Meaning is found in the symbolic nature that evolves through the engagement of children with space, objects, each other, and adults. Blazek reveals the significant semiotic nature of the superficially-presumed mundane. In his analysis of children's manipulation of objects, for example, he reveals their symbolic capital and agency that ultimately affects children's relationships and status specific to Kopcany (136). Regular encounters with friends and family reveal institutional roles ultimately interacting with children to help formulate their social identity.

Individual children's identities including their gender, age and ethnicity are revealed, accepted and contested through everyday interactions. Agency becomes apparent when children do not simply accept their assigned roles, but interact in situations to transform themselves (198). Most significant is that children's identities are not predetermined by any one factor such as age, socioeconomic status and the like, but depend on their experiences. Blazek labels this as "counter-topographies of children's practices," a useful analysis of "multiple axes of difference" contributing to children's agency (227).

Blazek's work contributes to scholarship on childhood studies and agency and is written for an academic readership. His book offers a springboard for further studies on the socio-political and cultural relevance of child agency. The scholarly language may not invite a broader audience even though the importance of child agency might be interesting and important to those outside the social sciences, including the medical fields and even child caretakers such as teachers and parents. Allowing insight on child agency to reach a larger audience could truly affect how we as individuals and as a society interact with our children.

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***Eastern European Youth Cultures in a Global Context***. Ed. Matthias Schwartz and Heike Winkel. Basingstoke, UK: Palgrave Macmillan UK, 2016, xii, 374 pp. Notes. Bibliography. Index. $119.00, hard bound.
doi: 10.1017/slr.2017.119

Claiming to expand recent "research efforts to redefine Eastern Europe and to rethink youth" (6), this hefty tome is comprised of eighteen chapters divided into four parts, following the editors' contextualizing Introduction. In that Introduction, Matthias Schwartz and Heike Winkel note that in 21st century eastern Europe, "conformist youth" are much more typical than rebellious or dissident counter-cultures (2). With a focus on "everyday routines and imaginary belongings," the aim of this volume, they tell us, is to explicate the changes that have occurred over the twenty-five years following the fall of communism by examining how globalization, coupled with neo-liberal economic regimes, has affected the transitional, experimental life-stage known as youth (2–4). The editors pay special tribute to Hillary Pilkington's pioneering studies of cultural globalization and Russian youth cultures, and to Karl Mannheim's much earlier work on political generations as they assert that the vicissitudes of eastern Europe "have defined a new set of challenges for young people, which in turn requires revisions of the concept of youth itself" (15). The book's four parts, Reconsidering Generational Change, Popular Belongings, Reshaping Political Activism, and Contested Agency, present a wide range of perspectives from broadly theoretical to historical, literary, and ethnographic specifics. They each consider the relationship between the globalized world and its changing impact on eastern Europe and the cultural meanings and practices of its youth.

Many of the chapters project a dour outlook through a rather-numbing repetitiveness revolving around the frustrations and disappointments of "Generation Nul/Zero." There is virtually no mention of gaiety or playfulness or the risk-taking exuberance that often characterizes youth subcultures. In addition, although over half of the volume's authors are women, the book has a decidedly male bias, reflecting perhaps the foundational work from the Birmingham School that focused on working-class lads. Although the editors state up front that "Pussy Riot or the women's rights advocates from Femen may be impressive examples of young activists who gain attention worldwide . . . they are not representative of the cultural practices . . . and social networks" in eastern Europe (2), I was disconcerted that the book contained little mention of young women and their cultural productions. There is no reference whatsoever to LGBTQ identifications or rainbow-pride parades, which have occurred over the past decade in several large east European cities, including Kraków and Warsaw in Poland, as well as in Prague, Budapest, Zagreb, and Ljubljana.

Much of the material in the opening theoretical chapters, as well as many of the case studies, comes from Russia and the former Soviet Union (FSU). And while the first two words of the volume's title are "Eastern European," this geopolitical term figures in only two chapter titles; contrarily, "Post-Soviet" or "Post-Socialism" appears in five. Beyond detailing events in Russia and Ukraine, chapters also explore youth and youth cultures in the Czech Republic, Germany, Lithuania, Poland, and Serbia. All the other successor states of Yugoslavia are neglected, as are Bulgaria, Hungary, Moldova, Romania, and not surprisingly, Greece. Slovakia, represented by its capital Bratislava, is included in the traveling narrative at the heart of Alfrun Kliems's chapter. Most surprising is that Stefan B. Kirmse's concluding chapter asks, "Is the Central Asian Case Really So Different?" It is curious that a book about east European youth cultures would close with an examination of young people's cultural practices in Osh, Kyrgyzstan.

