

topical fields: “Competing Realities: Statistics, Memoirs and the History of the Gulag;” “Fiction and Reality: Literary Testimonies Between Document and Fictionalization;” and “Inventing the Gulag: Approaches in Contemporary Literature, Music and Film.” These lend the volume its persuasive structure, which forms the backdrop against which variously fictitious patterns of narration and memory are discussed, authentication strategies are introduced, and narrative positions and stylistic means are explained. This way, the significance of former prisoners’ works of memory for contemporary accounts—which in many cases remains undiminished—is illuminated just as brightly as are the challenges for memorial culture posed by their passing. The book repeatedly highlights the importance of traumatic experiences written into the testimonials. We should not assume, however, the existence of any automatic processes or relationships here. This is the point driven home in an engrossing essay by Manuela Pütz on the memory-based texts of political prisoners from the 1960s to the 1980s. Without discarding the modes and topographies of memoir literature on Stalin-era repression, these texts managed to recast violence and detainment into heroic narratives of political struggle.

Questions surrounding reception are covered mainly in the book’s third part, “Inventing the Gulag.” Inna Klause’s analysis of *russkii shanson* and *blatnye* songs passed on in the Gulag stands out here especially. Using online forums on the topic, she collects and analyzes the commentaries of dedicated fans of this thoroughly popular musical genre in Russia. Klause finds that, although the songs do keep memories of the Gulag alive, these memories degenerate into something like a veneer for present-day experiences of incarceration in Russia. Nina A. Frieß also focuses on online commentaries in her examination of Stalinist repression and the Gulag in contemporary crime fiction by writers including Tom Rob Smith, who represents western authors for a (mostly) western readership. That Smith’s books are generally viewed positively by English-speaking readers is about as expected as the mainly negative comments by native Russian speakers. What matters instead is the question that Frieß poses in light of this observation: What conditions must be met for a text dealing with the past to become a medium of memory and thus part of a memory culture?

With their remarks, Klause and Frieß provoke an additional question, one that the other essays in this volume touch upon but do not systematically pursue: by watching films, listening to music, or reading books, why would subsequent generations or detached spectators want to become co-witnesses of bygone acts of violence in the first place? Why would they—as Russians or, equally intriguingly, as non-Russians—expose themselves to these violent experiences? After all, this is nothing to be taken for granted, and should be reflected on all the more when scrutinizing the validity, significance, and impact of these narratives. This is just one of the inspirations that this insightful and enriching collection has in store for readers.

Translation of the review by Nicolas Kumanoff.

BETTINA GREINER
Berlin Center for Cold War Studies

Trafficking Justice: How Russian Police Enforce New Laws, from Crime to Courtroom. By Lauren A. McCarthy. Ithaca: Cornell University Press, 2015. xxv, 276 pp. Appendix. Notes. Bibliography. Index. Figures. Tables. \$39.95, hard bound. doi: 10.1017/slr.2017.233

In a classic example of the diffusion of law, Russia agreed to pass anti-trafficking legislation when it became a signatory to the Transnational Organized Crime Convention

and its optional Palermo Protocol on human trafficking in 2000. Three years later, following pressure from the United States Government and lengthy internal debates among Russian lawmakers and law enforcement officials, President Vladimir Putin signed into law revisions to the Criminal Code that added articles 127.1 on human trafficking (*torgovlia liud'mi*) and 127.2 on the use of slave labor (*ispol'zovanie rabskogo truda*). The opening chapters of *Trafficking Justice* offer a revealing sociological portrait of human trafficking in post-communist Russia as well as an assessment of the legal and political considerations that produced the 2003 law and follow-up legislation. However, the heart of Lauren McCarthy's prodigiously-researched work is a finely-grained analysis of the everyday disincentives that make police, criminal investigators, prosecutors, and even judges reluctant to bring defendants to justice under the new articles on human trafficking.

Building on the work of Petr Solomon, Ella Paneyakh, and others on incentive structures in the Russian justice system, McCarthy illustrates in successive chapters on the identification, investigation, and prosecution of criminal cases the complex mix of organizational cultures, professional performance indicators, and political signals that explain the limited use of human trafficking laws. Because pay and promotion are tied to timely and successful disposition of criminal cases, Russian law enforcement officials have shied away from charging suspects under the human trafficking articles, whose evidentiary and procedural standards are more demanding than those attendant to more traditional crimes, such as kidnapping, rape, false imprisonment, and a recently-strengthened article on recruitment into prostitution (Article 240). Given that sanctions under these more familiar criminal code articles are only marginally less severe than those resulting from human trafficking convictions, there is little reason for the notoriously risk-averse criminal investigators and prosecutors in Russia to venture into the uncertain terrain of human trafficking charges.

