unravels the logic of dedocumenting citizens, a process that allows state actors to select those who belong to the nation on the basis of criteria that are incompatible with basic civil and human rights. This selective modality of recording endows state actors with crucial and direct control over the political and economic lives of undocumented citizens.

Issue 76:

Dalipaj, G. (2016). Migration, residential investment, and the experience of “transition”, Focaal—Journal of Global and Historical Anthropology, 2016(76), 85-98. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2016/76/fcl760106.xml>

Albania; Greece; migration; residential systems; transition

This article traces the complexity of migration patterns and residential investments of Albanian migrant families. Interlocutors built new houses in Albania and bought, additionally, apartments in Greece. While they consider their multiple residences to be an “achievement” and “immovable wealth,” they continued to see themselves as “runaways from transition.” The article emphasises the multidirectionality and multilocality of these investments. It shows that, despite various spatial tactics that migrants have successfully employed in making the link between different places, for them “transition” continues to mean the permanence of temporal conditions. This permanence is constructed in two ways: as a temporal continuity of conditions of uncertainty, unattainable futures, pain, and fatigue in a postsocialist country; and as a spatial continuity of these same conditions across different spaces, postsocialist or not, which become interconnected within wider ideologies and policies and not only through the mobility of individuals.

Issue 74:

Gotfredsen, K. (2016). Enemies of the people, Focaal—Journal of Global and Historical Anthropology, 2016(74), 42-53. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2016/74/fcl740104.xml>

conspiracy theory; dispossession; morality; power; Republic of Georgia

This article connects a specific generational experience of having been dispossessed of former social status and political influence to suspicious theories of conspiracies and hidden connections. Through ethnographic cases from Georgia I argue that while acting as an explanatory framework for the personal experience of being economically and politically dispossessed, conspiracy theorizing may also work as an everyday means of reappropriating a morally meaningful social identity through the mirroring of a general form of political rhetoric and power. The theories analyzed in the article draw on socially and culturally recognizable registers and tap into a general atmosphere of suspicion and opacity in which mistrust of official accounts and rhetoric is reasonable and appealing. They thus work as a means of repacking generational and economical marginality into a broader framework that is of concern to the wider community and may be seen to represent an effort of reclaiming a moral high ground and being reinscribed into wider social and national domains.

Kofti, D. (2016). “Communists” on the shop floor, Focaal—Journal of Global and Historical Anthropology, 2016(74), 69-82. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2016/74/fcl740106.xml>

anticommunism; crisis; decline; memory; neoliberalism; privatization; work

This article discusses perceptions of continuity and change as viewed from the shop floor of a privatized postsocialist factory. Neoliberal templates have reshaped the organization of production and resulted in a fragmentation of the workforce and new inequalities. These shifts, which have become main topic of everyday workplace conversation, have not generated critical commentary on wider encompassing neoliberal inequalities. Instead, critique has centred on the inequalities of “communism”. Workers talk about radical upheavals and successive crises but also emphasize significant continuities of power that have bridged socialism and neoliberal capitalism. Thus, even pro-market, neoliberal practices and forms of power are often described as “communist”, situated within an entrenched establishment that originated in the socialist era. Therefore, criticisms of neoliberal transformations are often framed in terms of an anticommunist rhetoric.

Issue 73:

Balzer, M. (2015). Local legacies of the GULag in Siberia, Focaal, 2015(73), 99-113. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2015/73/focaal730108.xml>

Gulag; indigeneity; interethnic relations; Siberia

This essay, based on field notes from 1976 to 2013, explores resonances of the GULag and exile system in Siberia, focusing on often ignored indigenous peoples in villages and towns. Interethnic relations, diverse community relationships with prison camps, and dynamics of Russian Orthodox and pre-Christian spirituality are explored. Debates about how to understand, teach, and memorialize the significance of the Stalinist system are analyzed, as are issues of shame, moral debilitation, and cultural revitalization. Featured cases include the Khanty of West Siberia, Sibiriaki of West and East Siberia, plus Éveny, Évenki, Yukagir, and Sakha of the Sakha Republic (Yakutia). The author argues that what local people have chosen to emphasize as they reflect on and process the GULag varies greatly with their and their ancestors' specific experiences of the camps and exiles, as well as with their degrees of indigeneity.

