

In this sense, Reisinger and Moraski show us that the authoritarian mechanisms that keep Putin in power today were not so much invented by him as initially *corralled* and then expanded by him. In a very interesting and novel spatial analysis, the book demonstrates that the process of expansion was not a vertical reception of Kremlin orders by regional bosses to construct their machines in certain ways according to a clear blueprint, but was instead a horizontal process by which political machine practices spread from region to region. All experiencing similar pressures to ramp up their vote delivery for the Kremlin, regions tended to learn from their immediate neighbors exactly how best to do it. Russia's political machines have thus tended to be spatially clustered, which interestingly also means that some larger areas (such as the northwest) have lagged behind in their capacity to deliver votes for the Kremlin.

Going even deeper, the book also uncovers particular features that make a given region more likely to be a major deliverer of pro-Kremlin votes. For many, the most unexpected finding will probably be that Putin's political machine has depended heavily on Russia's ethnic minority republics as well as on ordinary regions with higher non-Russian populations. This would seem to complicate simplistic notions one sometimes encounters that link Putin's domestic support to Russian ethnic nationalism, and calls attention to how important ethnic minority politics are in Russia today.

Implications for the future come from the facts that (a) this whole process has not been entirely orchestrated by the Kremlin and (b) it reflects a Kremlin adaptation to preexisting regional machine structures more than an integrated nationwide machine designed by the Kremlin itself. As the final line of the book reads, "the regime's reliance on informal political interdependencies with each of over four score regions may prove to be one of its weaknesses not the success story it had seemed to be" (213).

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Living Faithfully in an Unjust World: Compassionate Care in Russia. By Melissa Caldwell. Berkeley: University of California Press, 2017. xviii, 260 pp. Notes. Bibliography. Index. Illustrations. \$85.00, hard bound, \$34.95, paper.
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Anthropology has enjoyed an extended engagement with what the historian Michel Foucault termed "biopower," or the right of sovereignty to take life or to let live (*Society Must Be Defended: Lectures at the College de France*, 2003, 241). While a thick literature has developed around the former, detailing the active and passive politics through which harm is inflicted and life taken, *Living Faithfully in an Unjust World* turns attention to the less well-documented logic and practices that enable a politics of letting live. This book is an ethnography about how faith-based organizations create the conditions of possibility to make interventions in support of precarious modes of life. At the center of this book is the development of a novel understanding of faith, not as an expression of a particular religious belief, but as a civic and political project. This secular sense of faith, the book argues, makes compassion and social justice not just possible but actionable.

Set in post-Soviet Russia, where political and economic transformation spiked rates of unemployment, homelessness, and addiction, *Living Faithfully* brings into focus the quiet efforts of volunteers and aid workers to make the world a slightly better place through their efforts at doing good. Drawing upon a twenty-year ethnographic engagement with faith-based organizations in Moscow, the book rethinks what the

gloss “faith-based” means by detailing how and what these organizations do. While affiliated with religious communities, Melissa Caldwell shows Moscow’s faith-based organizations to be providing logistical and ethical frameworks for doing good that are secular and civic-minded. These organizations are open to all and motivated by a sense of social justice instead of religious doctrine. It is an ethnographic observation out of which Caldwell develops in the introductory chapter a powerful theory of faith as a secular political project that “produces and shapes an entire political economy grounded in ideals of kindness, compassion, and justice” (19).

Chapter 2 details the mechanics through which faith-based organizations separate their “religious” and “secular” activities. Caldwell then traces the development of what she terms a “secular theology of compassion” that focuses on assistance and justice rather than doctrine or religious identity (42). Chapter 3 turns towards the social and affective dimensions of faith. It details how faith-based organizations provide a social system that make individual acts of empathy, compassion, and charity possible. Chapter 4 describes the distinctiveness of the faith-based service model, detailing its commitment to smaller-scale efforts that encourage interpersonal connections between volunteers and beneficiaries. By structuring an opportunity for volunteers to make a good-faith effort to do good, Caldwell shows faith-based organizations to be promoting the human connections that are integral to civic life. Chapter 5 examines the religious and secular moral imperative to help that brings a diverse set of individuals to work and volunteer at faith-based organizations, entangling notions of the secular and the religious. Chapter 6 turns towards efforts at corporatizing social-welfare provisions. As donors and regulatory demands compel faith-based organizations to operate more like businesses, the chapter explores how the compassion of “compassion work” suffers. Chapter 7 explores the limits of generosity. It details moments in which faith-based organizations refuse to accept donations or to offer assistance to reflect upon the uncertainties and potentialities of acts of compassion and social justice projects. Chapter 8 then concludes with a reflection on the precariousness of faith. It examines how the uncertainty and tensions that converge within faith-based organizations open up opportunities for civic engagement.

Theoretically sophisticated and advancing a novel vision of actionable social justice, *Living Faithfully* makes a powerful contribution to the study of post-socialism, poverty, and the aid workers, volunteers, and organizations seeking to make positive change. Beyond detailing the social harms of neoliberal reforms, *Living Faithfully* structures in exciting ways a discussion about the timeless question underlying moments of great turmoil: What is to be done?

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Holy Rus’: The Rebirth of Orthodoxy in the New Russia. By John P. Burgess. New Haven: Yale University Press, 2017. xii, 264 pp. Notes. Index. Illustrations. Photographs. Tables. \$30.00, hard bound.

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The author of this study, John P. Burgess, wants to show the significance of religion, and of the religious revival of the last two decades, for an appropriate understanding of Russia. His argument is that “Holy Rus’” is a goal that Russian society is striving towards (“I describe a nation that longs for Holy Rus’,” 2), after a persecution of church and religion that lasted for most of the twentieth century. Interestingly, although the Holy Rus’ idea is indeed mentioned from time to time throughout the seven chapters