

in the development of British foreign policy and intelligence work will find ample primary source material here. Most historians, and those who are interested in eastern Europeans' own perspectives in their own voices, may wish to look elsewhere, although some material valuable for this type of research is also included.

Part of Coherent Digital's History Commons platform, this database includes digitized versions of nearly 17,000 documents from the UK National Archives dating from the immediate post-WWII decades, for a total of over 1.4 million pages of text. The documents comprise formerly-classified reports from embassies and consulates throughout communist eastern Europe that were prepared for various departments of the British Foreign Office. At least 80% of the content is in English, which will be useful for Anglophone researchers who are unfamiliar with east European languages, but also ensures that events, personalities and movements are largely refracted through a British foreign policy lens. The remaining non-English content raises the question of whether similar or more impactful non-English documents have become available directly from east European archives since the fall of communism in 1989.

Fairly typical basic and advanced search capabilities are provided. Words which are printed clearly in the original are searchable with a high degree of accuracy, but the vast majority of documents include hand-written notes and blurry or indistinct text, so the ability to search the complete full text of all the documents is less than perfect. This can be seen in the snippets of text provided with each search result, which often include the automated optical character recognition (OCR) program's erroneous and/or nonsensical attempts to interpret the text. Hand-written diacritical marks added to east European personal names (Gomułka, Dubček, Ceaușescu) also create problems for full-text searching. In certain browsers, moreover, even when the full-text searching capability works perfectly, it can be difficult to navigate directly to the specific page(s) in a document where the search term appears. All individual documents can be downloaded, however, so as a last resort "Ctrl+F" can be used to highlight the locations where search terms appear in a particular text.

The inclusion of lesson plans, a glossary, "fact files" on the Foreign Office and on east European countries, a timeline of many of the key events documented in the database, and several essays on various topics in east European history and politics are intended to increase the value of the database as an undergraduate teaching tool. "Cold War Eastern Europe" should not be confused with another Coherent Digital product, "Secret Files from World War to Cold War (1936–1953)," which contains over 12,000 more-recently-digitized documents. While the hefty price tag will still be prohibitive for many institutions, the database does offer significantly improved functionality at a near-50%-discount compared to its previous Taylor & Francis incarnation.

Koen Slotmaeckers. *Coming In: Sexual Politics and EU Accession in Serbia.*

Manchester: Manchester University Press, 2023. xiii, 234 pp. Bibliography. Index. Figures. £85.00, hard bound.

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Based on the latest data from the Rainbow Map, produced annually by ILGA Europe, Serbia exhibits a 35% level of respect for LGBT human rights in 2023. While modest, this figure

exceeds the level of several European Union member states, including Italy, Hungary, Poland, Slovakia, the Czech Republic, Cyprus, Lithuania, and Latvia. How is it possible that Serbia, which is only a candidate for EU membership, has a higher level of respect for LGBT rights than some members of the European Union, which considers itself a global model for the full implementation of LGBT human rights? Koen Slootmaeckers' book, *Coming In: Sexual Politics and EU Accession in Serbia*, provides a detailed and multidimensional answer to this question. Much like the rainbow map itself is problematic because it only considers the legal and political elements of LGBT rights protection, Slootmaeckers' book also focuses its key argument on a critique of the mainstream Europeanization literature, which assumes that top-down compliance with legal and institutional rules will inevitably lead to an almost automatic social transformation. Instead, the author proposes a paradigm shift toward a fluid and relational conceptualization of Europeanization.

Slootmaeckers examines in detail the interaction between LGBT rights and EU accession process in Serbia. Drawing on feminist and queer critiques of the traditional top-down understanding of Europeanization, the author reconceptualizes it as a "negotiated transformation"—a dynamic process in which EU policies and norms are continuously negotiated, redefined, and changed by both parties involved. Slootmaeckers proposes a relational approach to the Europeanization process that emphasizes the intrinsic link between the EU and the candidate countries. The relational nature of this process is convincingly demonstrated in the empirical part of the book, where the political outcomes of the Serbian accession process are shown to be in constant flux. The author thus takes a commendable step beyond classical Europeanization studies by unpacking the complexity of Serbia's relationship with the EU, thus also moving away from a simplistic account of the catch-up process with western Europe.

The empirical course of the book provides convincing evidence for its theoretical foundations. Through careful analysis of the passage of anti-discrimination laws in Serbia and the history of Pride parade bans, the book underscores the importance of societal barriers that undermine the translation of policy into meaningful change.