Issue 72:

Kesküla, E. (2015). Reverse, restore, repeat!, Focaal, 2015(72), 95-108. Retrieved Jun 11, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2015/72/focaal720108.xml>

class; Estonia; ethnicity; miners; postsocialism; Russian speakers

In this article, I look at Russian-speaking miners' perception of their position in Estonian society, along with their moral economy. Former heroes, glorified for their class and ethnicity, they feel like a racialized underclass in neoliberal Estonia. Excluded from the nation on the basis of ethnicity, they try to maintain their dignity through the discourse of hard work as a basis for membership in society. Based on the longer-term analysis of Estonian history, I argue that the current outcome for the Russian-speaking working class is related to longer historical processes of class formation whereby each period in the Estonian history of the twentieth century seems to be the reversal of the previous one. I also argue for analysis of social change in Eastern Europe that does not focus solely on ethnicity but is linked to class formation processes.

Issue 71:

Mikuš, M. (2015). Indigenizing “civil society” in Serbia What local fund-raising reveals about class and trust, Focaal, 2015(71), 43-56. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2015/71/focaal710105.xml

civil society; class; philanthropy; postsocialist Europe; precarity; trust

This article reconsiders established anthropological knowledge about postsocialist “civil society” through an analysis of recent efforts of Serbian nongovernmental organizations (NGOs) to reduce their dependence on foreign donors and develop “local fund-raising” from individuals and businesses. These initiatives had to address widespread suspicion toward NGOs, which confirms earlier findings about their donor-driven origins and the class divide between them and the surrounding society. Nevertheless, the article shows that the fund-raising activists strove to overcome suspicion and indigenize civil society. While anthropologists tend to portray NGO workers as a transnationalized elite, they are more adequately described as a middle-class faction currently subject to a process of precarization. The article also shows how the NGO workers' strategies to overcome suspicion, drawing variously on the global models of rational philanthropy, populist modes of self-presentation, or pre-existing ties to new donors, obscured or reduced the relevance of the class divide.

Ismailbekova, A. (2015). Single mothers in Osh, Focaal, 2015(71), 114-127. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2015/71/focaal710110.xml>

conflict; coping strategies; Kyrgyzstan; well-being; women

After the 2010 intercommunal violence in Kyrgyzstan, women in the city of Osh were exposed to many difficulties. Conflict eroded people's contentment, and satisfactory living conditions were supplanted by increased challenges—such as deteriorating health and education systems, declining communication and economic opportunities, and the loss of property. Men's deaths during the conflict and the increased labor migration of men after the conflict also resulted in increased numbers of single mothers. This article presents trends among women, examines their coping mechanisms, and explores the well-being of single mothers by considering what makes women's lives meaningful in a postconflict situation.

Issue 70:

Frederiksen, M. (2014). To Russia with love, Focaal, 2014(70), 26-36. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2014/70/focaal700103.xml>

Georgia; hope; horizons; Internet; migration; Russia

Among young unemployed or underemployed men in the port city of Batumi, the regional center of the Autonomous Republic of Ajara in Georgia, the Black Sea is a social and imaginary horizon that signifies both geographical mobility and confinement. Since Georgia gained independence, Batumi went from being a Soviet borderland to being an opening to the West. However, due to visa regulations, “the West”—and the opportunities associated with it—has long been limited to the other Black Sea countries of Turkey and Ukraine. Following the August 2008 war, Russia, although being a much more desirable destination, became out of reach for the majority of these men. Through the notions of social and geographical horizons, this article argues that the young men, despite their sense of confinement, manage to forge alternative connections to Russia via Internet sites, where the online dating of Russian women was used as a means to gain access to Russia via marriage.

Voutira, E. (2014). Ideology, history, and politics in service of repatriation, Focaal, 2014(70), 37-48. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2014/70/focaal700104.xml>

Black Sea; Crimea; deported peoples; exile; homeland politics

This article discusses the post–Cold War repatriation to the Black Sea of people deported to Central Asia after World War II, Crimean Tatars and Pontic Greeks. It reflects on their novel ethnic and religious identifications, not available to them before their exile. Religious labeling is now used by officials as a criterion for allocating people to places, and by people as expressions of loyalty and belonging. Politically, such labeling is used for negotiating appropriate sites for resettlement schemes for the two groups in the region. The Crimean Tatar strategy is to argue in favor of “indigenous group” status, while the Pontic Greeks opt for dual commitment between repatriation to their “kin state” (Greece) and their pre-WWII places of residence in the Crimea. The comparison of the dilemmas faced by the two communities upon repatriation elucidates the role of the Black Sea region in the pragmatics of “returning home” and people's sentiments of belonging.

