Yoko Aoshima (ed.), *Entangled Interactions between Religion and National Consciousness in Central and Eastern Europe*. (Lithuanian Studies without Borders). Brookline: Academic Studies Press, 2020. 198 p. ISBN 978-164-4693-56-8

The interaction between religious and national self-identification in Central and Eastern Europe has been a critical factor in the nationalisms existing in the region. Different Christian confessions, Catholicism, Protestantism and Orthodoxy, in one way or another all had an influence on the formation of 'new' nations. Sometimes they not only stimulated it but made the process more difficult, especially when being a member of one or another confession was 'appropriated' as the attribute of one specific nation. Whatever the case may have been, in this region the First World War created the conditions for the elites of these 'non-historic' nations, or those that had lost their statehood, to create nation-states from the ruins of Europe's empires.

The Japanese researcher Yoko Aoshima has compiled a book dedicated to the complex issue of the formation of these 'small' Central and East European nations. It was a great achievement on her behalf to form an international team of researchers: of the 11 authors, five are from Japan, one is from the United States, one is from Ukraine, one is from Belarus, and three are from Lithuania. As we can see, the geography of research on the history of Central and Eastern Europe has certainly expanded.

The basis of the book is papers presented at the 9th World Congress of the International Council for Central and East European Studies (ICCEES) held in Makuhari (Japan) on 9 August 2015, and the international symposium 'Entangled Interactions between Religion and National Identities in the Space of the Former Polish-Lithuanian Commonwealth', which was held at the Lithuanian Institute of History on 22–23 August 2016.

The main theme connecting all the articles in the book is the religious factor in the nation-creating process. The first author, Chiho Fukushima (Tokyo University of Foreign Studies, Japan), writes about the development of the cult of the only Ruthenian Uniate martyr St Joseph at Kuntsevitsch (1580–1623), and the integrating role of confession in the Ukrainian national movement. The researcher notes that the cult of this

saint reached the 'Ukrainianisation' phase rather late in the game, only in the years of the First World War, while he had been an important symbol in the union of churches in the Polish-Lithuanian state from the 17th century, and a significant figure in promoting Catholicism and Polishness.

In an article based on a wealth of archive documents from Lithuanian, Russian and Belarusian archives, Barbara Skinner (Indiana State University, USA) reveals the course of the most widespread conversion process in the western peripheries of the Russian Empire in the years 1800 to 1855. The most important year of reference is 1839, when 1.5 million believers were converted from the Eastern (Greek) Catholic confession to Eastern Orthodoxy. Uniate parishes were transformed into Orthodox parishes. The scope of this process was the largest undertaking of its kind in the entire history of the Russian Empire, but due to a shortage of funds and trained clergymen, it was not a smooth transition.

Zita Medišauskienė (Lithuanian Institute of History) discusses religious rhetoric in the context of the 1863–1864 uprising. The historian notes that during the uprising, nationalism was in its active phase, but it was not yet an ethno-linguistic nationalism, which was still just being formed. A new concept of the Lithuanian nation was maturing within a narrow circle of the intellectual elite. The author analyses periodicals from the time of the uprising, texts with religious rhetoric, their audience, values, religious themes, images, symbols, arguments and motives. At the end of her article, she presents an interesting idea: the agitational texts published during the uprising invited participants to fight for their homeland, that is, the former Polish-Lithuanian state, but the Lithuanian peasantry could have understood this as their ethnographic homeland. In this way, these uprising texts contributed to the emergence of Lithuanian nationalism.

The book's editor, Yoko Aoshima (Kobe University, Japan), analyses the role of Orthodoxy in school education in the years 1860 to 1870. The author devotes a great deal of attention to the training of teachers for village schools that took place at the teacher training college in Maladzyechna (present-day Belarus), founded in 1864. This college served as an example when creating a system for training teachers across the whole Russian Empire.

Vilma Žaltauskaitė (Lithuanian Institute of History) discusses the influence of nationalism on Lithuania's Catholic clergy. She notes that in the second half of the 19th century, the Lithuanian clergy were divided into those who supported the pre-modern concept of nationality, the

former Polish-Lithuanian state (that is, Polish), and those who supported the modern, ethno-linguistic concept of nationality (Lithuanians are those who speak Lithuanian). The article's author concentrates mostly on the latter, known as 'Litvomanians'.

Olga Mastianica-Stankevič (Lithuanian Institute of History) analyses the participation of the clergy-nobility in the national Lithuanian project in the late 19th and early 20th centuries. The historian focuses on the importance of the estate-confessional intelligentsia in the Lithuanian national movement, and the rhetorical strategies they employed, and explains why the Lithuanian confessional intelligentsia supported the Polish newspaper *Litwa*.

Aliaksandr Bystryk (Central European University, Hungary) presents an article about the ideology behind the Belarusian Catholic newspaper *Bielarus* (1913–1915). The author claims that the Belarusian Catholic movement was not a marginal one in the general Belarusian national movement, as has been believed until now. Most researchers used to state that Belarusian nationalism was a movement unifying the left. The author proves that the editors of this newspaper tried to combine universal Catholic ideology with a narrower national ideology, and thus achieved a certain resonance in Belarusian society that lasted up to the First World War.

Taku Shinohara (Tokyo University of Foreign Studies, Japan) takes a more in-depth look at the problems encountered in the creation of Czech national society in Bohemia in the 19th century. The public sphere was critical in this process: Czech national revival activists used festivals to foster feelings of national pride. After the 1848 revolution, Czech national festivals became an important form of political expression. The historian refers to periodicals from that time, police reports, and correspondence between state and autonomous institutions and public organisations.

Dominika Rank (Ukrainian Catholic University, Ukraine) discusses how between 1894 and 1911 during the construction of St Elisabeth's Church in Lemberg (Lviv), in honour of the Habsburg empress, the assessment of this project changed in the Polish nationalist discourse.

Kenshi Fukumoto (Japan Society for the Promotion of Science) has submitted an article about local government and religion in the Kingdom of Poland between 1905 and 1914. The author chooses as an example the 'Polish Manchester', the industrialised city of Lodz, where the population increased from 767 in 1820 to half a million in 1914. Favourable conditions for the textile industry created the conditions for large numbers of Poles and Jews to work in this relatively small city.

The author presents two tables showing the city's religious-confessional composition and the dynamics of suicide figures. The latter were provoked by the unemployment-induced economic crisis and the closure of factories in 1906 and 1907. Charitable organisations established by Poles and Jews tried to solve the problems faced by workers. This turned into a political struggle that did not exist without outbursts of anti-Semitism.

Hajime Konno (Aichi Prefectural University, Japan) analyses the approach by the famous German sociologist Max Weber towards Eastern Europe. The author uses ego-documents: correspondence that reveals that the young Weber considered Catholic Poles as being culturally backward in the German state. But later, when considering the situation in the Russian Empire up to the First World War, his viewpoint changed: then he considered Catholics as being more progressive than Orthodox believers, and he believed that the Republic of Poland which formed in 1918 posed a threat to Germany.

All the articles published echo to a greater or lesser extent the main idea of this collection, and present many new insights. I have no doubt that this collection of articles will inspire new research on the interaction between religion and nationalism.

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