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**Review:**

As the editor states in the first sentence of Chapter 1 "The title of this volume is of course a conceit. How could there possibly be a single unified 'religious question' in all the countries that, until recently, were socialist?" This reviewer agrees with the editor, for indeed there is only a single question, if it is a question, on the new presupposition of "post-socialism". In fact what we find is that the various regions of the old regime, which have in many cases become independent countries, are quite *diverse* in their religious culture, as indeed they were before the end of the Soviet Union. Moreover many questions can be asked about these religious cultures (as set out on page 5), so that indeed a more apt title might have been considered. The purview of the studies assembled in this book, which cannot be individually reviewed here, includes for one thing Central Asia, with Kazakhstan, Uzbekistan (two contributions), Kyrgyzstan (two contributions), Tajikistan and Turkmenistan. In a second part we find "East-Central Europe", an interesting geographical concept, which includes Moldova, Ukraine (two contributions), Romania, South-East Poland, and Hungary. But if we are considering the "postsocialist religious question" should there not be some attention paid to Russia? Without this, the two geographical areas have little to do with each other, the one being mainly influenced by Christian tradition and the other by Islamic tradition. The only common factor is a kind of hidden agenda according to which these are all places which have somehow broken free from Marxist rationalism, even although in some cases they suffer more autocracy than before, as in Turkmenistan. This image would not have emerged if the situation in Russia had also been considered, and indeed the situation in Buryatia and Mongolia with their continuing Buddhist presence. In short, while the individual studies are all of value in various individual ways, the overall concept is somehow skewed, even if it was shared by a group.

Another difficulty with this book is that it claims, at various points, to be "anthropology". Well, "anthropology" no doubt means various things to various people, but most of the contributions to this book coordinate historical and social scientific studies in a way which is typical of *Religionswissenschaft*, a discipline of which the editorial group and the contributors are apparently blissfully unaware. Does it matter? Perhaps not. But if it had been taken more seriously, a more balanced and integrated overall picture would, or might have been achieved. What we get from the assembled anthropologists, skirting around Russia, is at least quite a lot of attention to currently observable details, and these are all extremely instructive, even if we sometimes have to jump over their ideological presuppositions, in particular the political correctness about the before and after of the Cold War. Students can use this book with profit, if they use it with caution.

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