Issue 69:

Henig, D. (2014). Tracing creative moments, Focaal, 2014(69), 97-110. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2014/69/focaal690107.xml>

absence; Bosnia-Herzegovina; creativity; dervish cults; knowledge

In postsocialist and postwar Bosnia-Herzegovina, popular dervish cults are re-emerging after several decades of (semi)clandestine existence due to official bans and repression imposed by the Yugoslav state socialist governmentality. This article explores how an absence of divine knowledge ensuing from this disruptive history—strongly felt among various Bosnian dervishes today—is transformed into spiritual creativity and an improvisatory dynamic mediated by charismatic sheikhs. It traces “creative moments” leading toward the formation of a Bosnian dervish cult and its realignment with translocal networks of dervish lodges to explore the dynamics of divine knowledge and its creation inside these networks. The ethnography presented here suggests that we move a step beyond mere sociological descriptions of how translocal cults are organized across distance to explore in a more nuanced way the historicity and the dynamics of how divine knowledge is (re)created and idiosyncratically appropriated within these networks.

Aistara, G. A. (2014). Actually existing tomatoes, Focaal, 2014(69), 12-27. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2014/69/focaal690102.xml>

biodiversity; borders; cultural memory; intellectual property rights; seeds; variety

In March 2012, a small farm in Latvia with a collection of over 200 tomato varieties was charged with the illegal sale of seeds not included in the European Union's Common Catalogue. The farm's collection includes traditional Latvian varieties that have never been officially registered, Western varieties imported illegally during the Soviet years, and Russian varieties that came into use during the Soviet years and are now defended by Latvian gardeners as "traditionally grown" and representing the taste of their childhoods. The debate highlighted the continuing struggle over Latvia's geopolitical positioning between Russia and the European Union and control over seeds as a tactic of empire. I explore the cultural memories embedded in the contested tomato seeds and how they contribute to an intertwined imaginary of the Latvian landscape idyll with a Soviet sociality. I argue that the innovative resolution to this conflict represents a process of transculturation in a contact zone between empires (Pratt 1992).

Issue 68:

Huttunen, L. (2014). From individual grief to a shared history of the Bosnian war, Focaal, 2014(68), 91-104. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2014/68/focaal680107.xml>

audience; Bosnia-Herzegovina; history; psychotherapy; refugees; the political; voice

This article explores the relationship between psychotherapeutic practices with people with refugee backgrounds and “the political”. The relationship between voice and audience in psychotherapeutic practices is explored; through such an analysis the relationship between psychotherapy, history, and the political is considered. The theoretical questions are approached through a case study, a Bosnian man with refugee background living in Finland and attending psychotherapy there who invited the anthropologist to attend his therapy sessions. The analysis of the single case is situated within long-term ethnographic research on the Bosnian diaspora. Situating the personal in historical and moral plots, as well as seeking larger audiences beyond the confines of the therapeutic relationship, is seen as crucial in producing therapeutic effects. Simultaneously, the case enables a theoretical discussion about the relationships between voice, audience, and the political.

Issue 67:

Makovicky, N. (2013). “Work pays”, Focaal, 2013(67), 77-90. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/67/focaal670106.xml>

authoritarian populism; moral panic; populism; Roma; Slovakia; workfare

Focusing on the implementation of the New Social Policy in January 2004 and the social unrest that followed, this article traces the discursive construction of welfare dependence as a “Romani” problem through the creation of a media-led “moral panic”. Situating this “moral panic” within the wider context of competing populist narratives in postsocialist Slovakia, it argues that the ethnicization of the unrest constituted a rearticulation of nationalist populist symbols into liberal political logic. Employed by the opposition, the first of these narratives posited liberalization as the dispossession of the working majority by corrupt elites. This was countered by a second narrative presented by the center-right coalition that posited welfare as a system of “just rewards” for those willing to work, while constructing the Romani minority as social deviants. As such, it appeared to be a variant of what Stuart Hall has called “authoritarian populism”: an attempt by the leading coalition to harness popular discontents in order to justify exceptional levels of government intervention into social life.