While legal and institutional analyses are center stage in *Trafficking Justice*, the work does not ignore politics. McCarthy recognizes the support for the new human trafficking legislation contained in a ministerial order that added "a specific human trafficking data field (*stroka*) into annual report forms rather than just counting it in the broader category 'Crimes against Freedom, Honor, and Dignity of the Person.'" As she is quick to note, however, "without a corresponding [political] campaign it seems not to have had much effect (212)." The more serious political blow to the implementation of human trafficking legislation was a campaign of a different sort: the assault on NGOs, especially those receiving foreign funding. As McCarthy explains, the political leadership's decision to turn the screws on NGOs all but ended the impressive cooperation on human trafficking cases that had begun to develop between law enforcement agencies and victims' advocacy groups in some Russian cities. In short, Russia had taken only the first of three steps needed to fight human trafficking. It had criminalized the act but it failed to educate and mobilize the public and to protect the victims of the crime.

Trafficking Justice will appeal most directly to scholars of Russian and comparative legal affairs as well as political scientists interested in theories and evidence on the behavior of the agents of state. However, there is much here to attract readers without a background in law or political science. General readers would be drawn to the wrenching accounts of sex trafficking, slave labor, and the sale of infants, which provide a window on the underside of Russian society. Students at any level will appreciate the author's ability to introduce Russian legal institutions and the Russian criminal process in language that is remarkably accessible. And graduate students in the Russian field will want to read the fifteen-page appendix that explains how the author navigated her way around the barriers separating her from the data and interviews required for the project.

McCarthy argues in the appendix for bringing comparative knowledge to field work, in part because knowing something about American criminal justice allowed her to exchange information with, and not just take information from, her interlocutors. In light of this advice, it is perhaps a little surprising that *Trafficking Justice* did not develop further the many parallels between the attitudes and behavior of Russian and American criminal justice personnel whose portfolios include human trafficking cases.

EUGENE HUSKEY
Stetson University

An Academy at the Court of the Tsars: Greek Scholars and Jesuit Education in Early Modern Russia. By Nikolaos A. Chrissidis. Dekalb, Ill.: Northern Illinois University Press, 2016. xv, 300 pp. Appendix. Notes. Bibliography. Index. Illustrations. Photographs. \$55.00, paper.

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Moscow's Slavo-Greko-Latin Academy, established by the Greek hieromonks Ioannikios and Sophronios Leichoudes in 1685, has long been credited by historians for bringing Greek learning to Russia. Nikolaos Chrissidis challenges that characterization with evidence that the Greek scholars imported an education system and curriculum based on Jesuit colleges in seventeenth-century Europe. As Chrissidis puts it, "the 'Greekness' of the Academy needs rethinking" (188). Indeed, the Leichoudes brothers taught subjects using the Greek language, but the content of their courses came from Jesuit textbooks and manuals that blended Aristotelianism, Scholasticism, and humanism.

The well-written and impressively researched book breaks down generally accepted arguments about seventeenth-century education in the Orthodox East by analyzing the life and careers of the Leichoudes brothers. Common historiographical arguments on so-called "Grecophile" and "Latinophile" movements in Russian education oversimplify a more integrated relationship between Greek and Latin learning; in fact, Chrissidis argues, there were no such dichotomies in tsarist educational policies. The concept of an "Orthodox Commonwealth" with a shared Byzantine-influenced culture whitewashes inherent tensions and differences that existed between the component ethnic groups. Notably, a complex "love-hate relationship" (34) arose between Russians and Greeks after the fall of Constantinople to the Turks, with extraordinary cases of Russian suspicion of the contamination of the Orthodox faith of the Greeks, while still admiring their learning. Most importantly, Greek learning in the early modern era was actually western. With limited educational opportunities inside the Ottoman Empire, Greek scholars traveled west to study becoming "influenced by the intellectual currents of Renaissance and post-Renaissance Western Europe" (35). By the seventeenth century the Jesuit curriculum dominated higher education in Europe, and the Leichoudes brothers absorbed this program of study in their own training in Venice and Padua. Thus, the Greek hieromonks actually brought the foundations of western learning to the tsarist state. The Slavo-Greko-Latin Academy followed the Jesuit two-part curriculum of grammar, poetics, and rhetoric first, followed by philosophy and theology; pedagogical methods also followed western norms, including parsing texts, competitive exercises, disputations, composition, and oratory performance (104).

Most impressively, Chrissidis looks into the actual content of the courses taught by the Leichoudes brothers in Russia by studying the instructional materials used