ceptance in Russia. Relying on the voices of young adults in the provincial city of Kaluga, the author is able to bring into clear focus the gulf between socially constructed conceptualizations of normal wages and living conditions and a housing market that generates entrance prices far beyond the wildest hopes of young families.

In the second section of the book, Zavisca turns her attention to the ways in which housing has come to symbolize far more than shelter for young Russian adults. Housing ownership serves as a key component of economic aspirations, a contentious area of perceived governmental responsibility, a vital life stage for young families planning their fertility, and, perhaps most important, a solid bulwark against Russia's never-ending economic instability. This section includes important insights into the meaning of housing ownership as a critical marker of stability. In providing these, the author uncovers the underlying rationality behind the reluctance to engage with new financial practices (e.g., mortgages) and the general refusal to join the current regime's pro-natalist front in spite of housing-related enticements. These chapters, rich with detail, set the stage for a convincing conclusion outlining the underlying causes of institutional transplant failure and the rejection of mortgage-related institutions in the Russian Federation. The text concludes with a reference and possible comparison to the 2009 housing crisis in the United States and its possible effects on the social meaning of housing in America.

Housing in the New Russia covers an impressive amount of theoretical and substantive ground in just under two hundred pages of text. Issues concerning housing and Russia's growing elderly population, the complex relationship between housing and internal migration, and the structural relationships between rental and purchasing markets are left for future scholarship on this important topic. In a few sections of the book the potential disadvantages of men in the housing market seem to be raised, but this as well awaits further examination. The research is generally embedded within an impressive overview of the recent literature on housing, both in Russia and elsewhere. Somewhat surprising was the absence of the important work conducted by sociologists in Novosibirsk during the late-Soviet period, such as Ol'ga Ernestova Bessonova and Ludmilla Vasil'evna Korel', but such omissions may simply contribute to valuable future possibilities for expansion.

For scholars interested in issues of stratification, social inequality, and societal discontent, Zavisca offers a tantalizing conclusion with her claim that the Russian housing market, "while apparently stable, is not fully legitimate" (195). Like the Khrushchev-era apartments so common in Kaluga and the rest of the Russian Federation, the housing market itself displays critical foundation problems and distinct crumbling at the edges. While the comparison with the American housing crisis is relatively thin, Zavisca's well-argued and clearly presented call for greater integration of housing issues into studies of inequality, family formation, and social satisfaction is on very solid ground. This is a fine work worthy of wide readership.

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Rethinking Class in Russia. Ed. Suvi Salmenniemi. Burlington, Vt.: Ashgate, 2012. xiv, 270 pp. Notes. Bibliography. Index. Tables. $114.95, hard bound.

Rethinking Class in Russia sets out to make some sense of just what class is in postsocialist Russia. Using qualitative methods, the authors wrestle with relations between contextual factors, such as discourse, policy, and structural shifts, and individual Russians' perceptions and coping tactics. The result is various informative

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vignettes that, while only scratching the surface, hint at something fundamental that deserves further exploration. The title is a bit misleading and sells the book short: First, this book is not about "class" alone. Gender is also a focus of study here—equal to class in chapters 2, 8, 11, and 12, and hovering around the edges elsewhere. Second, this book is not really about "rethinking" class. The theorizing is not quite so developed, and instead the data do the heavy lifting—but those data are thought provoking and a welcome addition to scholarly knowledge of this topic.

A limited review cannot provide much detail on individual contributions, but given the variety here, some summary is in order. The book is divided into three parts. Part 1 examines the symbolic and discursive foundations of Russia's postsocialist class meanings. Here we meet a variety of topics: the construction of elite women in some popular media (chapter 2); how Russian self-help literature normalizes class (chapter 3); how welfare discourses ultimately demean underprivileged families as potentially immoral (something not unfamiliar in the United States) (chapter 4); and how United Russia and the Communist Party contribute to the seeming inevitability of class categories by framing national interests in terms of a core class—middle class for the former and working class for the latter, although both parties try to broaden the bases of their class appeal (chapter 5). Part 2 turns to class and practices. The reader learns that hiring nannies and domestic help through networks mediates class status and hierarchy, while formal, professional services augment class difference (chapter 6). Middle-class Petersburgers reflexively construct class identity through how they seek and wear particular clothes (chapter 7), while women's capacity to use the law when families break down (i.e., in divorce) depends on class—the probability of successful use of the law is correlated with a woman's resources (chapter 8).