Köllner, T. (2013). Ritual and commemoration in contemporary Russia, Focaal, 2013(67), 61-73. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/67/focaal670105.xml>

entrepreneurship; politics of memory; postsecularism; ritual; Russian orthodoxy

Since state atheism was abandoned in the 1990s, the Russian Federation entered what can be called a postsecular phase. Religion, formerly limited to the private sphere, reappeared in the public and underwent an astonishing religious revival. During the time of my fieldwork in 2006/2007, a tendency to favor the Russian Orthodox Church (ROC) and to facilitate its return to the public reached its climax. In this article I draw attention to how the political, the secular, and the religious are interconnected and allow for new vernacular forms of legitimating power and authority. One example is the introduction of new public holidays and public rituals. They connect local and national narratives and relate to ideas about the communality of the Russian people. They create new forms of a divine kinship, which draw heavily on religious and national symbols and merge the sacred and the profane.

Forbess, A. (2013). Montenegro versus Crna Gora, Focaal, 2013(67), 47-60. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/67/focaal670104.xml>

charisma; Christianity; democracy; divine kinship; orthodoxy

This article examines how hero-ancestor-saints came to be drawn into contestations over heritage, economic assets, and ritual between two rival groups of Orthodox clerics and their political and entrepreneurial backers. After Montenegro's secession from Serbia (2006), pro- and anti-Serbian factions of the population have been mobilized under the banners of the Serbian Orthodox Church (SOC) and of the recently formed Montenegrin Orthodox Church (MOC). As spheres of authority are being carved out in the new polity, competing political and sacred genealogies are used to articulate the nation's descent through earlier state projects in the region. This article examines how Orthodox notions of charisma and leadership intersect with the heroic traditions of highland clans and contemporary state processes to create specific forms of authority inscribed in divine kinship genealogies.

All of issue 66: Volume 2013 (2013): Issue 66 (Jun 2013): Recasting pasts and futures in postsocialist Europe. Guest Editors: Haldis Haukanes and Susanna Trnka

Trnka, S. (2013). Forgotten pasts and fearful futures in Czechs' remembrances of communism, Focaal, 2013(66), 36-46. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660104.xml>

affective citizenship; collective memory; Czech Republic; postsocialism

Twenty years after the end of communist rule in Czechoslovakia, numerous public and private acts of remembrance both hail the end of state socialism and rally Czech society to be on guard against its possible return. This article compares three sets of remembrances-official commemorations sponsored by the state and/or private corporations, activists' alternative memory acts, and personal accounts of Czech citizens-to reveal how each of these give voice to fears and anxieties over the possibilities of “forgetting“ communism. Promoting a vision of the nation as united in ensuring that the future remains “communist-free“, widespread concerns over social amnesia and civic apathy become, I argue, a means of bonding citizens together and to the state. What, however, exactly characterizes a “noncommunist“ society is left necessarily ambiguous.

Ringel, F. (2013). Differences in temporal reasoning, Focaal, 2013(66), 25-35. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660103.xml>

East Germany; future; shrinkage; temporal complexity; temporal flexibility

Hoyerswerda, Germany's fastest-shrinking city, faces problems with the future that seem initially unrelated to the past and yet excite manifold conflicting accounts of it. The multiple and conflicting temporal references employed by Hoyerswerdians indicate that the temporal regime of postsocialism is accompanied, if not overcome, by the temporal framework of shrinkage. By reintroducing the analytical domain of the future, I show that local temporal knowledge practices are not historically predetermined by a homogenous postsocialist culture or by particular generational experiences. Rather, they exhibit what I call temporal complexity and temporal flexibility-creative uses of a variety of coexisting temporal references. My ethnographic material illustrates how such expressions of different forms of temporal reasoning structure social relations within and between different generations. Corresponding social groups are not simply divided by age, but are united through shared and heavily disputed negotiations of the post-Cold War era's contemporary crisis.

