For some readers, the binary refrain of Europe's "West" and "East" may be dated as a framework of analysis: "If Western Europe maintains social harmony through its stable political structures, Eastern Europe seeks to win over the masses by promoting ethnocultural values that promise to unify them. . . . . . While Western Europe possesses an appetite for confronting the realities of the past, Eastern Europe prefers to turn a blind eye to the darkest moments of its history" (88). While indeed differences exist in national political cultures and historicities across Europe, the author's referring to them in such categorical terms, at least at the time of this English-language translation some twenty years later, can undermine the more salient arguments about the opportunities for integration and pluralism. Turning a blind eye to the past, let alone achieving meaningful social progress, however inconsistent, is not a phenomenon on just one side of the continent. Nevertheless, the author ably challenges past ethnocultural understandings of Romanian nationality that informed master narratives about Romanian identity and belonging since the interwar period. According to Neumann, this "mélange of values and ideologies over time has distanced Romania from Western civilization" (110). To bridge this perceived distance, he argues that Romanian nationality should be understood in a more legalistic sense, one connected to citizenship, common territory, political administration, and "constitutional patriotism" (128).

Kin, People, or Nation? offers a good primer for readers interested in historical debates on Romanian national identity against the backdrop of European integration. This English version of the author's 2003 book might have benefited from a substantive revision engaging with the scholarship on nationalism studies over the last two decades, with perhaps an epilogue discussing the extent to which Romania has made progress on the many issues raised in the text. As it is, the book should probably be read in the context of its original publication, four years prior to Romania's accession to the European Union, and as a window into the scholarship of a widely read Romanian historian at the turn of the millennium.

Roman Utkin. *Charlottengrad: Russian Culture in Weimar Berlin.*

Madison: The University of Wisconsin Press, 2023. xvii, 274 pp. Appendix. Notes. Bibliography. Index. Photographs. $99.95, hard bound.

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For a few years at the beginning of the 1920s, Berlin became the cultural center of Russian artistic life. Russian writers, actors, and artists supplied Berlin's newspapers, journals, and art exhibitions with an extraordinary array of creative output. *Charlottengrad*, a Russification of the Berlin Charlottenburg district, is an original re-examination of the

Russian cultural experience in Weimar Berlin during the early twentieth century. As we commemorate the 100th anniversary of this dynamic era in 2023, Roman Utkin's work casts a much-needed spotlight on various aspects of Russian Berlin's cultural life between the two world wars.

Utkin's "panoramic overview" (180) is characterized by an emphasis not on the whole, but on selective figures of the Russian Berlin experience. His chapter on "Unsentimental Journeys: Berlin as Trial Emigration" highlights the literary cultural journal, *Veshch́*, and analyzes the poems "Gleisdreieck," by Boris Pasternak, "Germaniia" by Vladimir Maiakovskii, and "All is Stony" by Vladislav Khodasevich. The chapter, "Guides to Berlin: Exiles, Émigrés, and the Left," highlights three sets of memoirs: Il̂ia Erenburg's "Letters from Cafés," Andrei Belyi's *Kingdom of Shades*, and Viktor Shklovskii's *Zoo*. From poetry and prose, Utkin moves to "Performing Exile," the opera, *The Golden Cockerel*, performed in Berlin in 1923 with special attention to the staging, costume, and set designer Pavel Tchelitchew. An entire chapter is devoted to "Nabokov, Berlin, and the Future of Russian Literature." The concluding chapter is on "Queering the Russian Diaspora," with the focus being Sergei Nabokov, Vladimir's brother, who was in Russian Berlin only briefly, and the poet Vera Lourié. This chapter attempts to recover "marginal voices" (96). It relies on a method the author describes as one "informed by archival research that is attuned to absences, omissions, and gaps as much as to the presence of evidence" (151). A valuable "Appendix" provides archival materials containing "The Russian Poet's Club Meeting Minutes, Berlin, 1928."

So much can be said in praise of this work. It is a reminder of the glory of Russian Berlin and the centrality of that city in Russian intellectual life in the 1920s. There are brilliant new readings and analyses of works, including the Russian and English versions of Nabokov's novel, *The Gift*. The welcome renewed attention to Vera Lourié springs from a somewhat narrow reading of Vera's memoirs, *Briefe an Dich*, as "an explicitly queer text" (175), the significance of which seems somewhat inflated: "Lourié's book can likewise be read as an epilogue to Charlottengrad, written by its last inhabitant, a prologue to an entirely new tradition of immigrant writing in German" (175).