The main point of that chapter is, of course, the pervasiveness of cultural globalization and the virtual, if not real, movement that links young people's experiences throughout "post-Soviet space" (335). Movement is also central to Kliems's chapter in which travels across east central Europe are shown to drive the redefinition of the region's (literary) underground. Anna Oravcová likewise opens her analysis of the appropriation of hip-hop in the Czech Republic with a description of young people from "Slovakia, Poland, Germany and other countries," (111) who have traveled to a festival in the remote Hrade Králové region to dance and mingle with rising rap stars from the U.S. and Europe. Most of the chapters, however, especially those dealing with the FSU, show young people, even as they increasingly surf the (Russian-language) internet, resolutely staying put.

I found Jovanna Papović's and Astrea Pajović's chapter on the revival of the *Dizel* look in Serbia to be one of the volume's most compelling because it cogently illustrates the counterintuitive and sometimes ironic workings of cultural globalization. The hyper-masculine Dizel style of heavy metal jewelry, mirrored sunglasses, silky sweatshirts, Diesel jeans and Nike high-tops worn by most Serbian black-market criminals in the early 1990s suddenly reappeared in 2005. According to the authors' interviews, this style was not adopted as criticism of the new, disappointing democratic government. Rather, it was worn and perceived by Serbian young people as part of a global trend celebrating the 1990s, which included popular U.S. media Mafiosi like Tony Soprano. Without reflecting on the immoral role played in the wars that ended Yugoslavia by those who wore the 1990s Dizel-look, young Serbs over a decade later inserted these thugs into a local version of the global trend and "interiorized [them] as a comical stereotype" (87).

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Other chapters explicate fanatic football fans in Poland, the reemergence of youth brigades in contemporary Russia, and the supporting sister role of women at Euromaidan, Ukraine. Each of the chapters and the book as a whole certainly contributes original material and important insights to the expanding field of youth studies. But despite the variety of its offerings, *Eastern European Youth Cultures in a Global Context* neither redefines eastern Europe nor revises the concept of youth itself.

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***Georgia after Stalin: Nationalism and Soviet Power.*** Ed. Timothy K. Blauvelt and Jeremy Smith. London and New York: Routledge, 2016. BASEES/Routledge Series on Russian and East European Studies. xv, 198 pp. Appendix. Notes. Index.
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This is an interesting volume, which complicates our understanding of the relationship between nationalism and Soviet power in the post-war period. The book, despite its broad title, focuses on the March 1956 demonstrations in Georgia. Some of the contributions bring readers to the collapse of the USSR, but the majority of the authors try to illustrate the connection between what happened in 1956 and the national movements that emerged in the 1970s and 1980s in the Georgian union republic. The editors make the bold claim that the public demonstrations in 1956, ostensibly against the Soviet leadership's decision to cancel celebrations for Iosif Stalin's birthday, threw Georgian nationalism "into an altogether different relationship to Soviet power (3)." In the conclusion, Jeremy Smith argues the bloody repressions of 1956 (21 Georgians were killed by Soviet troops during the protests) created a generation of Georgians, in the party as well as outside it, who later had a significant impact on the national liberation movement of the 1980s and 1990s (148–51). The authors point out that 1956 was a watershed for Abkhazians and South Ossetians, as well as for Georgians. In subsequent decades, the Abkhazians and South Ossetians intensified their own secessionist nationalisms.

The articles vary in approach: Timothy Blauvelt focuses on the theoretical understandings of resistance under Soviet power and wonders where the events of 1956, which were pro-Stalinist rather than anti-Soviet, fit into the spectrum. Claire Kaiser extends her analysis to the non-Georgian nations within Georgia, and ponders the relationship between Georgian national identity, loyalty to Stalin, and membership in the USSR, exploring the strange compatibility of all three. Oleg Khlevniuk analyzes elite struggles within Georgia before the events of 1956, notably the "Mingrelian Affair," and the role of Beria both before and after his arrest. Levan Avalishvili approaches 1956 through the eyes of witnesses, providing an "oral history" of the demonstrations and illuminating the complex motivations of the participants. Together with other contributions, the book creates multiple layers of analysis around the 1956 demonstration, such as the effect of Nikita Khrushchev's secret speech, the driving force of Georgian identity, the role of youth and party members, center-periphery relations in the USSR, and Georgians' relations with their own minorities, with Russians, and with their own history.

The focus on 1956, paradoxically, illustrates both the success and failure of Soviet nationality policy. The young demonstrators in March 1956 focused on the defense of Stalin, not on political nationalism or independence. The demands and goals of the demonstration showed how successfully Stalinist discourse had been imbibed