generation itself, ignoring the differences in ideological stances according to gender, social status, and position within the local hierarchy.

Despite the somewhat solidified notion of collective ethnic identity that obscures the dialectics of power relations within the community, this book is still a valuable contribution to minority studies in the Balkans and central Europe. Combining methods of Russian ethnolinguistics with mostly western theories of sociolinguistics, discourse analysis, and language ideology, it provides a rich account of the Serbs in Hungary and a meticulous analysis of the memories, views, and narrative strategies of the older generation in Szigetcsép. It is of interest to linguists, ethnologists, and others interested in small ethnic communities in contemporary Europe and their linguistic and cultural practices.

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Engineering Revolution: The Paradox of Democracy Promotion in Serbia. By Marlene Spoerri. Philadelphia: University of Pennsylvania Press, 2015. xii, 242 pp. Appendix. Notes. Bibliography. Figures. Tables. $59.95, hard bound.

This book challenges the existing explanations for the overthrow of Slobodan Milošević in 2000, many of which suggest that aid given to political parties and electoral processes was crucial. According to Marlene Spoerri's in-depth account (she conducted more than 150 interviews in order to collect relevant information), the assistance was only "modestly helpful," but it was also "not an exclusively positive contributor to Serbia's transition to democracy" (6).

By looking at the Milošević regime, it is possible to argue that the period 1990–96 was actually characterized by the absence of aid. For example, Milan Panić, then an opponent of the wars and the regime, demanded the west support the emerging democratic opposition, but his efforts were ignored. Both this and the approach adopted by the EU's representatives—not to respect the opposition Zajedno alliance's municipal victories but to side with Milošević's decision to annul the results and request that elections be repeated—were interpreted as the west's intention to help Milošević actually stay in power, often seeing him as the key factor in the whole process. In addition, the war in Bosnia and Herzegovina suggested that it was much more important to consider what the Serbs were doing outside Serbia than at home, making any thoughts about external democratic aid of secondary relevance. Finally, as Spoerri correctly observes, American and European policymakers generally perceived Serbia's opposition as nationalistic, consisting of "ego-driven leaders and extravagant personalities," but also as "incompetent and thus ultimately unreliable"—a perception indicating that it was better not to get involved (50).

However, the period 1997–2000 saw some significant changes in terms of the provision of foreign aid. In chapter 3, the author acknowledges the existence of different funding initiatives but still warns that their relevance has been exaggerated: "It was only when U.S. and EU authorities stopped undermining the legitimacy of Serbia's democratic opposition that aid could begin to make its mark" (57). More precisely, limited political party aid started coming in 1997, followed by a number of activities such as seminars, summer schools, and training of local party groups. Later, during the NATO-led involvement in Serbia, the provision and, most important at this point, acceptance of aid were again called into question, given that some of the main funders were NATO members. Still, following the 1999 NATO bombing, western governments, aware of the

pressing need to support democratic opposition forces, allocated significant funds for training activists and party members, for office equipment and campaigning material, for opposition unity support through persuasion and coercion, and for backing and promoting a common candidate and program. Furthermore, it was important to ensure free and fair elections as well as a high turnout. Taking everything into consideration, Spoerri clearly shows that while some crucial aid-related strategies worked well in bringing Milošević down, there were also some ventures that did not produce the expected results, such as the expensive "Ring around Serbia" media project.

The enthusiasm accompanying the overthrow of Milošević was of short duration. It soon became clear that Serbia was "a dysfunctional state" (121). The author talks about the assassination of Zoran Đinđić and political parties' different performances and positions, usually being divided into two blocs: pro- and antidemocratic. When it comes to party aid, new actors and well-funded projects emerged, mostly focused on building local party branches' capacities. In contrast to the period before 2008, when assistance suppliers worked with Serbia's democratic parties, the post-2008 period saw a change, meaning that donors became open to anybody, including the Socialist Party of Serbia and the Serbian Progressive Party, born from the far-right Serbian Radical Party. Accordingly, Spoerri concludes that aid in post-Milošević Serbia has often been ineffective in promoting democratization and sometimes actually worked against democratization processes. In order to support her claims about the overall mixed results of externally provided assistance, the author looks carefully at aspects such as polarization, internal party democracy, ideology building, and the ability to address extreme nationalism.

Spoerri's analysis is important because of its clear overview of the situation in Serbia and its capacity to invite other (comparative) studies. Moreover, her arguments encourage various questions with regard to party politics in present-day Serbia, especially if we look at the not-so-rare antidemocratic behavior of the current, Progressive Party–dominated government, which, surprisingly (or maybe not), seems to remain unnoticed by western governments.

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Narrating Victimhood: Gender, Religion and the Making of Place in Post-War Croatia. By Michaela Schäuble. Space and Place. New York: Berghahn Books, 2014. xviii, 374 pp. Appendix. Notes. Bibliography. Index. Illustrations. Photographs. Maps. $120.00, hard bound.

This study of gender, religion, and place making in the central Dalmatian hinterland since the early 2000s is one of several recent ethnographic works on the post-Yugoslav politics of victimhood to have enriched contemporary southeast European studies. The narratives of victimhood expressed in forms that Michaela Schäuble's sensitive ethnography traces through festivals, protests, and pilgrimages in the Sinj area combine claims about present-day and historical collective suffering into an overarching account of the systematic persecution of the narrator's nation (in this case, the Croats). What, Schäuble asks, is gained when residents of this economically marginalized region ascribe themselves the position of victim and do so with a national frame of reference? *Narrating Victimhood*'s complex answer presents an ethical dilemma for the author as ethnographer but produces a nuanced and fresh approach to a topic that has preoccupied many anthropologists, cultural studies scholars, and political scientists of the post-Yugoslav space. "Self-victimisation" (9), or signaling

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