Utkin's highly selective overview is driven by his desire to recover marginalized voices, but his focus at times strays from the phenomenon of Russian Berlin (traditionally ascribed to the period 1921–23). The work expands the focus to include not only the 1920s but carry into the 1980s, well beyond the end of the Weimar Republic. His meticulous notes and bibliography provide readers with a wealth of references for further exploration and indicate a broad knowledge of the literature from and about the period.

Utkin's book successfully reminds us of a neglected part of Russian cultural history, one that remained largely ignored by Soviet and western scholars until the 1980s when it garnered newfound interest. The author sees his work primarily as a "contribution, however limited, to the ever-growing scholarship on the city of Berlin, on post revolutionary Russian literature," with his intention being "to maintain the memory of how many roads led to and through Berlin for authors and intellectuals fleeing Russia, thinking of moving to Soviet Russia, and pondering their relationship to the changing country" (180).

Charlottengrad: Russian Culture in Weimar Berlin is a valuable addition to the study of Russian cultural history where the city "became a referent in defining aesthetic and ideological positions after the Revolution" (62). Utkin's in-depth analyses provide readers with a nuanced perspective on this unique period. While his selective approach may leave some gaps in the broader narrative, the book serves as an essential reference for anyone interested in this fascinating era. Today, 100 years later, little attention is being devoted to this truly golden era in Russian literature. Regrettably, given the Russian invasion of Ukraine in 2022, acknowledged by the author, and the current state of German-Russian relations, further complicated by the Aleksei Navaĺnyi affair, it is unlikely that either nation or other western scholars will devote much attention to these glory years. Thus Utkin's exceptional work is likely its' own epilogue to the scholarship on Russian Berlin for the foreseeable future.

Ed. Victoria Hudson and Lucian N. Leustean. *Religion and Forced Displacement in Eastern Europe, the Caucasus, and Central Asia.*

Amsterdam: Amsterdam University Press, 2022. 413 pp. Notes. Index. €159.00, hard bound.

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This edited volume addresses the connections between forced displacement and the role of religious organizations in providing humanitarian relief in the vast geographical area covering eastern and southeastern Europe, the Caucasus, and Central Asia. Chronologically, the studies stretch from the late nineteenth century to 2020. The contributors belong to disciplines as different as political science, history, religious studies, anthropology, and some are human rights activists.

In their introduction, Victoria Hudson and Lucian N. Leustean state that there is no common pattern, as "the intersection between religion, displacement and human security is diverse" (28). In Ch. 2, Ansgar Jödicke reminds us that after the Second World War, international organizations did not trust religious actors to provide humanitarian support, but in the last ten years the situation has changed (46). The authors argue that religious organization and humanitarian action are not easy to define, and "the categories of 'religious' and 'non-religious' humanitarian action are indistinct and ultimately delusive" (52). Nonetheless, the study of humanitarian action can reveal something about religion that a focus on established categories, such as belief, ritual, or myth do not reveal (52–53). The following twelve chapters are organized in four regional sections: eastern Europe (Bulgaria, Serbia, Greece, Moldova, Poland); Russia and Ukraine; the Caucasus (Georgia, Armenia); and Central Asia (Kazakhstan, Kyrgyzstan, Uzbekistan). These countries have their post-socialist or post-Soviet past in common, with Greece being the notable exception. Most are predominantly Orthodox Christian, with the exception of Roman Catholic Poland, Armenia (Armenian Apostolic Church), and the three predominantly Islamic Central Asian countries where nonetheless two studies focus on Christian groups, whereas the chapter on Uzbekistan centers on Islam. Every country-focused chapter can be read independently. The chapters offer statistics about religious, ethnic, and national belonging, as well as displacement, humanitarian action, and most include a historical overview. While some devote more attention to official statements, normative definitions and law, others also provide enthralling first-hand empirical findings based on interviews (Serbia, Kyrgyzstan, Russia). Indira Aslanova usefully, although briefly, spotlights gender in her study of Protestant converts in Kyrgyzstan, a particularly welcome perspective missing from the other chapters.

The introduction claims that religious organizations have been among the key actors in the provisioning of humanitarian relief in cases of forced displacement. Yet, the chapters