

informal rules and networks that are created in direct response to formal rules, for in the absence of formal rules, it actually makes little sense to speak of informality because then, as Polese rightly points out, “everything is informal” (27).

Polese also struggles with the concept of corruption. On the first page of his Introduction (17), he liberally borrows from moral, economic, and public office (legal) approaches to corruption. His unease with the concept of corruption arguably relates to his allergic reaction to the common use of the term (21). Yet this reaction does not absolve him from defining it. Had he provided a coherent definition, he would have noticed that few scholars would consider the activities discussed in Chapter 2 as instances of corruption (arranged marriage in Uzbekistan and tax dodging in Lithuania and Romania).

In short, *Limits of a Post-Soviet State* offers valuable insights into the various informal ways through which citizens have tried to fill the void that the retreat of the (welfare) state has left and how they negotiate rigid and detrimental state rules. It also provides some ideas about the interplay between formal and informal rules. Yet a coherent conceptual framework of informality and corruption is missing.

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***Muslims and Christians in the Bulgarian Rhodopes: Studies on Religious (Anti) syncretism.*** By Magdalena Lubanska. Trans. Piotr Szymczak. Warsaw: Walter de Gruyter Publishers, 2015. xii, 350 pp. Notes. Bibliography. Glossary. Index. \$140.00, hard bound.

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Magdalena Lubanska’s *Muslims and Christians in the Bulgarian Rhodopes* is a careful, detailed study of mixed communities in southwestern Bulgaria. This is the kind of nuanced scholarship that is of extreme value to researchers in the immediate field of east European studies, and specifically those who are interested in the study of sectarian relations in Bulgaria. The author makes an analytic distinction between “deep” and “shallow” syncretism to elucidate the motivations and worldviews of different religious communities who nevertheless visit the same holy sites and the same healers. Lubanska argues that her observations of lived religious practices among Muslims and Christians in the Western Rhodope communities of Ribново, Satovcha, and Garmen provide evidence for a “shallow” syncretism, militating against the creation of a Muslim-Christian hybrid religiosity.

In the specific case of the Western Rhodope Pomaks (Bulgarian-speaking Muslims), Lubanska asserts that shallow syncretism “is a cultural strategy calculated to maintain an anti-syncretic attitude by protecting religious boundaries from infiltration” (301). Muslim religious elites in these communities are loath to be called “crypto-Christians,” and actively try to discredit Christian beliefs, even if lay Muslims visit Christian healers. And because of the conflation of Bulgarian ethnic identity with Bulgarian Orthodox Christianity, these Pomaks also reject their Bulgarian ethnicity. The author spends considerable time discussing the tensions between what she calls “Adat Islam” and “Salafi Islam.” The former represents the traditional, more syncretic forms of the religion traditionally practiced in the Rhodopes while the latter represents the influx of new, supposedly purer religious practices from the Arabian Gulf following the collapse of communism in Bulgarian in 1989.

The book is organized into eight substantive chapters with an introduction and conclusion. The empirical evidence presented in the chapters often takes the form

of long verbatim quotes or excerpts of conversations with the author's informants. Lubanska claims that the book is "a modified version" (1) of her doctoral dissertation, which had already been published in Polish in 2012. The translation of this dissertation was funded by a special Polish government program to support Polish humanities, and the book is available for free in electronic form from the De Gruyter website. While I certainly applaud the translation of east European scholarship into English, this book would have benefited from a more fastidious language editor. Some of the sentences are unwieldy and tedious to read, such as this one: "Otherwise they feel uncomfortable in alien surroundings when wearing the traditional costume, which makes them feel uncomfortable" (9). The book also feels like a dissertation, and there has been little attempt to mitigate the pedantic tone of the scholarship. This may be the fault of the translator rather than the author, but it does make the book a bit of a chore to read for the native English speaker.

Despite these small qualms, the book makes a valuable contribution to the field of religious studies by turning attention to the practices of Europe's autochthonous Muslim population and their long-standing relations with Christian communities. As such the book will be of interest to specialists in anthropology, religious studies, and Eurasian Studies. Historians of Bulgaria and the Balkans might also find much useful material in this volume.

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***The Politics of Morality: The Church, the State, and Reproductive Rights in Postsocialist Poland.*** By Joanna Mishtal. Athens, OH: Ohio University Press, 2015. Polish-American Studies Series. xii, 258 pp. Notes. Bibliography. Index. Illustrations. Photographs. Tables. \$75.00, hard bound, \$28.95, paper.  
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Abortion rights in Poland have been scrutinized by academics and journalists since the 1990s. Most recently, in October 2016, the government's attempt to curtail the already restrictive legislation on abortion provoked a women's strike and massive demonstrations. Powerful images of thousands of women marching for reproductive freedom, dressed in black, were strikingly reminiscent of 19<sup>th</sup> century protests, when in the wake of failed uprisings and state violence, Polish women appeared in public dressed in black, mourning the Polish nation. The recent demonstrations reflected a similar determination and strength of purpose, and a direct challenge to the Polish state and Catholic Church. The government withdrew the amendments, although the laws on abortion remain more restrictive than anywhere else in Europe except Ireland, and few believe that there will not be fresh attempts to regulate reproductive rights. In this context, it is clear that Joanna Mishtal's monograph, based on research in Poland after the collapse of the socialist state, is both timely and relevant.

*The Politics of Morality* is an ethnographic and historical account of the systematic erosion of women's reproductive rights and access to sexual health information and services that has taken place in Poland since 1989. The author's carefully documented accounts of the battles pitting church and state against many Polish women bring to mind Peggy Watson's claim that Polish democracy is a masculinist democracy.

In the early 1990s, I was conducting research in Poland; it was the height of the restructuring program of Balcerowicz, and factories all over the country were collapsing. Parliament was dominated by debate about abortion. Should abortion be made illegal? Everyone I spoke to, both female and male, nearly all practicing Catholics,