One of the book's most important contributions lies in its conceptualization of "tactical Europeanization." Slootmaeckers applies this concept to the historical development of Pride parades in Serbia, providing a lens through which to examine the manipulative use of Pride symbolism for political purposes. Through a careful examination of the Serbian government's strategy, the book exposes the dualistic nature of the Pride parade, both as a tool for international legitimacy and as a means of asserting domestic power. Slootmaeckers speaks of the Serbian government's "double-speak" and unravels a deeply paradoxical narrative: Serbia's commitment to LGBT-friendly norms externally while aligning itself with opposing nationalist values and Orthodox Church norms at home. The meticulous unpacking of this dual strategy is one of the most important contributions of Slootmaeckers's research and a compelling critique of the prevailing top-down approach and outcome-based interpretations in Europeanization studies.

Drawing on an impressive mix of interviews, document analysis, and participant observation in Serbia, and by addressing the multi-layered nature of Europeanization and its impact on LGBT rights, Slootmaeckers creates a nuanced framework that reveals the strategic interplay between Serbia's nationalist politics and its commitment to Europeanization, reflected in its instrumental approach to LGBT rights. In doing so, Slootmaeckers convincingly demonstrates that the facade of progress fails to take into account the realities of life for marginalized individuals in a homophobic society. Examining the Pride parade, which has been transformed into a state-sanctioned spectacle devoid of transformative politics, is a powerful reminder of the complexities inherent in linking symbolism to concrete change.

The book is primarily intended for scholars studying Europeanization and its implications for advancing LGBT equality. It is also an extremely valuable document of the time, a critical record of a particular period of LGBT activism in Serbia. However, it is the "distant EU bureaucracy" that would benefit most from reading this book to think critically about

phenomena such as tactical Europeanization and “what this ‘progress’ does for LGBT people” (184). The cover of the book, with a photo of an installation of four white walls with the inscription *Naš život u četiri zida* (Our Life Within the Four Walls), calls for serious reflection on what will be left behind by “ghost pride parades” and the mere checking of boxes when new anti-discrimination laws are passed without actual social changes and opportunities to implement them. Until then, LGBT people in Serbia (and elsewhere) may continue to stay in . . . instead of coming out.

Marc Roscoe Loustau. *Hungarian Catholic Intellectuals in Contemporary Romania: Reforming Apostles.*

Contemporary Anthropology of Religion Series. Cham, Switzerland: Palgrave MacMillan, 2022. xv, 265 pp. Bibliography. Index. Photographs. \$109.00, hard bound.

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In the anthropological literature of east-central Europe there are two salient themes in recent decades: the reemergence of nationalist politics in region during the past decades, and the revitalization of religious institutions and practices. With this volume Marc Roscoe Loustau makes significant contributions to both of these. The book offers a refreshing look at mainstream Catholic practices, and the author should be commended for his choice of subject. Even though approaching mainstream religion is not always an easy exercise, it is well justified not to focus only on exotic fringe movements but engaging with the central forces of religious revival.

Loustau is both a theologian and an anthropologist. An American Unitarian Universalist, he carried out long term fieldwork in the Ciuc Basin (Csíki-medence). This is a region in central Romania inhabited by Roman Catholic Szeklers, a Hungarian-speaking ethnic group of Transylvania. The period of his fieldwork (2009–12, returning for subsequent shorter visits in 2016 and 2018) coincided with the consolidation of the right-wing populist regime of Orbán Viktor in neighboring Hungary, which nurtures close connections with the population of this region via ethno-national and religious ties. While high level Hungarian politicians regularly attend the annual pilgrimage to the Virgin Mary shrine at Csíksomlyó at the core of this region, this book is focused more on the everyday. Its main protagonists are local intellectuals with an “apostolic” mission, engaged in ethical and intellectual education of the rural populace in Transylvania.

The book is divided into an introduction, five core chapters, conclusions, and an epilogue. Each of the core chapter bears the label of an “ethical virtue” central to the pedagogical mission of Catholic intellectuals and the narration unfolds on consecutive settings of educational practice. In Ch. 2, the analysis delves into the exploration of the Transylvanian School Journal, which was established during the 1930s. It presents the concept of vocation as laid out by the founding fathers (Áron Márton, Pál Péter Domokos and József Venczel) and their plans for a new ethnic minority educational system (dormitories and choirs) designed to promote ethical community and ethnic consciousness among the Hungarian minority in Romania. The historical overview of this chapter also sets the frame for discussions of the