

started to experience great poverty. As one consequence, Orochen do not only hunt for reasons of sustainability, but also to trade the products of the hunt with others on the market.

While *Leaving Footprints in the Taiga* is based on a great deal of ethnographic knowledge and expertise, it nevertheless raises larger questions about the anthropology of Siberia and the North, as well as an anthropology that centers on indigenous issues. Important questions—the production of ethnographic knowledge, temporal continuity, and gender—have been and are explored in anthropology, and they trouble *Leaving Footprints in the Taiga* as well. For example, in telling us at the beginning of the book that he first became truly aware of Orochen ontology as part of an ethno-archaeological expedition, Brandišauskas is honest about the ways in which he came to live among Orochen hunters in the Zabaikal region; at the same time, however, *expedition* marks an idiom reminiscent of an exploratory attitude that in significant parts of the discipline is now associated with and criticized for an evolutionist outlook and exotic desire. It would have been fitting for the author to frame the term in more critical ways. At times Brandišauskas also struggles with issues of historical continuity. Early on in the book the reader is informed that the Zhumaneev-Aruneev alliance constitutes one of the most isolated groups in the Zabaikal region; however, she or he is also informed that Orochen cultural practices constituted a serious site of loss in the period of the Soviet Union and that it is only in the post-Soviet period that Orochen hunting and spiritual knowledge began to experience a revival. Yet, if the Zhumaneev-Aruneev kin group truly lived in an isolated world, how then would such a historical break, as implied by the author, have occurred? Exploring questions of historical continuity and break in greater detail would have certainly assisted this reader. And third, while most of the hunters Brandišauskas describes are men, they are not always already men, and I feel that it would have behooved the author to signify this in his use of—for example—gender pronouns (for example, see page 3).

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***Sustaining Russia's Arctic Cities: Resource Politics, Migration and Climate Change.*** Ed. Robert W. Orttung. New York: Berghahn Books, 2017. xx, 254 pp.

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Russia's Arctic region has received focused attention during the last decade due to its importance for both geopolitical and global environmental concerns. At the same time, our understanding of Russian policy and activity in the region remains relatively limited. As such, this edited collection (the second volume in Berghahn's Studies in the Circumpolar North series) is a welcome effort to provide insight into current trends of importance for the medium- to long-term future of the region.

The edited volume brings together a range of authors from Russia, Europe, and the US in order to reflect on substantive issues and their consequences for Russia's Arctic urban areas. More specifically, the book's focus is underpinned by a belief that the policy-making process, resource development, and climate change are key factors with respect to shaping the sustainability of the region going forward. These concerns provide a basic structure for the collection, which covers "decision making," "migration trends in Russian Arctic cities," and "climate change."

In order to provide a context for the various contributions, Colin Reisser opens up the collection with a general examination of the evolution of Russia's Arctic cities

in the recent past. He notes the importance of the process of political centralization under Putin and associated efforts to expand energy development within the region. The territory's demographic decline post-1991 is also highlighted. The two following chapters by Wilson Rowe and Nadezhda Zamyatina & Alexander Pelyasov address different aspects of the "decision making" process affecting the region. Wilson Rowe provides a useful chapter on the place of the Arctic within Russia's domestic politics, highlighting the inherent tension between the noted centralizing tendency within Russia's Arctic policy, regional development imperatives, and the need for international openness. The policy-making environment is further complicated by the evident growing number of actors involved in Arctic policy within Russia. The Arctic region's central importance to concerns around climate change ensures that this tension will likely intensify over the short-term. Zamyatina and Pelyasov shift the focus to the regional level and explore the issue of how to deal with the Arctic region's legacy of monocities. Through a focus on two monocities, Muravlenko and Gubkinsky, in the Yamal-Nenets Autonomous Okrug specializing in the extraction of hydrocarbons, the authors reflect on the reasons behind their markedly differing fortunes in the twenty-first century. The fact that Gubkinsky has been able to grow and succeed economically while Muravlenko has endured stagnation and decline is linked to a range of factors. Interestingly, the ability of Gubkinsky's administration to develop a strong local identity and local patriotism amongst its small business sector is highlighted as a key area for further investigation. They also note the strong correlation between Gubkinsky's relative economic success and factors such as "a more democratic system of local government, generous financing for the cultural sphere, and the relatively positive mood of young people" (44). The fact that Gubkinsky is located at greater distance from the sub-regional center than Muravlenko is also seen as a catalyst for the city's positive development of recent years, encouraging amongst other things a more independent-minded institutional framework.

