

mentioned as a point of reference or contention and with some of their specific aspects analyzed, these best-known films that define the genre itself received not a single overall discussion in the book. On the other hand, foregrounding some of the commonly less-emphasized aspects of Partisan art unearths and reclaims the past once intimately known by many but now largely lost or intentionally eradicated. Miklavž Komelj's splendid chapter illuminates "a meeting of the current and the cosmic" (31) in Partisan poetry, where "cosmic" provides a viewpoint so distant in space and time that it can serve as a proper standpoint from which to launch "a radical confrontation of art with a given time and place" (33). Found in the realm of the universe, the dead, or eternity, alone can "finish my verse" (39) in a revolution that is a continuous process. This cosmic realm also pulsates in a moment of "incredible intensity [which] can never be truly understood and recognized outside [that moment]" (43) in which "ordinary people were great in the service of the great cause" (45).

A partisan called Iztok wrote, "But if he could know // With what warmth our hearts then beat, // That comradeship meant to us more than ourselves, // Maybe he would think differently about us // And would understand our great sorrows" (44). "Knowing" here means knowing and not losing sight of the objective facts of what the fascists did in Yugoslav lands and what the resistance fought against, as well as knowing the subjective motivations of the Partisans themselves. The best chance of survival for many, the resistance attracted others out of idealism and solidarity of the kind that fueled the International Brigades fighting in the Spanish Civil War. The basic historical facts do not have to be glorified or homogenized one way or another. Bracketing them away completely, however, allows a critical work of some of the chapters that, though valuable in other aspects, appears dangerously close to dissolving history altogether into mere discursive, ideological, genre, or narrative forms.

Editors Miranda Jakiša and Nikica Gilić should be praised for the fine work of editing and compiling this excellent and substantial volume. While each chapter has much to recommend it, I would single out as outstanding those by Miklavž Komelj, Barbara Wurm, Gal Kirn, and Nebojša Jovanović. Kirn's superb chapter breaks new critical ground by looking into the Partisans' own, mostly lost, film production created during World War II. Both he and Jovanović elucidate and advance the field by spelling out the underlying critical and political issues at stake in this scholarship. The excellent film analysis in Jovanović's "We Need to Talk About Valter: Partisan Film and the Anti-Leftist Odium" ends with a crucial and timely call to "replace the bipolar vision [on Yugoslav cinema] with the multifocal optics" (308). Providing such "multifocal optics" on varied Partisan art, this strong volume manages to show not only the past lives of Yugoslav Partisan art, but also what this art "means for us today, and for the future" (202).

GORDANA P. CRNKOVIĆ
University of Washington, Seattle

Negotiating Marian Apparitions. The Politics of Religion in Transcarpathian Ukraine. By Agnieszka Halemba. Budapest: Central European University Press, 2015. xvi, 312 pp. Notes. Bibliography. Index. Photographs. Maps. \$62.00, hard bound.

doi: 10.1017/slr.2017.116

In the late Summer of 2002, in a swampy field in rural Transcarpathia, the Virgin Mary appeared before two young Greek Catholic girls. So what? This is hardly the first

time that Mary has introduced herself to impressionable youngsters: do the apparitions of Dzhublyk merit a 300-page study?

It turns out that Agnieszka Halemba is not especially interested in the nature of the girls' religious experience. Her stance as a social anthropologist resembles that of the Church itself: the apparitions should be analyzed in terms of their local effects, the authenticity of the visions is a distraction. She claims to pursue a cognitive approach, but this is not elaborated. Rather, the analysis is thoroughly grounded in the history of the region and her own recent ethnographic fieldwork at multiple locations within the Irshava Deanery between 2006 and 2011. These aberrant religious phenomena in a remote region of central Europe serve as a catalyst for a highly original study of the intersections between religion and politics in a post-Soviet state where Catholic and Orthodox forms of Christianity have long been intertwined. The recent crisis in Ukraine increases the work's topicality.

Mary had several political messages for the faithful in Dzhublyk and the pilgrim masses who have flocked there since 2002. One was a clear preference for using the Ukrainian language in the Catholic liturgy. The Mukachevo Eparchy, which struggled to manage and control these apparitions (outlined in Chapter 2), belonged historically to the Kingdom of Hungary. Despite the Vatican's general policy to make ecclesiastical boundaries congruent with political borders, no unity with the Ukrainian Greek Catholic Church (the successor to the Galician bishoprics that belonged to Austria and earlier to Poland) has been implemented. Although all Greek Catholics were equally repressed in the socialist decades, not all are equally committed to the Ukrainian national cause today. In Chapter 3, Halemba provides a balanced overview of the complex regional history and the stigma attached by today's Ukrainian elites to "political Ruysnism."

