

robotic Soviet kids and U.S. kids living in destitution and hunger, respectively—was increasingly undermined by a recognition of the qualities of the adversary’s youngsters and by anxiety about the inadequacies of its own youth. In the USA, Sputnik shock led to some serious soul-searching. The recognition of the efficiency and discipline of the Soviet education system resulted in important changes to public education, while at the same time in the Soviet Union, not without irony, destalinization led to the adoption of some progressive child-centred approaches, many of which had come under attack after the Sputnik shock in the USA. The image of the threatened child, under attack by the harmful influences from “over there” and from within through supposedly weakening social control, produced widespread anxieties about deviancy and delinquency on both sides of the Iron Curtain. As Peacock shows, these fears directly raised questions over the security and defence needs of each country. The complex and bifurcated vision of the child emerging in the 1950s made it a “symbol for the nation’s mission and plight in the Cold War” and led, in both states, to shifts in youth policy that sought an active mobilization of the young in the waging of cultural Cold War (93). This process is explored by the author in the final chapter of part one, where she reveals some intriguing parallels about the ways Boy Scouts and Soviet Pioneers were used to form an “active crusade for peace and freedom” (120).

In the second part of the book, the focus changes from those who actively tried to construct the Cold War consensus to those seeking to challenge the normative image of youth. Peacock demonstrates how Soviet filmmakers and organizations of the anti-nuclear movement in the USA, like Women Strike for Peace, had surprisingly much in common. Both re-appropriated the image of the child and presented alternative visions that undermined the official discourse. The final chapter juxtaposes the contradictions, shifts, and changes to the image of the child during the Vietnam War. In the messy propaganda battles in Vietnam and at home, both superpowers, but particularly the USA, found it increasingly difficult to control the figuration of the visual and rhetorical image of the child. It led, as the author convincingly argues, to the collapse of the conceptual borders that defined the boundaries of the Cold War.

Overall, the book succeeds in presenting a thought-provoking and original history of the Cold War, one of cultural competition in which the “battle for visual and rhetorical preeminence” was paramount (14). This book is not about real children, as Peacock admits early on. But real children and youth have agency and are not passive actors in history. It will remain for future research to gain a better understanding of the ways children themselves understood their role in this cultural war, how they actively shaped the discourse, and how increasing transnational contacts between youth in the later stage of the Cold War challenged deeply entrenched stereotypes about communist east and the capitalist west. Peacock’s excellent book makes a very strong case for further integrative and comparative research of the cultural history of the Cold War.

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Peredaite ob etom detiam vashim, a ikh deti sleduiushchemu rodu’: Kul’turnaia pamiat’ u rossiiskikh evreev v nashi dni. By Elena Nosenko-Shtein. Moscow: Institut vostokovedeniia Rossiiskoi akademii nauk, 2013. 575 pp. Bibliography. Index. Tables. Paper.

“Does one need to be registered as a Jew in legal documents to be considered Jewish?” (535); “Does one need to go to the synagogue to be considered Jewish?” (537); “Is it necessary to circumcise one’s son?” (538); “Did your relatives ever explain to you, when

you were young, that you are Jewish, and tell you . . . how this makes you different from others?" (548). These are just some of the questions that Elena Nosenko-Shtein included in the hundreds of interviews she conducted with, and questionnaires she designed for, Russian Jews from different age groups, socio-economic backgrounds and cities across Russia, in order to put together her important contribution to the study of Jewish "cultural memory" (*kul'turnaia pamiat'*) in contemporary Russia. Collected between 1999 and 2010, these interviews shed light on the multifaceted ways in which diverse notions of identity and collective memory are transmitted and preserved within the polymorphous community of Russian Jews.

Building on Pierre Nora's concept of "plurality of memories," this book attempts to grasp the complexity of cultural memory for Russian Jews today, assessing its contents and defining its mechanisms of transmission. Chapter one sets the stage for a definition of the plurality of identities of post-Soviet Jews. Most members of this heterogeneous community—who often lack common interests, a common culture, and even a common religion—still self-identify as Jewish based on feelings ("chuvstvovat' sebia evreem," 75–76). Weighing in on the Soviet legacy of a "fragmented" Jewish identity almost entirely removed from Judaism, chapter two explores the role of religion in preserving cultural memory. The author discusses the observance of Jewish holidays, most of which are celebrated in a hybrid form, and analyzes the paradoxes of a Jewish-Christian self-identification, whereby the conversion to Christianity did not entail the loss of Jewish identity: not for those Jews who converted in the 1980s as a form of protest against the regime, and not for those who embraced Christianity in the wake of a renewed religiosity that encompassed Russia after the collapse of the Soviet Union. In disagreement with previous scholarship on the topic, Nosenko-Shtein contends that religious belief does very little for the preservation of cultural memory for contemporary Russian Jews.