Haukanes, H. (2013). Precarious lives?, Focaal, 2013(66), 47-57. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660105.xml>

biographical narratives; Czech Republic; generational identity; normal biography

Framed by questions concerning the normal biography and its distortion in late modernity, this article examines the biographical narratives of two different generations of Czechs. Through a parallel analysis of retrospective and future-oriented imaginations of life, the article explores the extent to which the two generations' narratives are structured along the expectations implicated in the normal biography and the kinds of disturbances to the “normal“ pattern that surface in these accounts. Moreover, it explores intergenerational dynamics by examining the narratives' generational tropes and the level of generational reflexivity they display. I argue that while their key tropes of narration have changed substantially, people of both generations share an adherence to the normal biography as well as a lack of interest in placing their own biography in relation to the history of the nation.

Palmberger, M. (2013). Ruptured pasts and captured futures, Focaal, 2013(66), 14-24. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660102.xml>

Bosnia and Herzegovina; Mostar; generation; life course; memory; postwar society; postsocialism; Yugoslavia

In situations in which an entire population is affected by war and great political-economic transformations, as was the case in Bosnia and Herzegovina, generational differences exist regarding the extent to which people experience these events as disruptions to their lives. Even in a nationally divided city like Mostar after the 1992-1995 war, generational experiences-of past and present times as well as of future prospects (or the lack thereof)-are crucial for the way people rethink the past and (re)position themselves in the present. In the case of the generation of the "Last Yugoslavs", I argue that the disruption of their life course and the resulting loss of future prospects prevent people from narrating the local past and their lives in a meaningful and coherent way.

Haukanes, H., & Trnka, S. (2013). Memory, imagination, and belonging across generations, Focaal, 2013(66), 3-13. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660101.xml>

futures; generations; imagination; memory; postsocialism; temporality

The last two decades have witnessed a phenomenal expansion of scholarly work on collective memory. Simultaneously, increasing anthropological attention is being paid to collective visions of the future, albeit through a range of disparate literatures on topics including development, modernity and risk, the imagination, and, perhaps ironically, nostalgia. In this introduction to this special section, we bring together analyses of postsocialist visions of pasts and futures to shed light upon the cultural scripts and social processes through which different temporal visions are ascribed collective meaning, employed in the creation of shared and personal identities, and used to galvanize social and political action.

Pozniak, K. (2013). Generations of memory in the "model socialist town" of Nowa Huta, Poland, Focaal, 2013(66), 58-68. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/66/focaal660106.xml>

generation; memory; Poland; postsocialism

This article examines memories of socialism among different generations in Nowa Huta, Poland. Initially built as an industrial “model socialist town“, since 1989 Nowa Huta experienced economic decline and marginalization. Its socialist legacy is now being reinterpreted in ways that reflect changed political, economic, and social conditions. This article describes contemporary public representations of the town's history and considers how they resonate with the experiences and understandings of different generations of residents, from the town's builders to the youngest generation, who have no firsthand memories of the socialist period. It demonstrates how generational categories are both reflected and constructed through different accounts of the past, while also revealing overlaps between them. Throughout, specific attention is paid to the relationship between narratives of the past, present, and future, and present-day political and economic realities.

Issue 65:

Krzyworzeka, A. (2013). Decision-making in farming households in eastern Poland, Focaal, 2013(65), 129-144. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2013/65/focaal650111.xml>

decision making; economic anthropology; farmers; Poland

The agricultural situation in Poland has been changing significantly during the last decades. In 1989, the predictability of the communist centrally planned economy was replaced by the unexpectedness and "invisible hand" of the free market economy. The socialist welfare state has been replaced by new modes of support, introduced by European Union (EU). On the basis of fieldwork conducted between 2005 and 2008 in farming communities in eastern Poland, I focus on decision making among small-scale farmers. This article addresses decision-making processes and their sociocultural context, including the reasons for and circumstances behind decisions, and also elements of decision-making processes that tend to hinder the introduction of EU agricultural policy. In the course of adapting to new and changing realities, farmers creatively use customary ways of thinking and acting in the various decisions they have to make while running the farm. Changes of the very mechanisms of decision-making processes seem to be rather slow, however.

