

and outside of the Slavists' community. Although the poetry of Antonych had already been partially translated into English before (see the 1977 Ardis edition with an introduction by Bohdan Rubchak) and Tychyna has recently been translated by Steve Komarnyckyj (Poetry Salzburg, 2012), one will certainly not deny that the availability of more than one translation, possibly guided by different approaches to the rendering of poetic texts in other languages, will benefit the dissemination of Tychyna's work among readers of English. This is particularly relevant in the case of the two recent translations of Tychyna. While Naydan has chosen to keep the modification of the direct semantic construction of the originals to a minimum, Komarnyckyj has adopted a more personal translation approach, recreating the poetic qualities of Tychyna's texts in his own manner. This has resulted, however, in a considerable estrangement of the translation from the original, the strong immediate appeal of Komarnyckyj's poetic language notwithstanding.

Naydan's latest volumes, as well as his previous translations of the same poets and other fundamental representatives of modern and contemporary Ukrainian poetry, are without doubt a strong contribution to the international dissemination of both Tychyna and Antonych, which, one hopes, will facilitate their long awaited inclusion in the canon of European modernist poetry.

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***Civil Society Revisited: Lessons from Poland.*** Ed. Kerstin Jacobsson and Elżbieta Korolczuk. Studies on Civil Society. New York: Berghahn Books, 2017. xii, 339 pp. Bibliography. Index. Tables. \$130.00, hard bound, \$34.95 e-book.  
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Empirically grounded, methodologically plural, gender aware, theoretically rich, and sufficiently provocative, the editors of this volume have assembled interpretations of Polish civil society that ought not only draw in those dedicated to Polish scholarship. This volume needs to be engaged by everyone who wants to appreciate how social science matters in figuring social change.

Civil society is a remarkable concept. In past work, I considered it to represent a space, form of action, and normative intervention into the transformational praxis ending communist rule. I thought its ambiguity productive in realizing change on relatively peaceful terms. The dozen contributors to this volume move well beyond my crude account into a critique of scholarship's implication in social action. Nonetheless, it brings me back to where I started at the end of the last century. There are four acts in this play.

First, the normative rule defining civil society toward the end of communist rule came with money, and imposing western credentials and biases. Katarzyna Jezierska documents how those leading edges *defined out* of theoretical, and transformational relevance forms of social action that ought to have been recognized. This is not a new observation, but the volume makes clear that we misread civil society's space. Theories, even putatively emancipatory ones, can erase actors from our vision. I know that's shocking for any region with a reflexive bone in its body, but how well can civil society resist intellectual arthritis, especially when a society is drained of its supply of irony?

Irony may be regenerated by appreciating how much the development of civil society has depended on a broader range of repertoires and collective identities at work in pluralizing the social than civil society's theoretical owners acknowledge.

With this second act, Elżbieta Korolczuk's parents, Renata Ewa Hryciuk's mothers, Dominika V. Polanska's tenants, Ilona Matysiak's rural women, and Gabriella Elgenius's Polish London all have contributed to an identification of public needs and civil resources in pursuit of a common good without political reduction. Anna Giza-Poleszczuk's reconceptualization of social action and its words is especially powerful in this practice-oriented volume. Adding to the civil society array does not, however, always change which practices are valued most.

Civil society's lie depends on its apparently neutral presentation of plurality, publicity, and legality. The law always favors some over others; some views are more political than others; and street violence and campaign contributions are both social actions, but one is typically viewed as uncivil by civil society theorists. That lie is even more clear when civil society is an explicit part of transition culture itself.

This collection clarifies how civil society *can* work against transition culture's mobilizing, and therefore partial, sensibility. After all, tenants are hardly privileged in a culture that celebrates private ownership, and yet, Polanska shows us how they found their space. We *could* normalize her intervention: with democracies consolidated, civil society can lose some of its antagonism toward communist legacies and value parts of that socialist, and even pre-communist, past. But here we begin to find the challenge in our third act.

This volume was mostly completed before civil society's rebellion against the Law and Justice Party (PiS) attack on conventional democracy, but one contribution was especially prescient. Daniel Platek and Piotr Plucienniczak develop a rigorous account of how the extreme right functions, with political opportunities leading in explaining variance. When right wing politics is institutionally dominant, as PiS now is, those who celebrate true Poles as Catholic, homophobic, antifeminist, and nationalist are likely to be less politically disruptive even when their own extremism paves the way for others to use democratic practices to undermine democratic norms.

