

place, does not by itself guarantee a (re)connection between producers and consumers, rural and urban, and where the availability of good quality local and natural foods is not taken for granted. Similarly, Jung offers a strong case for ambivalent attitudes toward organic foods in postsocialist Bulgaria. The market offers “institutionalized” organics—that is, approved by official certification; however, it cannot be entirely trusted, and there exists natural food produced in the rich Bulgarian soil by farmers who are so poor that they still rely on traditional farming methods, without using artificial fertilizers or pesticides. Meanings of ethical consumption related to organic food are thus deeply embedded in issues of social trust and social responsibility.

Klein is interested in how the emerging “alternative” food movement in urban China negotiates changing urban-rural relations under market socialism. Expanding marketization has brought many new food consumption-related concerns, like the deteriorating quality of food and contamination. Consumption practices are responding to these concerns and are primarily motivated by health. “Natural” is linked to a romanticizing of rural, local, traditional production, good taste, and seasonality, for which those who care for their health, and can afford it, are willing to pay.

Nir Avieli debunks ethical myths around booming vegetarian practices in Hoi An, a small town in central Vietnam, and explains how vegetarianism is both an outcome of and a reaction to modernity. The most intriguing explanation for the growth of vegetarianism is a political one that constructs vegetarianism as a subversive practice related to alleged attempts to undermine the current political regime. Marisa Wilson explains how agroecology in Cuba differs from that typical for the United States and Latin America. She discusses Cuban agroecology as a national movement, a science, and a practice that focus on ties between small-scale farming and national goals for managing sustainable socialism.

Finally, Caldwell demonstrates how state propaganda from the Soviet past that idealized healthy bodies as building blocks of a prosperous nation still resonates in postsocialist Russia. She examines ethical citizenship through an analysis of Russia’s version of organics: the Russian model (and philosophy) of the ecologically “clean,” which is closely related to belief in a uniquely Russian national landscape and the purifying qualities of its soil. By undertaking ecologically clean practices that can be individualized in their choices and interpretations, citizens express their belonging to the collective.

Together these essays unanimously demonstrate that state socialism set particular sociohistorical trajectories for food-related ethical deliberations in postsocialist and socialist countries, particularly due to the unique relationship between the people and the state. However, the collection also demonstrates, as Harry G. West summarizes well in the afterword, that “suspicions about the integrity of food systems, along with desires for more ‘ethical’ food systems, . . . transcend the divide between liberal and socialist context” (216). This volume significantly contributes to understanding what it means to practice ethical eating and points to the various dilemmas in paving the way toward more sustainable food systems.

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Les guerres balkaniques (1912–1913): Conflits, enjeux, mémoires. Ed. Catherine Horel. *Enjeux internationaux*, no. 31. Brussels: P.I.E. Peter Lang, 2014. 352 pp. Notes. Index. Illustrations. Photographs. Tables. Maps. \$58.95, paper.

The Balkan wars of 1912–13 have long endured neglect in the general historical canon. Recently, they even have been conflated with the Yugoslav wars of 1991–95, on the

basis of dubious superficialities. Only with the centennial of World War I has this conflict generated some overall interest as the preliminary stage not only of that war but of the entire century of European discord. Several collaborative publications, including M. Hakan Yavuz and Isa Blumi, eds., *War and Nationalism: The Balkan Wars, 1912–1913, and the Sociopolitical Implications* (2013), and R. P. Grishina and A. L. She-miakina, eds., *Modernizatsiia vs. voina: Chelovek na Balkanakh nakanune i vo vremia Balkanskikh voyn (1912–1913)* (2012), have provided excellent insights into the complexity of these Balkan wars. *Les guerres balkaniques (1912–1913): Conflits, enjeux, mémoires*, edited by Catherine Horel, is another worthy volume examining the subject. This collection, part of the Peter Lang series “Enjeux internationaux,” is the result of a conference held in June 2013 at the University of Paris. The published results are commendable in both breadth and depth. Included here are twenty articles on diplomatic, military, and political topics by authors from almost all of the southeastern European countries as well as from Austria, France, and Italy. Especially welcome are examinations of Albanian and Macedonian issues. One only regrets for the sake of inclusiveness that no Bulgarian topics received direct consideration here. The articles are in either French or English and are divided into three areas: “Regional Conflicts 1899–1914,” “International Intervention,” and “Memories of the Conflicts.”

Overall, the articles in this collection are of high quality. Several in particular stand out. Patrick Louvier provides a detailed explanation of the equivocal role of the great powers in the demise of the Islamic community of Crete (Turco-Cretans) at the beginning of the twentieth century. He draws on extensive British and French archival sources for his article. The last remnants of this once-flourishing group left the island during the great Greek-Turkish population exchanges of 1922–23. This tragedy has finally found the attention it warrants.

