edge of the region and its conflicts, scholars of transnational migration and diaspora will find in *Places of Pain* a compelling exploration of the day-to-day practices of translocalism. What is most valuable in Halilovich's approach is that it encourages analysis of both homogeneous national and religious groups and heterogeneous multiethnic collectives in empirical, rather than essentialist or ideological, terms. By de-emphasizing the traditional or official markers of difference in Bosnia, Halilovich sheds light on how collective identities may be fostered through shared attachment to places remembered, imagined, and real.

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Normalizing the Balkans: Geopolitics of Psychoanalysis and Psychiatry. By Dušan I. Bjelić. Burlington, Vt.: Ashgate Publishing, 2011. vii, 192 pp. Index. Notes. Bibliography. Index. Figures. $99.95, hard bound.

There is a sorrow and an anger to Dušan I. Bjelić's most recent book, neither of which is misplaced. Nor are they made explicit. *Normalizing the Balkans* is neither emotional nor emotive. It is, in the most classical sense of the term, scholarly. It is well researched and well documented. It covers vast yet always necessary ground—from Carl Jung's dalliances with a Russian analysand and Sigmund Freud's traumatic travels through the Balkans, to Julia Kristeva's and Tzvetan Todorov's very different voyages of return to Bulgaria.

The volume's principal argument is that there is a geographic mapping of civilization and its Other that accords with the intimate map of the psyche put forth by Freud and replicated by many theorists and practitioners of psychoanalysis. That is, in both the internal geography of the self and in the geopolitical charting of civilization, there is a savagery that must be repressed for the normal operation of civilized society and the individual. The "normal" self or nation is created by this move every bit as much as it is defined by it. The notion that "all . . . colonized geographies [are] insane and colonization [is] a civilizing cure" (3) is largely Frantz Fanon's point, though not Fanon's alone, a credit that is well and freely given. What Bjelić adds is that there is a specific geopolitical territory of insanity and abjection when one is speaking of Europe, and this territory is the Balkans. Or, in the words of anthropologist Michel-Rolph Trouillot, the Balkans serves as Europe's "savage slot."

It is not so much that the Balkans are unredeemable, by the standards of modernity, but that they are variously and continuously cast as unredeemable by those seeking to shore up naturalized political and geographic hierarchies—hierarchies that position Aryan over Jew, Frenchman over Slav, west over east, sane over mad, rational over pathological, pure over sullied, and so on. If anything, there is a weakness of dualisms at the core of Bjelić's argument, though I do not think that he would see it as a weakness. For at the center of what he sets out to articulate in this volume is that if Europeans conceptualize themselves in one way, they are fairly well guaranteed to affix the opposing term to the Balkans. As such, the sanity of the former is linked to the repression of the insanity—or worse yet, "unanalyzable" (100), "ill differentiated" (5) "impotence" (100)—of the other. This is as true of persons as it is of geopolitics and is thus the very essence of a "normal" psychology and a "normal" nation. "I contend," Bjelić states, laying his cards on the table, "that psychoanalysis, in spite of its transcendental universality, is a language deeply influenced by geography. . . . Freud maps the unconscious as a geographic space to be conquered and regulated as a prerequisite of psychic normality" (158–59).

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I think Bjelić is right, which is to say, I have been convinced. That said, the book is not easy to read. The details often overwhelm the larger argument. One drowns at times in particularities and at others in language. Bjelić simply isn't helping his cause with sentences like, "Speaking now from the place of the empty signifier of Lacanian text that negates the incestuous substance of the maternal space and leads to positive universality, [Slavoj] Žižek hopes to do for global immigrant labor what the symbolic Other has done for him, to split it from its relation to traditional culture and pathological territories through the agency of the state's castrating instrumentality" (116). It's not that there is anything grammatically wrong or even nonsensical in the above quote (which is far from a lonely exemplar), it's just difficult to know who exactly he is writing for. I couldn't teach this book, not even to my graduate students, as it's simply too often too obtuse. Not always, of course. Chapter 7, on the historical relationship between psychoanalysis and the colonial project, is a relative beacon of clarity, and a welcome one. By and large, however, the book is a difficult read, which is perhaps where anger and sorrow reenter the story.

Bjelić would wish that things were otherwise. He would wish that the Balkans did not play this role for psychiatry, psychology, and Europe. He would wish Kristeva were more loving of her Balkan origins and less fanatical about her adopted French homeland. He would wish that Žižek were less Slovene—which is to say (and I am simplifying here), a bit less mean. Above all, he would wish for the Balkans and their people the ability to step outside of colonialism's psychic geographies. Some of this he wishes in sorrow, some of it in anger, but if the book has a message, it would be that of its final sentence: the true struggle for the Balkans is not that of "normalization," rather of "disentangling the region from the language of castration and self-splitting" (170).

Shrugging off the burden Freud put on Balkan shoulders is, in other words, about moving away from the metaphoric structures of the normal and the abject; about not playing the game anymore; about slipping out of the Gordian Knot of worry; about never again performing the one side or the other. bell hooks, as always, says it better, speaking not of the Balkans but of black folk in *Salvation: Black People and Love* (2001): "Decolonization is the necessary groundwork for the development of self-love." Indeed it is.

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Jewish Life in 21st-Century Turkey: The Other Side of Tolerance. By Marcy Brink-Danan. New Anthropologies of Europe and Indiana Series in Sephardi and Mizrahi Studies. Bloomington: Indiana University Press, 2012. xviii, 218 pp. Notes. Bibliography. Index. Illustrations. Photographs. Tables. $70.00, hard bound. $24.95, paper. $20.99, e-book.

As much a book about the titular "other side of tolerance" as it is about the intriguing complexities and contradictions of what it means to be Jewish in contemporary Turkey, Marcy Brink-Danan's study offers a rare and insightful view of the multilayered dynamics between and profiles of individuals peopling Istanbul's Jewish community. *Jewish Life in 21st-Century Turkey* is at once an important ethnographic investigation and a sociolinguistic analysis. As such, it stands apart from other studies of Turkey's contemporary Jews.

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