Part 3 continues the theme of class and practice. Inequality shapes health not only materially but also symbolically (chapter 9): a healthy body is symbolically equated with a healthy paycheck, and healthy habits, which are not cheap, are a form of middle-class capital. Russian youth are cynical about weak class mobility, since they see corruption and the need for connections as big obstacles, and, sensing the social structure, feel powerless to do much except cope (chapter 10). Gender and class intersect for working-class youth and labor markets: as manual labor lost its symbolic luster, men, being more attached to physical labor, suffered, while women could turn to service labor to improve cultural (but not always economic) capital (chapter 11). Some middle-aged men are in a similar boat; with their model of normal society (i.e., Soviet egalitarianism) and labor skills devalued, and the state providing little aid, these men face the need to use the informal economy for survival and become pensioners with little meaning to look back upon (chapter 12).

The introduction and first chapter provide the book's intellectual questions and a useful history of class and class analysis in Soviet and post-Soviet Russia. The conclusion aims to show how Russian postsocialism can inform class theories and vice versa, although I found it less satisfying, as it did not seem to engage the book's findings with sufficient seriousness or to advance the possible theoretical innovations of its data.

And the strength of this book is its data. Each chapter has interesting material on subjects we Russia watchers have observed but not studied in depth. Because the chapters are fairly short, the data are limited—making generalization somewhat perilous—but the qualitative materials provide gripping snapshots of how postsocialist inequality works. Identities, habitus, and dignity interact with uneven material resources to shape variation in agency. When read cover to cover, the book provides a picture of class (and gender) everywhere at work and still in flux, albeit more settled than in the 1990s. What seems to be taking root is an almost American-style "achievement ideology," in which an individual's social situation is primarily his or her own

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glory or fault. Why this is so is not entirely clear—structural accident, neoliberal ideology and "transition culture" (as Michael Kennedy once noted), and individualist consumerism are possible candidates—and better theoretical integration of the book would have helped suggest answers.

In terms of theory, the chapters do not really pose hard questions or offer innovative answers about class and postsocialism. This might be due to an overreliance on the academic discourse about class in British sociology, which has been problematic for the last decade or so—trapped in John Goldthorpe's empirically driven but undertheorized framework, Ulrich Beck's premature dismissal of the salience of class, and some cacophony over structure versus identity as the core facet of class. I also found it odd that the authors and editor did not engage Pierre Bourdieu's framework more closely. Bourdieu is invoked throughout, but in too much of a ritualized manner to add much Russia to Bourdieu or Bourdieu to Russia. This is unfortunate, as the data are well suited for a serious conversation about Bourdieusian theory and postsocialism.

While the theorizing of the titular "rethinking" will not cause any paradigm shifts, this should not be seen as a major weakness. The contributors provide teasing glimpses of how class or, more accurately, stratification, operates in multiple ways. Postsocialist inequality remains important but understudied, and this book provides useful fodder for thinking more creatively and broadly about this topic, which is fine for undergraduates first studying this subject or for more advanced scholars tackling these issues for the first time. I intend to make use of this book the next time I teach my course on postsocialism.

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Great Games, Local Rules: The New Great Power Contest in Central Asia. By Alexander Cooley. Oxford: Oxford University Press, 2012. xvi, 252 pp. Appendixes. Notes. Bibliography. Index. Figures. Tables. Maps. $29.95, hard bound.

There has been a significant rise in theoretically informed scholarship on the contemporary politics and societies of Central Asia in the past few years, but accounts of the international relations of the region have often failed to escape a realist framework that constantly reevokes the nineteenth-century "Great Game" between Russia and Great Britain. Alexander Cooley's excellent account of international involvement in the region neatly acknowledges and simultaneously undermines this tired trope. Here we have "Great Games" plural, a nod to the widely differing types of interaction among powerful states that occur in Central Asia. At the same time, the emphasis on "local rules" reasserts a sense of agency for Central Asian states themselves.

Central Asia offers an interesting case study of the interaction of international actors in a changing global order. Russia, China, and the United States are all active in the region, along with secondary players such as the European Union, Iran, Turkey, India, and Pakistan. Cooley takes issue with the simplistic portrayal of these relationships as just another round of Cold War–style antagonisms, pointing out the extent to which states engage in both cooperative and competitive behaviors. More significantly, it is local actors who largely set the rules of the game: Central Asian leaders have become adept at dealing with a succession of diplomatic visitors from Washington, Brussels, Moscow, and Beijing and playing off different partners to their advantage.

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