Issue 64:

Guga, S. (2012). Socialist modern global, Focaal, 2012(64), 133-137. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2012/64/focaal640112.xml

Book review: Lewis H. Siegelbaum., ed. 2011. The socialist car: Automobility in the Eastern Bloc. Ithaca, NY: Cornell University Press. vii + 242 pages. Gabrielle Hecht, ed. 2011. Entangled geographies: Empire and technopolitics in the global Cold War. Cambridge, MA: MIT Press. x + 337 pages.

Issue 63:

Buchowski, M. (2012). Intricate relations between Western anthropologists and Eastern ethnologists, Focaal, 2012(63), 20-38. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2012/63/focaal630103.xml>

anthropology in and of Eastern Europe; hierarchies of knowledge; postsocialism; theory and history of anthropology; world anthropologies

Western representations of the Other are criticized by anthropologists, but similar hegemonic classifications are present in the relationships between anthropologists who are living in the West and working on the (post-socialist) East, and those working and living in the (post-communist) East. In a hierarchical order of scholars and knowledge, post-socialist anthropologists are often perceived as relics of the communist past: folklorists, theoretically backward empiricists, and nationalists. These images replicate Cold War stereotypes, ignore long-lasting paradigm shifts as well as actual practices triggered by the transnationalization of scholarship. Post-socialist academics either approve of such hegemony or contest this pecking order of wisdom, and their reactions range from isolationism to uncritical attempts at “nesting intellectual backwardness“ in the local context (an effect that trickles down and reinforces hierarchies). Deterred communication harms anthropological studies on post-socialism, the prominence of which can hardly be compared to that of post-colonial studies.

Issue 62:

Harboe Knudsen, I. (2012). "The lonely cows", Focaal, 2012(62), 99-110. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2012/62/focaal620108.xml>

early retirement; EU agricultural reforms; Europeanization; Lithuania; milk production

This article focuses on small-scale farming in Lithuania in light of the country's European Union (EU) entrance in 2004. Although the EU, together with the World Bank and the International Monetary Fund, had encouraged a rapid privatization of the former collective farms, the result was not an economically viable farming sector, but a multitude of unspecialized farms run by ageing farmers with but a single cow. These farmers are now viewed as the main obstacle to further development and are encouraged to retire. However, the farmers have proven reluctant to do so. Looking at different attempts to reduce the number of small farms, the article analyzes how the outcomes of the EU programs often are quite different from what was originally intended. Such processes are coined as EUropeanization: a term that embraces how the EU is interpreted and implemented in daily life by the farmers.

Issue 60:

Laszczkowski, M. (2011). Building the future, Focaal, 2011(60), 77-92. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2011/60/focaal600107.xml>

building; Kazakhstan; modernization; utopia

This article focuses ethnographically on the built environment of the socalled “Left Bank” area in Astana, Kazakhstan. Previously merely a provincial administrative center, the city became the country’s capital in 1997; soon a new quarter of monumental, futuristic, and stylistically extravagant administrative, residential, and commercial buildings emerged. I argue that the construction effort produces complicity by mobilizing and channeling citizens’ agency. Against the background of recent history, it offers a sense of restored progress-directed collectivity within which individual citizens can seek to engage, pursuing more meaningful and materially satisfying lives. A selective vision of the city is propagandized widely, producing a hyperreal space that captures imaginations, set in opposition to more “ordinary” social space. The contrast between that vision and the lived realities of Astana causes disillusionment, but emic criticism of the political economy fails to transcend the logic of modernization narratives that the ideology of Astana’s construction rests upon.

Issue 58:

Forum our 1989’s (series of short articles written by ethnographers of East Europe)

Holmes, D. R. (2010). My long 1989, Focaal, 2010(58), 99-101. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107a.xml

Burawoy, M. (2010). Buried in the rubble of communism, Focaal, 2010(58), 121-123. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107g.xml

Verdery, K. (2010). A Romanianist’s perspective on 1989, Focaal, 2010(58), 117-120. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107f.xml

Humphrey, C. (2010). Remembering 1989 and its aftermaths in the depths of Russia, Focaal, 2010(58), 112-116. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107e.xml

Kalb, D. (2010). My multiple, manifold, and endlessly contested 1989s, Focaal, 2010(58), 109-111. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107d.xml

Ost, D. (2010). Reflections on 1989, Focaal, 2010(58), 105-108. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107c.xml

