

Even if Russia is not referred to in the book's title, several authors nevertheless write more about Russian politics than about Ukraine. The longest chapter is devoted to an analysis of Russian hegemony in the Black Sea basin through the lens of the Russian "Third Rome" ideology. Together with the co-author, the book's editor, Dale A. Bertelsen, maintains that this medieval idea still "greatly influences Russian self-identity and Russian nationalism" today, and can be used as a framework not only to assess but also to "anticipate" Russian foreign policy (236–37). They argue that Russia is currently engaged in a scheme to encircle the Black Sea basin and fulfill an age long Russian geopolitical dream: gain control of the Turkish Straits. They interpret the serious but short-lived quarrel between Putin and Turkish President Recep Tayyip Erdoğan in 2016 in this light: the lack of a contagious landmass makes it difficult for Russia to invade Turkey and gain control of the Straits, but "recent provocations may provide just such an excuse" (237). As far as I can see the book was published after Russian-Turkish relations had already been patched up again.

Several of the chapters towards the end of the book address more specific aspects of Ukrainian politics and society, and by avoiding grand interpretations they can present more balanced analyses. Tamara Hundorova discusses the Euromaidan as social and cultural performance and Nedim Useinov gives a useful recapitulation of Russia's annexation of Crimea. Andrij Kravchuk, an expert on the Ukrainian religious scene, presents reactions to the current turmoil among three smaller religious communities—Muslims, Jews, and Baptists. Peter Tanchak takes us into the war-room of Russian informational warfare—disinformation and trolling. The two last chapters in the book are valuable introductions into two topics not directly related to the Russian-Ukrainian confrontation: political corruption (Oksana Huss) and police reform in Ukraine (Bohdan Harasymiw).

In her epilogue, Olga Bertelsen wraps up the book by maintaining that Russian propaganda plays a significant role in shaping public opinion and western scholarship on the war in Ukraine: "Words and notions often migrate unchanged from the Russian mass media to scholarly works" (385). This volume is intended as a counterweight to this alleged tendency. Even if it is often regarded as a useful strategy to fight "fire with fire," I am not sure whether the authors accomplish their objective.

PÅL KOLSTØ  
University of Oslo

***Educating the Hungarian Roma. Nongovernmental Organizations and Minority Rights.*** By Andria D. Timmer. Lanham: Lexington Books, 2017. xxxvii, 163 pp. Bibliography. Glossary. Index. \$80.00, hard bound.  
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Andria Timmer's volume is a persuasive and rich-in-detail account of the hindrances and shortcomings of the modus operandi of educational Roma NGOs and organizations that work with Roma in Hungary. The approach is problem-centered and critical, sometimes offering unequivocal hints on approaches NGOs should take in order to have an effective impact on the larger society, to loosen constraints and to avoid the perverting effects of their actions.

Chapter 1 raises the fundamental question of who is a Rom (and who should be considered Roma) and which issues (besides identity politics) currently define not only academic discourses, but also everyday practices of project development and implementation. See, for example, Eben Friedman & Victor A. Friedman, eds.,

*Romani Worlds: Academia, Policy and Modern Media*, 2015, at <http://romanistudies.eu/news/ebook-romani-worlds/>. Timmer highlights substantial and arduous problems in defining the Roma minority as inherently *different* when compared to the majority population, regardless of which criteria are used in defining what being Roma means. On the other hand, she also underlines that homogenizing the numerous Roma groups into one loosely conceptualized category of people might bring the same misconceptions and false steps in designing projects and policies. The discussion on the definition of *who are the Roma* offers a shred of the literature on the topic. While this is not the main topic of the volume, it is an unavoidable dimension through which the following sections of the book are discussed.

Chapter 2 gives an instructive introductory glimpse into European-level policies that Roma are subject to, continuing with Hungarian practices, cleverly (and briefly) introducing the scholarly debate regarding the methods of identifying who Roma are.

Chapter 3 advances the context for the in-depth analysis we see more of in chapter 4. It is a thorough and well-structured presentation of the NGO sector working on educational issues. Timmer chose to analyze five dimensions of NGO work. First, she presents the ideology or arguments behind the decision of an NGO to work on educational issues. Second, we get the reasons for planning an intervention, from discrimination to the poor quality of teaching. The third dimension analyzed is the primary model for intervention in a community which can focus on social, cultural, and judicial aspects or can differ based on who are chosen as primary subjects of the interventions—students or teachers. The fourth aspect is the expected results of the intervention categorized into four main groups. Finally, the activities of the NGOs are categorized depending on the target community, whether it is local, regional, or national.

Chapters 4 and Chapter 5 represent the core of the volume and discuss through an in-depth ethnography the structural and ideological context in which Roma NGOs and pro-Roma NGOs working with Roma construct a catch 22–like situation in which neither the providers nor the recipients are satisfied. Moreover, they unintentionally reiterate all those stereotypes against which they initially intended to build their strategies. Whether their focus is cultural, social, or ethnic, discrimination and anti-Roma violence, (re)-construction of pride in Roma identity, or helping “highly motivated” Roma students, the chosen topics, and the applied strategies of implementing the interventions, all contribute to the construction of a Roma beneficiary in “need” and “with problems” who is fundamentally “different” (as described in chapter 1) and perceived as somebody who needs to adapt to the mainstream context. Moreover, even in the case of the so-called “inclusion” programs, they are designed in a way that excludes the participation of members of the majority population because of the logic of the funding.

Overall, although the declared aim of the text is the analysis of educational policies and Roma nongovernmental organizations, the volume unintentionally extends beyond its main topic and geographical focus, thus being a valuable contribution to the cognition of the civil society sphere in central and eastern Europe. The deficiencies of the contribution are two-fold. First, the methodological approach does not obviously differentiate between Roma NGOs and NGOs working with Roma, which could be useful, while discussing them together might be a conscious decision of the author. Second, the ambitious topic and the length of the book stretch each other, making some of the chapters fragmented. This is not to lessen the important puzzle in the conclusion of the volume: the answer is 42 (from Douglas Adams, *The Hitchhiker’s Guide to Galaxy*), “but it is unclear what the question was” (143).

STEFÁNIA TOMA

*Romanian Institute for Research on National Minorities*