Tchavdar Marinov examines the historiography of the Balkan Wars in Macedonia. In doing so, he examines the development and difficulties of national identity in this problematic region during its Yugoslav and independent eras. This elucidates several historical studies not otherwise well known to many western scholars.

Erwin A. Schmidl considers the role of the London Ambassadors Conference in the establishment of the independent Albanian state. He uses Austrian and British archives to delineate the great powers’ intervention in the Scutari (Shkodër) crisis of 1913 and in maintaining the new state afterward. Schmidl’s observation that this was the final act of the European order established at Vienna in 1815 is almost poignant in the context of its complete collapse less than a year later. But why was the assassination in Bosnia more catastrophic for the congress system than disputes over Albania?

Finally, Claudiu-Lucian Topor utilizes contemporary, mainly Bucharest newspapers to critique Romanian policy during its brief intervention in the second Balkan war. They adopted a position of patriotism that denigrated the Bulgarian enemy and exalted triumphalism after the Romanian success. This provides a good insight into the position of Romanian opinion shapers of this time. It also demonstrates why the vexing issue of southern Dobruzha arose again during World War I and II.

The only real criticism of this otherwise excellent collection is that many of the studies rely too heavily on sources in western languages. Given the location of the conference, it comes as little surprise that most of these papers use mainly English and French materials, together with some German and Italian. Not enough of these studies, however, delve into documents from the actual Balkan participants or witnesses of these conflicts. This is an ongoing problem with the study of the Balkan wars. Much of the primary information about and many of the studies of these conflicts are based on the observations of great power diplomats and journalists. Contemporary Albanian, Bulgarian, Greek, Macedonian, Montenegrin, Romanian, Serbian, and Turkish perspectives still remain obscure in much of the modern historiography

of the Balkan wars of 1912–13. There are significant exceptions to this problem in this volume. The articles by Marinov, Topor, Francesco Guida on Italian-Albanian relations, Bernard Lory on the Albanian-Macedonian revolt of 1913, Vojislav Parlović on Serbian success in the wars, and DMITAR TASIĆ on irregular fighters all use Balkan sources to great effect.

Nevertheless, this volume does contain much new material. It makes a real contribution to the understanding of these complex conflicts at the beginning of the twentieth century. Anyone with an interest in the history of the origins of WWI and in the history of southeastern Europe will find something of relevance here.

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Erinnerungen an das jüdische Vilne: Literarische Bilder von Chaim Grade und Abraham Karpinovitsh. By Sandra Studer. *Lebenswelten osteuropäischer Juden*, no. 15. Cologne: Böhlau Verlag, 2014. 398 pp. Notes. Bibliography. Index. Appendix. Illustrations. Photographs. €46.90, paper.

The history and memory of Jewish Vilnius (Vilne) has recently become a popular theme, especially among the younger generation of European historians. Sandra Studer's monograph, based on her doctoral dissertation, explores the everyday reality of Jewish life in the city known in Jewish cultural mythology as the "Jerusalem of Lithuania." She uses literary texts by two prolific postwar Yiddish writers, Chaim Grade (1910–82) and Abraham (Avrom) Karpinovitsh (1918–2004), as her primary sources. Both survived the war in evacuation in the Soviet interior and lost their families in the Holocaust. They left the Soviet Union immediately after the war—Karpinovitsh for Israel, while Grade eventually settled in the United States. The Vilne of their youth became the major theme of their prose. Grade created a series of deeply empathic portraits of poor and pious inhabitants of the Jewish old town, whereas Karpinovitsh examined the impact of modernity on everyday Jewish life.

Using literature as a historical source presents a number of methodological problems, such as reliability, accuracy, and representativeness. To resolve these issues, Studer employs the phenomenological concept of *Lebenswelt* (lifeworld), which enables her to use literature as a mediator between social, cultural, and symbolic aspects of historical reality. Literature is understood not merely as a symbolic system but also as a social construction, which leaves a direct impact on the formation of collective memory. Drawing on the concepts of collective and cultural memory developed by German scholars such as Aleida Assmann and Astrid Erll, Studer formulates her approach as follows: "Literary texts can fulfill two functions in relation to the collective culture of remembering. First, they make collective memory observable as a medium of memorial reflection through the depiction and thematization of existing group memories. Second, they make it possible to affirm, question, or revise the self-perception of memorial cultures that are present in society" (41).

Through close readings of literary texts with a particular attention to elements of reality, Studer carefully reconstructs the densely populated, three-dimensional structure of the Jewish spaces of Vilnius's old and new areas. Anchoring the action of their stories in space, she argues, enabled Grade and Karpinovitsh to create memorial points of reference as well as to produce realistic effects. For Grade, the narrow crooked streets, connecting courtyards, and crumbling basement and attic apartments devoid of basic conveniences served as the stage for portraying the daily struggles of the impoverished community of petty traders, artisans, and workers for physical survival