Greskovits, B. (2010). Bridges to the future, Focaal, 2010(58), 102-104. Retrieved Jun 12, 2020, from https://www.berghahnjournals.com/view/journals/focaal/2010/58/focaal580107b.xml

Issue 57: Bosnian civil war

Stefansson, A. H. (2010). Coffee after cleansing?, Focaal, 2010(57), 62-76. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2010/57/focaal570105.xml>

Bosnia and Herzegovina; co-existence; ethnic minority return; reconciliation; social relations

This article critically addresses the idea that ethnic remixing alone fosters reconciliation and tolerance after sectarian conflict, a vision that has been forcefully cultivated by international interventionists in post-war Bosnia and Herzegovina. Based on ethnographic fieldwork in the town of Banja Luka, it presents a multi-faceted analysis of the effects of ethnic minority return on the (re)building of social relations across communal boundaries. Although returnees were primarily elderly Bosniacs who settled in parts of the town traditionally populated by their own ethnic group, some level of inter-ethnic co-existence and co-operation had developed between the returnees and displaced Serbs who had moved into these neighborhoods. In the absence of national reconciliation, peaceful co-existence in local everyday life was brought about by silencing sensitive political and moral questions related to the war, indicating a preparedness among parts of the population to once again share a social space with the Other.

Selimovic, J. (2010). Perpetrators and victims, Focaal, 2010(57), 50-61. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2010/57/focaal570104.xml>

Bosnia-Herzegovina; International Criminal Tribunal for the former Yugoslavia (ICTY); reconciliation; transitional justice

This article juxtaposes local understandings and narratives on justice and reconciliation in Bosnia and Herzegovina with those of the International Criminal Tribunal for the former Yugoslavia (ICTY). By looking at notions of collective innocence/guilt, the development of victim identities, and the relativization of the suffering of the other, it explores the failure of the ICTY to offer a convincing model of transitional justice in Bosnia. Although the ICTY disciplines the boundary between victim and perpetrator through measures for shared truth and individual justice, local discourses resist or transform these representations, thus tending to entrench rather than transcend national divisions. The findings of this article challenge prevalent instrumentalist understandings of transitional justice and its role in facilitating reconciliation. The article focuses on the communities of Konjic and Srebrenica and the ICTY outreach conferences held in these towns in 2004 and 2005.

Jansen, S. (2010). Of wolves and men, Focaal, 2010(57), 33-49. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2010/57/focaal570103.xml>

Bosnia and Herzegovina; masculinity; post-war encounters; reconciliation

This article confronts the grammar of liberal reconciliation discourses with the gendered practices of post-war encounters. After violence that is considered national, meetings between people of different nationalities, and the reconciliation of which they are seen to be a vanguard, tend to be considered as morally good in and of themselves. This article subjects such liberal reconciliation discourse to a double ethnographic intervention: first, by privileging the practice of non-elite inter-national encounters over abstract notions of reconciliation, and, second, by tracing the particular gendered subject positions of sameness that shaped and were shaped by such encounters. The article explores how, after the war in Bosnia and Herzegovina, men who met across former frontlines evoked “normal life” through mutual recognition of performative competence of motifs of hegemonizing masculinities.

Helms, E. (2010). The gender of coffee, Focaal, 2010(57), 17-32. Retrieved Jun 12, 2020, from <https://www.berghahnjournals.com/view/journals/focaal/2010/57/focaal570102.xml>

Bosnia and Herzegovina; ethno-nationalism; gender; NGOs; reconciliation

This article explores the gendering of reconciliation initiatives from the perspective of Bosniac women active in women's NGOs in post-war Bosnia and Herzegovina. I illustrate how established patriarchal gender relations and socialistera models of women's community involvement framed the ways in which some women's NGO participants constructed essential ethno-national and gender differences, in contrast to dominant donor discourses. This leads to exploration of how gender patterns embedded in the institution of komšiluk (good-neighborliness), particularly women's coffee visits, provided both obstacle and opportunity for renewed life together among ethnic others separated by wartime ethnic cleansing. Distinguishing between the two concepts, I show how, from the perspective of women's roles and experiences, “life together” may be all that displaced women want or expect out of “reconciliation” initiatives, and that even this may be beyond the capacity of many displaced people to forego talk about injustices and guilt stemming from the war.