

not extensively treat the extra-institutional interweaving of politics and economy in Ukraine. At the time this volume was conceived, it was already clear to many that, despite the sigh of relief felt around the country with the successful execution of presidential elections in May 2014, little was bound to change in political and economic spheres: the underlying system in place when Viktor Yanukovich exited the stage was in many respects still operative. The dynamics of this fact deserves further attention by scholars. Second, the volume does not extensively address the presence, roles, or strategies of right-wing political groups during or after Maidan or the longer-term consequences of the nation-shaping policies and discourses of the Viktor Yushchenko period. Third, the volume privileges perspectives rooted in in Ukraine's capital and central and western regions. There may be good reasons for the relative absence of contributions from scholars in the borderland regions in the east and south: readers should understand that this book was produced at a moment of extraordinary uncertainty about the short-term fate of those regions, and that scholars working in those areas take real risks when they commit words to paper.

Despite these undertreated areas of possible inquiry—no book can address every subject—the editors have compiled a varied and interesting set of contributions, presented from Ukrainian vantage points, that will be of interest to readers seeking better understandings of regional and crosscutting cleavages in Ukrainian society. The book also contains an emancipatory interpretation of difference, in which the enthalpies of cleavage, if channeled properly into what the Portnovs prescribe as Ukraine's "full recognition of its hybridity as autonomous complex subjectivity" (71), lead not to destruction at the hand of an external foe but to vibrant pluralist democracy.

JESSICA PISANO

New School of Social Research

Through the Window: Kinship and Elopement in Bosnia-Herzegovina. By Keith Doubt. Budapest: CEU Press, 2015. xviii, 158 pp. Appendices. Bibliography. Index. Tables. \$60.00, hard Cover.

The task that Keith Doubt sets for himself with this book is to rescue knowledge about common ethnic trans-cultural heritage in Bosnia Herzegovina. That kind of knowledge, argues Doubt, is a necessary precondition for developing an integrated, multi-ethnic and mono-national state. He focuses specifically on elopement and affinal kinship organization—two closely related customs practiced by all three major ethno-religious groups (Bosniaks, Croats and Serbs) in rural Bosnia and Herzegovina.

Relying on literary sources, earlier ethnographies, and in-depth interviews with women, the author paints a vivid and exciting picture of elopement from a gender perspective. Additional sources of information are two surveys conducted for this research. With a relatively small number of presented cases, the reader is introduced to varied forms of elopement—from borderline bride abduction to couple-initiated marriage whose elopement is not much different from an average Las Vegas elopement in the United States. Doubt presents elopement in Bosnia-Herzegovina as a rite of passage and as expression of women's action. Comparing elopement in Bosnia-Herzegovina with the same practice in other parts of the world, Doubt argues that "women in Bosnia-Herzegovina articulated a strong sense of agency when recounting their elopement as an important event in their lives. Their free will was emphasized, even idealized and romanticized" (4). Unfortunately Doubt himself seems to fall prey to those idealized and romanticized representations, failing to contextualize sufficiently individual cases. Cases are rather all lumped together without accounting for specific socio-historical circumstances which in different ways influenced women's

agency and shaped elopement and its meaning. Consequently, some important generational differences are missing from the discussion.

The affinal kinship organization provides the primary context of Doubt's examination of elopement. The treatment of this type of kinship organization, however, is somewhat inconsistent in the book. Doubt starts out by arguing that preference for affinal kin is specific to Bosniaks (Bosnian Muslims). Later on, he treats affinal kinship organization as a shared cultural heritage in Bosnia-Herzegovina, without providing sufficient empirical evidence for this claim.

Affinal kinship organization that follows a horizontal rather than vertical line, argues the author, is a "living remnant of cultural heritage in Bosnia-Herzegovina [that] harkens back to Middle Ages" (85). According to him, affinal relations serve to "establish the horizontal link where human beings become related to outside world" (127), thus forming a community based on common humanity which is, in Bosnia-Herzegovina, "sustained in a trans-ethnic way" (135). Considering that the majority of marriages in Bosnia-Herzegovina are mono-ethnic, the "trans-ethnic way" does not mean here that affinal kin relations are established between ethnic groups in Bosnia-Herzegovina. That much is apparent from a survey conducted in 2013, the results of which Doubt presents. Mono-ethnic marriages made up 88% of the total sample and over 90% of elopement marriages in the sample. This, of course, comes as no surprise twenty years after the end of bloody civil war. Even during socialist times of former Yugoslavia, however, when official ideology favored interethnic marriages (see Perišić, 2012), their number was around a modest 20%. In rural areas, where the taboo on interethnic marriage prevailed despite the official ideology (see Bringa, 1995), the percentage of inter-ethnic marriages was much lower.

This means that "common humanity" within the affinal kinship organization and sense of community in rural Bosnia-Herzegovina remained confined within separate ethnic groups. Since national culture is not a thing or a substance that exists before political processes, the mere presence of shared customs in complex ethnic situations does not necessarily produce homogenization into one nation—Bosnia-Herzegovina being only one among many other examples. This leads me to some theoretical tension in Doubt's treatment of the main subjects of his study. While he treats elopement in processual manner, focusing on women's individual agency, his approach to the nation, national culture and national identity falls back on old, "objectivist" and even older, Romantic conceptions, like in the statement that "Bosnia's national social character [. . .] is found in their folklore" (109). Still, the book represents fine scholarship, given its interdisciplinary approach and complex methodology. It is a valuable contribution to gender, kinship, and folklore studies. When it comes to the author's ultimate goal—the preservation of Bosnia-Herzegovina as a multiethnic and mono-national society, the book's contribution, unfortunately, is far more modest.

RADA DREZGIĆ,
Faculty of Music
University of Arts, Belgrade

Citizens of an Empty Nation: Youth and State-Making in Postwar Bosnia-Herzegovina. By Azra Hromadžić. Philadelphia: University of Pennsylvania Press, 2015. vi, 239 pp. Notes. Bibliography. Index. Photographs. \$59.95, hard bound.

In post-conflict zones, one frequently hears that genuine reconciliation will only be possible with time, when a new generation that did not directly experience war comes of age. Refusing such platitudes, Azra Hromadžić conducted fieldwork with