

A SERBIAN VILLAGE IN HISTORICAL PERSPECTIVE. By *Joel M. Halpern* and *Barbara Kerewsky Halpern*. *Case Studies in Cultural Anthropology*. New York: Holt, Rinehart and Winston, 1972. viii, 152 pp.

This case study of the Serbian village of Orašac from the standpoint of cultural anthropology is intended as a supplementary text for beginning and intermediate courses in the social sciences. Orašac has been a subject of the Halperns' study for over twenty years, beginning with his noted Ph.D. thesis, *A Serbian Village* (1958). The study under review is divided into six chapters: land and people; the *zadruga*; resources, economy, and changing occupations; living out lives; aspects of ritual life; and some reflections on change. The basic statistical material used are the censuses of 1863 and 1961—data which are better suited for analyzing population development than economic aspects of the village. Since Orašac has a lignite mine which was worked for several decades, the village is not a typical one up to the time of the industrialization push beginning in the late 1940s.

The Halperns cover a period of over a century during which Serbia and the village of Orašac have undergone tremendous political, socioeconomic, and psychological changes, and they touch upon all aspects of village life from the ritual at weddings to participation in political and social revolution, various aspects of modernization, and emigration for work abroad. Consequently they sketch rather than discuss their topics. Also the treatment is unbalanced: much more space is devoted to the wedding, *slava*, and Easter ritual and black magic than to agricultural cooperatives, government planning, and the village in wartime. In analyzing agriculture they rely too much on quotations. Most satisfactory is their treatment of the changing family relationships, relations between town and village, and the impact of the demonstration effect in the village.

Two problems bothered this reviewer: first, many generalizations, especially those dealing with Serbian values and those found in the chapter on change, are not sufficiently supported by evidence; second, in this book, as in Halpern's thesis, there is only scanty discussion of the civil war between 1941 and 1944 and the impact of Communist victory, although that war was undoubtedly the most traumatic experience in the history of the village, and the Communist victory affected every aspect of village life.

The study was not written for the specialist, but even beginners and those interested in a brief survey of the historical development of the Serbian village should be aware of its shortcomings.

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MEMOIR OF A REVOLUTIONARY. By *Milovan Djilas*. Translated by *Drenka Willen*. New York: Harcourt Brace Jovanovich, 1973. vii, 402 pp. \$12.00.

Milovan Djilas is the Dr. Johnson's walking dog of East European affairs: the surprising thing is not how well he has done what he has done, but that he has done it at all. Djilas is a good but not exceptional writer, a popular but not powerful theorist. Indeed, one of the remarkable things about this second volume of his autobiography, when one considers the heights Djilas scaled as a party ideologue, is the poverty of his intellectual concerns as a student. He polemized, demonstrated, and organized, but he does not seem to have read or speculated widely. He made a moral decision to transform Yugoslavia into a land with justice, and pursued

that decision as did his Montenegrin forefathers, for the sake of the struggle itself. And it was a struggle. An amazingly high proportion of the dozens of homely personal vignettes Djilas draws in the book end in violent death. Djilas survived and prospered by giving nothing to his opponents, inside or outside the party, physically or intellectually, even to the extent of soiling the great love of his life in the name of solidarity. But, at the time at least, neither he nor his comrades considered the cost too high. They were driven into the closed circle of belief in Stalin, the party, and revolution by an "inner anguish," not for intellectual reasons. Marxism explained their dissatisfaction and made them strong, if not whole.

In recounting this, Djilas does not tell us something we do not already suspect. There may be details, but in general the story he tells of the thirties in Yugoslavia is familiar. What then makes Djilas so fascinating, and his books, this one included, so worth reading? It is that his life denies the depressing truism that power corrupts. Djilas rose from poverty to become one of the three or four most powerful men in the most successful European revolution since 1917. His comrades of the thirties found such success sweet enough to quiet their youthful anguish, but Djilas did not. His inability to make the concessions required of him meant disgrace and a return to prison.

Djilas may lack the delicate sensibility of an E. M. Forster or the pellucid style of a George Kennan, but these authors did not have their testicles squeezed by royalist police and they did not wield the intoxicating power of a successful revolution. Stubborn, often wrong-headed, romantic, and unfulfilled, Djilas was driven beyond both experiences by the same "vague spiritual ferment" that tormented him as a youth. It pursues him still. The humanity of the struggle gives hope to the rest of us, who have found it perhaps too easy to put aside such childish things.

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THE TRANSFORMATION OF COMMUNIST IDEOLOGY: THE YUGOSLAV CASE, 1945–1953. By *A. Ross Johnson*. Studies in Communism, Revisionism, and Revolution, no. 18. Cambridge, Mass., and London: MIT Press, 1972. ix, 269 pp. \$15.00.

This is an important book which makes a major contribution to our knowledge of postwar Yugoslavia and international communism. It is, to my knowledge, the first systematic effort to analyze in depth the emergence and evolution of the ideological underpinnings of what is commonly known as "Titoism" or the "Yugoslav road to socialism."

Of all the East European countries that found themselves under Communist rule after World War II, Yugoslavia has been the least neglected by Western scholarship, yet nearly all research has focused on a number of discrete events or processes while somehow taking for granted the existence of a separate Titoist ideology without bothering to look more closely at its meaning and implications. In contrast, the author resisted the temptation to take the well-traveled path of discussing the history of Soviet-Yugoslav relations and chose instead to delve into the largely neglected territory of what he calls the "transformation of Communist ideology" in Yugoslavia. Moreover, he wisely refrained from carrying his analysis to the present time, preferring instead to concentrate only on the period 1945–53, which witnessed the laying of the foundations of Titoism.