Andrea Stevenson Sanjian, prostitution. Richard Dobson's vivid essay on youth problems and Loren Graham's on adapting to new technologies make an impression.

Readers are cautioned that the "analyses" in the book "should be seen as preliminary, for we shall almost certainly have to revise both the data and our understanding of them as time goes by" (p. 1). Virtually all the authors refer approvingly to their previous publications on the same topics, some dating back to the early 1970s, with only one mentioning grounds for some revision. Footnotes in the volume are also noteworthy for the absence of interviews or other indications of vigorous field work. A large number of the citations are to The New York Times, Wall Street Journal, Christian Science Monitor, Radio Liberty, and Moscow News. Russian-language sources include mostly the Moscow-based press, the publications of Soviet sociologists, and statistical publications of sometimes uncertain utility, given the confounding difficulties in measuring the Soviet economy. Not a single source in Ukrainian, Belorussian, Baltic, Caucasian or Central Asian languages could be found among the notes. The USSR is gone; Soviet studies remains.

Stephen Kotkin
Princeton University


Recent events in the Soviet Union show how tenuous the regime has been both politically and economically, disproving those who, in the past, swept aside prophecies of doom. This misguided notion of the permanence of the Soviet Union was due, in part, to the lack of attention to the sociological and study of Soviet youth. The "new" youth movements that exist today emerged in the early 1980s well before the Gorbachev reforms. The difference is that today they are acknowledged and discussed openly, giving the volume's contributors ready access to first hand accounts, published reports, survey data, interviews and other research material heretofore non-existent or unavailable to Western scholars. The result is a collection of essays ("chapters") rich in detail, current, and on a wide range of topics relating to Soviet youth. They include official and unofficial organizations, conservative and radical groups, conformist and deviant behavior.

The chapters are not linked together by any particular theoretical framework; each essay stands on its own. In spite of a common systematic approach in the analyses, careful editing (this is not to say the book is not without its typographical errors) and judicious placement of each essay result in a broad picture of contemporary Soviet youth culture. Dominant themes emerge to link the discrete chapters into a logical, comprehensive whole upon which theories can be postulated and developed.

The authors of the chapters describe the numerous and extensive youth movements that have developed over the last decade outside the officially approved organizations. The normal mechanisms of social control are breaking down and threatening the viability of the Party itself. The question the authors pose is where to go from here—what policy reforms
should the various socialization agents make in view of this loss of control? With the current political and economic crises in the Soviet Union, the need to deal with youth movements and to readjust goals, objectives and programs is more urgent than ever if perestroika is to become a reality.

The volume opens with a general description of contemporary youth culture by Tanya Frisby, setting the context for specific aspects that follow. Frisby provides an overview of the rise of youth movements and identifies what she believes are factors underlying their manifestation—the rise of technology in the Soviet Union, the formality and bureaucratization of the Komsomol, disillusionment with the regime, and the fact that economic development has not kept pace with educational attainment. For Frisby, since youth can critically influence perestroika, it must be integrated in the process of restructuring and rebuilding the nation. The chapter on the Komsomol which follows does not attempt to cover the subject exhaustively, but merely summarizes and comments on the state of the organization today. Its writer, J. Riordan, sees the Komsomol's lack of evolution as a factor in its demise. For the organization to exercise the authority and power in directing youth that it is accustomed to having, it must undergo radical change. (The absence of any reference to a major work on the Komsomol, Revolutionary Vanguard by Richard Cornell, is an odd omission in a reasonably well documented study.

Paul Easton offers a particularly interesting account of the rise of the rock community and other popular musical groups. This chapter stands apart for its rich and colorful description, much of it based on the author's first hand account. It is an extensive chapter covering the historical and political development of such groups, analyzing their sociological development and lifestyle. Music is a particularly powerful instrument for mobilizing and influencing youth, and as such an extensive treatment of the rock community is well justified. Rock groups have emerged as counter-cultures dissociating themselves from official ideology and challenging state control. As the state compromises in an effort to regain control, the groups move underground to preserve their independence. This striving by youth for independence from regime and Party constitutes one of the major themes of the book.

The chapter on rural youth is perhaps the least illuminating. Sue Bridges does not introduce anything new apart from discussing the phenomenon of rural migration up to 1987. This well written and documented chapter would be an excellent introduction for undergraduates and concentrates, as one would expect from Bridges' early work, on the position of women.

At first glance, eighteen pages devoted to education and the political socialization of Soviet youth seems far too little, but Friedrich Kuebart has utilized them well to make some important observations beginning with the reforms of 1977 and 1983 and the unchanging authoritarian structures that have prevailed in spite of those reforms. These structures in his view must be dismantled before political education programs are to have the desired effects. The reform of 1987 recognized this as part of perestroika. However, in spite of certain new initiatives, such as the basic military training course in the upper grades and the use of rituals and state sym-