The Virgin Mary (and Halemba following her), however, also addressed politics in the micro register of priestly authority. This is problematic due to the legacies of socialism, when some communities had underground priests and others formally converted to Orthodoxy while remaining as loyal as they possibly could to their distinctive Catholic traditions. The outcomes of contemporary legitimation strategies are shown in Chapter 4 to be path-dependent at the parish level. Various strategies are possible, but the "democratizing" consequences of the socialist era, combined with the current regulatory frameworks of both the state and the Church place the laity in a strong position in crucial domains such as finance. While receptiveness to the visionaries is evidently colored by the underground tradition of priest-martyrs, in this chapter (the longest in the book) the apparitions are only mentioned in passing.

In her fifth and last substantive chapter, Halemba moves to yet another register as she shows how the Greek Catholics of rural Transcarpathia are developing a new form of identity based on commonalities and connections with the Catholic Church, an organization that nowadays packages itself as a global civil society. Even if there is no consensus among the clergy on key points, the Dzublyk apparitions are thus an instance of glocalization. In the context of new forms of differentiation in church architecture, language, soundscapes, and much more besides, these Greek Catholics are no longer part of a common "Orthodox imaginary," as argued by Vlad Naumescu on the basis of his research among Greek Catholics on the other side of the mountains. Halemba is careful to point out that increasing differentiation goes against Rome's ostensible policy of re-Byzantification. She finds, however, that Catholics and Orthodox re-Byzantize in different ways, the former looking typically to Greece and the latter to Russia.

The issues raised by Halemba on the basis of her rich historical and ethnographic materials will intrigue and inspire many scholars in religious studies as well as anthropology, the sociology of religion, and postsocialist studies. The book is

attractively produced and illustrated. It is above all well-organized and scholarly. The author's insistence on conceptual clarity pays dividends, notably her clear distinction between an organization (such as the Catholic Church) and an institution (such as a Marian apparition). Her emphasis on the ways in which a conservative, even reactionary, cult can promote new negotiations of local social relations and religious innovation is convincingly supported. Further work is needed to explain why her results differ so markedly from those of Naumescu, who worked primarily in L'viv just a few years earlier. Finally, while the patterns to which she draws attention clearly differ from older forms of Latinization, a critic might still argue that current developments in Transcarpathia (the recent diffusion of the Neo-Catechumenical Movement) are a reprise on the age-old theme of subjugating eastern models to western ones (now represented as global).

CHRIS HANN

Max Planck Institute for Social Anthropology

Reclaiming the Personal: Oral History in Post-Socialist Europe. Ed. Natalia Khanenko-Friesen and Gelinada Grinchenko. Toronto: University of Toronto Press, 2015. ix, 328 pp. Bibliography. Notes. Index. \$65.00, hard bound. doi: 10.1017/slr.2017.117

This edited volume brings oral histories of the turbulent events of the 20th century in post-socialist Europe to an English-language audience. The authors probe individual narrative accounts recorded during the first twenty years after the fall of state-socialist regimes in order to explore post-socialist reconceptualizations of the past. They address personal memories of, and often the trauma associated with, World War II, state socialism, or post-socialism. Additionally, the interdisciplinary practice of oral history allows for fruitful theoretical and methodological advances in the study of historical events generally. In short, this welcome addition to the scholarly literature highlights the significance of personal accounts of lived experience for a better understanding of the legacies of historical events and for the practice of research about them.

The volume features research by historians, anthropologists, and sociologists; it should be of interest to scholars in all these fields. The editors identify four dimensions of post-socialist oral history that distinguish it from current oral history research in other predominantly western countries. First, within post-socialist Europe oral history has been a tool for “accessing, assessing, and perhaps contributing to the rapid and ongoing pluralization of post-socialist societies” (5). Extended in-depth interviews with individuals help to reveal multiple socialist and post-socialist pasts. Second, oral history functions as a political tool for exposing the repressed histories of totalitarianism and associated discourses of trauma. Third, the authors emphasize the theoretical promise of oral history research; oral history contributes to an epistemological shift in which the focus of research in the region has moved away from social classes and institutions toward lived experiences and individual memories. Fourth, the approach lends legitimacy to new agents of national histories. Rather than be seen as passive victims, narrators of their own history emerge as agents helping to validate alternative historical narratives.

The book is divided into four parts. In the first, three chapters explore the political implications of oral historical research, and in particular the capacity of individual perspectives to contribute to the pluralization of post-socialist societies. Alexander Von Plato synthesizes the history of oral history research in Germany and argues