Of course we can argue that PiS has unintentionally revived civil society; the editors' introduction and conclusion gesture toward those exemplary expressions in the Committee for the Defense of Democracy, #czarnyprotest, as well as other developments of 2015–17. This new struggle could restore that secure articulation of civil society as a space, means, and set of norms resting at democracy's foundation. But if these developments lead us away from the knots, this collection helps us to see in civil society's post-socialist articulation that new vernacular mobilization could, once again, blind. That's why theoretical implications define our fourth act.

Anna Kiersztyn documents Poland's peculiar articulation of precariousness and protest. Ekiert and Kubik invite us to contrast contentious and accommodating civil society. Korolczuk and Elgenius invite us to distinguish practical and strategic interests, and collective and individual goods. Kerstin Jacobsson's civic privatism ought readily be admitted into the civil sphere, given that it offers yet another modality for extending public good beyond political instrumentalities. But what allows us to so readily eschew mobilizations of identity that restrict the community's membership to those who are narrowly Catholic, homophobic, and anti-feminist? Those are, also, definitions of the public good even if they are noxious to most cosmopolitan and inclusively democratic sensibilities. This only makes the normative more explicitly important to theorize, and to do more than decry the blinders neoliberalism imposed.

I can appreciate why the volume shies away from the normative, especially when that normative is neoliberally loaded. It also makes sense to shy away when folks claim to solve thorny problems with adjectival fixes; civil versus uncivil come to mind. The best fix is to escape the term altogether, and just focus on studying the dynamics of social movements or voluntary organizations. But I am glad these authors resist such temptation because democracy matters.

Were the volume to have explicitly embedded civil society into a sociologically-oriented theory of democracy, like Charles Tilly's now old notion of equal, broad, protected, and mutually-binding consultations between society and state (*Democracy*, Cambridge, 2007), then we would have a clear normative frame that could find new knots to pick at, like who in the community deserves consultation and how markets can undermine democracy's norms. If we had the kind of empirical richness and theoretical awareness of this volume to inform those asocial democratic accounts focusing only on governmental forms, we might have the start of a theory not only accounting for authoritarianism's return, but maybe even an appropriately-emancipatory theory of civil society to mobilize.

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***Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan.*** By Mathijs Pelkmans. Ithaca: Cornell University Press, 2017. xii, 213 pp. Notes. Bibliography. Index. Illustrations. Photographs. \$89.95, hard bound, \$26.95, e-book. doi: 10.1017/slr.2018.246

Conviction connects subjects to ideology. This is obvious. But how does it do that? This is a more interesting question, and it is the topic of Mathijs Pelkmans's insightful new ethnography, *Fragile Conviction: Changing Ideological Landscapes in Urban Kyrgyzstan* (2017). Pelkmans has been visiting Kyrgyzstan for over twenty years. He draws on this history to offer insights that are both intellectually sophisticated and temporally informed. The ethnographic material here is loosely focused on Kokjangak, a struggling former mining town in southern Kyrgyzstan. This is not a village ethnography, however. Pelkmans's unifying theme is conceptual. Like many ethnographers who work in the region, he is preoccupied by how people face insecurity and instability; he is interested in how people find (or don't find) hope in the form of belief.

Before independence in 1991, the Soviet state was a source of hope, not least of all because it offered economic stability. The current neoliberal state, in contrast, offers only anxiety. Pelkmans acknowledges the conventional wisdom that "conviction thrives in contexts of instability" (170), but he recognizes this leaves a lot unexplored. Why does conviction come on strong only to dissipate? How does conviction persist if it is so fragile? The key to understanding these "volatile dynamics" (70), according to Pelkmans, is pulsation. Pulsation has three moments. The first moment is an impulse, a flash of energy. The second moment is the expansion of that impulse as it gains "traction" (176). The third moment is contraction. This is not a contraction into nothing, but a retreat in preparation for the next expansion.

Pelkmans offers several case studies to illustrate the dynamics of pulsation. In a chapter on Soviet atheism, he argues the ideology failed because it did not make the type of utopian promises that instigate these volatile dynamics of pulsation. In contrast, Tablighi Jamaat, an international Islamic piety movement with followers in Kyrgyzstan, has seemingly mastered the dynamics of pulsation. It requires its adherents to commit to periodic *dawats* (proselytizing trips), during which adherents leave jobs and families behind to spend time with other adherents and energize their faith. Pelkmans joins a *dawat* one weekend, traveling with the group of seven men to a nearby village where they take up residence in its mosque, periodically venturing out to the community to invite people to the mosque to learn about Islam. He is struck by