What a great title, I thought, when I first heard of the making of this book *De-Centring Western Sexualities* in 2010-2011, and how promising, with its unusual interpretative direction, characterised by an active will to say something crucial, I hoped, about Western sexualities (whatever ‘Western’ and ‘sexualities’ mean) from not “so” Western perspectives –as we could learn from the excellent article on “Nations and Sexualities– ‘West’ and ‘East’” by Robert Kulpa (chapter 3). When I finally got the book I was eager to see how the de-centring project would work throughout the ten chapters covering various Central and Eastern European spaces, including those in Bulgaria, the Czech Republic, Macedonia, Poland, Romania, Serbia and Slovenia.

In the first chapter the editors introduce the concept of ‘temporal disjunction,’ pointing to the historical roots of (homo)sexual political differences between ‘the West’ and ‘the rest,’ referring in this case to Central and Eastern Europe (CEE), that can be captured by imagining the two separate geopolitical-temporal modalities of communism and capitalism, “running parallel, where in 1989 one of them finishes (communism), and the other one becomes universal for both regions (capitalism)” (p. 15). In this context it probably makes perfect sense to state that when “lesbian and gay activism began to emerge in CEE, the West was already at the ‘queer’ stage, with a long history and plurality of models, forms of engagement, goals and
structures" (p. 14.). If one wonders what (and where) exactly this West is, being already at “the” queer stage, the authors undoubtedly honest answer is that “for us ‘Western’ means ‘English’, ‘Anglo-American’. In fact, it should be narrowed even more to denote just ‘American’ [...] we became increasingly aware of how much more our perception of English speaking academy [...] was persistently ‘Americanised’ than we initially thought ourselves” (p. 22.). And this “already vs. not yet being at a/the queer stage” model indeed seems to work flawlessly, at least in some of the writings, such as those of Kulpa, Mizielińska or Woodcock, who happen to be theoretically and practically perhaps “more Americanised” than others. On the other hand, CEE authors – with less or less direct or no American academic training experience – seem to apply different theoretical frameworks: for example, Kuhar (in chapter 9) wittily further develops Foucault’s concept (taken from Jeremy Bentham) into the ‘heteronormative panopticon’ to describe the experience of being constantly watched, known to gays and lesbians in the heteronormatively structured, monitored and supervised public space. Nedbálková’s piece (chapter 7) on same-sex parenthood also uses mainstream social scientific authors’ (such as Bourdieu’s) interpretations to show how Czech lesbian mothers, whose family practices the author examined by adopting an interpretative approach, perform ‘coming into’ normality associated with heteronormative models of the family (p. 145), while avoiding altogether even mentioning the queer word (except in one case when referring to the title of a TV programme). However, these examples can also convincingly demonstrate how well the temporal disjunction concept works in practical terms also in the making of the present book – as perhaps, slightly rephrasing Valocchi’s term (2005), these CEE authors are just simply “not yet queer-minded enough”.

In the last two chapters, intimate citizenship is the key theoretical tool in analysing the heteronormative state-regulation of same-sex sexualities in Bulgaria (chapter 9), and conceptualising sexual stories in Macedonia at the level of the individual as well as the state (chapter 10). Lambevski’s chapter on Macedonia is especially revealing, as he is indeed able to link the micro-social and the macro-social: the almost ethnographic details of Emilija’s story (of marriage, divorce, clandestine love affair, friendship and single motherhood, among other things) and the present day (anti-) discriminatory policy-making in Macedonia, reflecting the functioning of an (imagined) nation characterised by a long tradition of (real) ‘othering’. Lambevski, following Plummer (2001), takes a ‘grounded everyday moralities’ approach with a focus on the local and situational debates on