The following three chapters focus on migration flows and movements of people within the region. Timothy Heleniak provides a general overview of population change within the region. Beyond the well-known decline in numbers post-1991, he draws attention to the slowing rate of decline in addition to a relative stabilization of population numbers in some areas, as well as a marked "churn" of population in others (such as an interplay of both out- and in-migration flows). This mixed picture is reflected in Marlene Laruelle's chapter, which also provides insight into the varied quality of life of the region's population, highlighting amongst other things evidence of a more permanent population in the Central Arctic region with reduced dependence on seasonal migration. The final chapter in this section by Gertrude Saxinger, Elena Nuykina, and Elizabeth Öfner focuses on the specific—and largely ignored—phenomenon of long-distance commuting within the region, a flow of people driven primarily by the energy sector. Such flows have both positive (spending per capita) and negative (anti-social behavior) aspects for the receiving regions. More broadly, such flows are seen as a positive development helping to bind Russia's Arctic region into the rest of the country.

The final section shifts the focus to that of climate change. Oleg Anisimov's and Vasily Kokorev's chapter provides a useful context for the subsequent contributions, and notes the growing importance of the climate issue—and climate as a resource—for the Russian Arctic. Acknowledging the anticipated warming scenarios for the region, the two authors stress the likelihood of varied outcomes across the territory. Economic development will be encouraged in certain instances; at the same time, events such as the devastating 2001 flood in Lensk are likely to increase in frequency. The remaining chapters pick up on aspects of this uncertain future, with Scott R. Stephenson dwelling in particular on the potential opening up of the Arctic regions

via the shrinking ice, and Dmitry Streletskiy and Nikolay Shiklomanov reflecting on the consequence of permafrost removal for the region's infrastructure. Jessica K. Graybill rounds off this section by reflecting on the vulnerability of the region's urban areas primarily due to the lack of effective policy planning.

The contributions to the edited collection are a little uneven in places, but overall provide an effective introduction to some of the key issues facing Russia's Arctic urban regions over the short- to medium-term. They also provide a useful framework for further work focusing on the area. Ortung's afterword makes it clear that the region's future remains uncertain and thus presents an ongoing concern for Russia as well as the global community.

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***Everyday Post-Socialism: Working-Class Communities in the Russian Margins.***

By Jeremy Morris. London: Palgrave Macmillan, 2016. xxviii, 261 pp. Notes, References, Index, Figures, Photographs. \$99.99, hard bound.

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The setting for this ethnography of everyday life is Izluchino, a pseudonymous former Soviet "monotown" in the Kaluga region of Russia. As the "Cast of Characters" that opens the book makes clear, Morris's account stays close to the lives of a relatively small number of research interlocutors, drawing on materials he gathered during stretches of fieldwork from the mid-1990s to 2012 and locating their life trajectories within much larger transformations. The book's three parts build a conceptual approach to everyday life that focuses on habitability—the ongoing quest to craft livable lives amidst the constant change, especially change associated with the "churning" of blue-collar employment and broader economic instability.

Part I, comprised of four chapters, including the Introduction, establishes that the legacy of paternalistic Soviet-era factory enterprises continues to extend considerable influence over Izluchino and its residents. Morris presents his middle-aged interlocutors as engaged in a running set of struggles over the new kinds of capitalist labor discipline and "work on the self" associated with post-Soviet workplace neoliberalism. Their frequent decisions to reject or skirt elements of these new labor regimes mean that many residents cycle through jobs in different factories and seek both income and habitability in the informal, do-it-yourself economy—efforts nicely captured in, for instance, an extended portrait of male sociability while tinkering (and drinking) in car garages. Morris balances these men's stories with an equally strong treatment of women's labor and the recent fate of the Soviet "double burden," making his study one of the few that places men's and women's post-Soviet labors into sustained relationship with each other. Morris pays particularly close and careful attention to the topics of space and place, from garages to apartments to Izluchino itself.

Parts II and III, comprising two chapters each, step outward in various directions from the middle-aged, gendered, and laboring ethnographic core of Part I. Chapter 5 treats an older generation of Izluchino's residents (born in the 1950s) and their ongoing experience of social traumas, illustrating these traumas in particular detail with one resident's alcohol-tinged remembrances of times and spaces of plenty that he associates with socialism. Chapter 6 turns to labor possibilities in Kaluga's new transnational automobile factories, at once enticing for their higher wages and even less familiar than Izluchino's privatized former Soviet enterprises in their expectations