

tional capacities, and mechanisms for effective collaboration in order to create plans that are economically feasible and politically viable.

SASHA TSENKOVA
University of Calgary

Religion in the Post-Yugoslav Context. Ed. Branislav Radeljić and Martina Topić. Lanham: Lexington Books, 2015. xviii, 254 pp. Notes. Index. Figures. Tables. \$95.00, hard bound.

The Revival of Islam in the Balkans: From Identity to Religiosity. Ed. Arolda Elbasani and Olivier Roy. The Islam and Nationalism Series. Basingstoke: Palgrave Macmillan, 2015. xvi, 257 pp. Notex. Index. \$105.00, hard bound.

The Balkans are Europe's southeastern periphery, ignored by the west except when regional wars trigger international turmoil. Hence, in order to make research on the Balkans academically marketable today, one needs to refer to either to the legacies of the recent Yugoslav wars or to the currently popular issues concerning Islam, which is one of the indigenous religions of the Balkans. *Religion in the Post-Yugoslav Context*, edited by Branislav Radeljić and Martina Topić, presents a study of something called "the post-Yugoslav context," which most of the local population is probably unaware of, since Yugoslavia has been forgotten by now. While the wars of the 1990s have ended, the postwar is still there and relevant. *The Revival of Islam in the Balkans. From Identity to Religiosity*, edited by Arolda Elbasani and Olivier Roy, earns attention thanks to the notoriety of Islam in our times. In any case, both volumes are about southeastern Europe and its majority religions. The first volume attributes a greater relevance to public religions and religiosity blended with ethnicity while the latter volume provides a more colorful portrait of Balkan faiths and ethnicities.

The Radeljić-Topić volume is primarily concerned with the interaction between religion and nationalism in the aftermath of the Yugoslav wars. The Elbasani and Roy volume, by contrast, is influenced by anthropologist Ger Dujzings' 2000 study on religious minorities and folk religiosity in Kosovo, and follows the Dujzings' trail across a somewhat larger area. In the postwar Balkans, the Radeljić- Topić volume finds troubles continuing, struggles with transitions, and religions not helping the recovery. By contrast, Elbasani, Roy, and their contributors are less preoccupied with the major religious institutions as nationalist-homogenizing mechanisms. In the shadow of mainstream religious nationalism, they discover revival of popular religions and diverse forms of religiosity.

Overall, most case studies in both volumes are about Kosovo, Albania, and Bosnia-Herzegovina. Serbia, Croatia, Macedonia and Slovenia are the focus of a few chapters, while a single chapter per country represents Greece, Bulgaria and Montenegro. The thematic concerns involve, among other things, religion in postwar and transitional societies, ethnoreligious nationalism, church-state relations, religion and ethnic conflict, the role of women, interfaith and interethnic tensions, and folk religiosity. The case studies and articles sometimes overlap but overall complement each other. The Radeljić- Topić volume focuses mostly on the so-called western Balkans and successor states of the former Yugoslavia. The Elbasani and Roy volume focuses on the eastern Balkans, excluding the western states of former Yugoslavia, ascribing a special importance to Kosovo and Albania while also making room for Greece and Bulgaria. Regarding the central theme of religion, the Radeljić- Topić volume highlights religions as national institutions and ethnonational identity markers.

By contrast, the Elbasani-Roy volume, while noting the relevance of Islam as a public religion, is overall more interested in the notion of religiosity, particularly in contemporary revivalist Islam. Although this book features a dedication to tens of thousands of Balkan Muslims killed only because of their faith, the case studies do not indicate that a major tragedy took place there. Whatever it was, according to the Elbasani-Roy volume, present-day Balkan Islam is recovering as an overall benign phenomenon with only sporadic militant discourses. The single worst religious nationalism in both books seems to be Croatian national Catholicism, although the chapters on Serbian Orthodox nationalism indicates its possible comeback as the chief regional troublemaker among the religious-nationalistic forces involved in the conflict for the 1990s.

The contributors are in both cases international teams; in the *Revival of Islam in the Balkans*, mostly younger scholars while the authors of *Religion in the Post-Yugoslav Context* are a mix of junior, mid-career and senior academics and researchers. Finally, the Radeljić- Topić volume addresses a relatively broader audience of students of religion and nationalism, providing material suitable for comparative research. Among the area studies specialists, the Radeljić- Topić volume will be most serviceable to students of the recent history of former Yugoslavia and its successor states while the Elbasani-Roy contributors target an audience interested in the region's eastern section.

VJEKOSLAV PERICA

University of Rijeka, Croatia

Married to the Empire: Three Governors' Wives in Russian America, 1829–1864.

By Susanna Rabow-Edling. Fairbanks: University of Alaska Press, 2015. xii, 276 pp. Bibliography. Index. Illustrations. Maps. \$50.00, hard bound.

This is an interesting, well-written look at the lives of three wives of governors of Russian America in the mid-nineteenth century, with a particular focus on how gender ideologies affected their private and public lives. The sources used are exceptionally rich and include diaries and letters, giving the reader a glimpse into the interior lives of these women.

The three women discussed here—Elisabeth von Wrangell (1810–1854), Margaretha Etholén (1814–1894), and Anna Furuhjelm (1836–1894)—were of Baltic German or Finnish origin and wrote variously in German, Swedish, and English. This highlights the multiethnic nature of the Russian Empire and shows the importance of integrating these sources into the history of Russian America. In the case of the Wrangells, both Elisabeth and her husband, Governor Ferdinand von Wrangell, wrote travel accounts, which allows for a stereoscopic view of their travels.

After an introduction that usefully places the women's writings in the context of European ideas of women as a civilizing force within other imperial contexts, such as the Hudson's Bay Company, Rabow-Edling narrates Elisabeth von Wrangell's travel to and life in Sitka. Wrangell seems to be one of those splendid eighteenth-century women—active, curious, energetic—who are so congenial to the modern temperament. Elisabeth provides the most information on the world around her, describing what she saw on her long voyage and in Sitka. Her writing and those of the other women provide insight into the multiethnic world of Sitka, Russian America's capital. Russians, Baltic Germans, Finns, Creoles, and Native Alaskans all took part in the life of the city. The Tlingit tribe was independent and able to keep Russians confined to the town if they wished.

With Margaretha Etholén, we meet a woman marked, and frankly harmed, by