Chapter three examines notions of homeland and diaspora. Drawing a comparison with the centrality of Israel in American Jewish identity, the author concludes that the role of Israel in shaping Jewish cultural memory in Russia is modest and ambivalent. The ambivalence (as well as the ambiguities of Russian-Jewish identity) is conveyed through the words of an informant who admits that, "While living in Israel, I suddenly understood that I have a motherland: Russia . . . that I am Russian, even though I previously doubted that. Not in the ethnic sense: my mother is Ukrainian, my father is half Russian and half Jewish. But . . . I have a Russian consciousness and belong to the Russian culture . . ." (183–84).

Not unlike other scholars before her, the author concludes (in chapter four), that antisemitism constitutes the fundamental factor guaranteeing the formation and retention of Jewish self-identification and collective memory. Perhaps the most original section of the book includes the discussion of the role that the memory of anti-semitism under Stalin, in post-1953 Soviet society, and during the perestroika years played in shaping the cultural and collective memory of Russian Jews. Instances of antisemitism that affected the personal lives of informants are transmitted through the private sphere of the family, from one generation to the next.

Chapter five investigates the role of the "khraniteli," or those who maintained some knowledge of traditional Jewish culture and have a better memory of World War II. If the Holocaust is central in shaping the identity of American Jews, Nosenko-Shtein suggests its marginal role in defining Russian Jews' collective memory. This point seems to contradict the abovementioned argument about antisemitism as the crucial marker for Jewish identity. Why does the memory of Soviet antisemitism play such an important role, whereas the memory of the Holocaust is so secondary? The author neglects to investigate and fully explain this important question.

The final chapter of the book, which discusses the mediators, namely who and

what favors the transmission of Jewish cultural memory, chronicles the break that took place in the modalities and places of cultural transmission for post-Soviet Jews. Supplanted by community centers, clubs, and libraries, the family and synagogue are no longer the key conveyors of Jewish cultural memory and identity.

The book ends with a rich appendix made of remarkable selections from the interviews with the informants, and charts with the statistics of the informants' responses. What is missing from this otherwise fascinating study, which opens up new questions about the future of Jewish identity(ies) in Russia and its endurance, is a comparative approach. While the author does offer some comparisons with American Jewry, she does not explore questions of cultural memory as applied to the Jews of other communities in the former Soviet Bloc, whose identities and cultural memories were also affected and disrupted by the events of the twentieth century, including Nazism and communism.

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Everyday Life in Russia Past and Present. Ed. Choi Chatterjee, David L. Ransel, Mary Cavender, and Karen Petrone. Afterword Sheila Fitzpatrick. Bloomington, Ind.: Indiana University Press, 2015. xii, 430 pp. Notes. Bibliography. Index. Illustrations. Photographs. \$90.00, hard bound. \$35.00, paper. \$34.99, ebook.

This interdisciplinary collection of essays on imperial, Soviet, and post-Soviet Russia approaches the everyday as “the contact zones of daily life where grand historical events and ideological contests are personally experienced” (2) and offers readers a sampling of the myriad ways in which the concept of the everyday can help to re-frame approaches to Russia’s history and contemporary life. A pithy introduction and several contributions (including David Ransel’s survey of the historiography of the everyday, pieces by Olga Shevchenko, Douglas Rogers, Deborah Field, Peter Pozevsky, and Sheila Fitzpatrick’s Afterword) directly confront the analytical purchase of “the everyday,” which can easily degenerate into a catch-all category so broad as to lose coherence and meaning. Rogers usefully distinguishes between the Russian term *povsednevnost*—“a zone in which people experience, contemplate, and act on the world around them in the ordinary, habitual, unremarkable times of their lives” (75), and *byt*, used by ethnographers to ascribe a distinctive and static set of cultural practices, beliefs, and rituals. Fitzpatrick, while acknowledging the potential amorphousness of the concept, stresses that for historians, “studying the everyday is a good way of subverting assumptions made on the basis of formal political and social structures and codified ideologies” (390).

It is through the empirical work of each of the seventeen chapters that the volume tackles both the meaning and the utility of everyday life as an analytical tool. Most of the contributors emphasize the close links between materiality and the everyday. Mary Cavender’s article on provincial nobles looks at ideas about agronomic progress in terms of yields and productivity. Elizabeth Skomp explores the materiality of everyday life in the late Soviet fiction of Natalia Baranskaia and I. Grekova, and how the role of women in arranging and controlling material possessions validates their social positions. Susan Reid and Serguei Oushakine look explicitly at objects and their role in everyday aesthetics, Reid exploring the cabinet and the presentation of its contents in the Soviet-era apartment, and Oushakine focusing on the centrality of consumer objects in 1990s’ media retrospections of Soviet life. Choi Chatterjee analyzes Americans’ travel accounts, noting the irony that although one travels to *escape*