

**Nathalie Moine**

Of Loss and Loot: Stalin-Era Culture, Foreign Aid, and Trophy Goods in the Soviet Union during the 1940s

This article focuses on the influx and circulation of foreign objects in the Soviet Union during the 1940s in order to investigate the specific role of these objects during World War II. It reveals how the distribution of humanitarian aid intersected with both the (non)recognition of the genocide of Soviet Jews during the Nazi occupation, and with Stalinist social hierarchies. It explains why erasing the origins and precise circumstances through which these objects entered Soviet homes could in turn be used to hide the abuses that the Red Army perpetrated against their defeated enemies. Finally, it revises the image of a Soviet society that discovered luxury and Western modernity for the first time during the war by reconsidering the place and the trajectories of these objects in Stalinist material culture of the interwar period.

**Elena Zubkova**

The Excluded: Begging in the Postwar Soviet Union

To what extent was the Soviet state able to control (and oppose) the process of social exclusion and to what extent was Soviet society ready to integrate social outcasts? This article attempts to answer these questions by analyzing the phenomenon of begging in the Soviet Union between the 1940s and the 1960s. The article begins by studying the phenomenon of begging as a reaction to poverty, serving as a survival strategy for the lower social classes who were excluded from society due to poor standards of living. A brief historical overview of the campaign to combat begging in the the USSR from the Revolution of 1917 until the mid-1950s shows both the continuity and shifting perspectives of state reaction to this social problem. This article also analyzes begging, which was an important social phenomenon in the USSR after World War II, through the specific biographies of actual beggars. The article concludes with an examination of the public discourse on poverty in the 1950s and early 1960s, which reveals how both society and the state viewed the issue.

**Antonela Capelle-Pogăcean and Nadège Ragaru**

Inhabiting Culture on the Frontiers of Socialism (Gorna Džumaja, 1944-1948)

This article examines the cultural shaping (through film and theater) of urban identities in Gorna Džhumaja, a border city located in Pirin Macedonia, at the dawn of Socialism. In a

region that was at the center of Bulgarian, Macedonian, and Greek national conflict, thus rendering its future unpredictable, the establishment of Socialism between 1944-1948 coincided with intense social and national engineering. Developments in the domains of cinema and theater offer a heuristic lens through which to view these processes, notably because of the educational and political role they were attributed. Exploring changes in the cultural environment, designated toponyms, and everyday life of cultural institutions offers new insight into the complex interplay between the pre-Socialist and Socialist periods. It also provides an oblique view of how the Socialist city was fashioned through theatrical tours and ambulant cinema. Socialism thus emerges, beyond sovietization, as a product of trans-national circulation.

**Igor Narsky**

Family Memory and Private Archives in the Soviet Twentieth Century

This article examines two sets of private family archives and the diaries they contain. The authors included items from their own archives throughout their texts. What was their goal in inserting photographs, fragments of letters, official documents, and private papers into these texts? Can this practice shed light on the mechanisms of construction and preservation of family identity as well as on communication within families in the Soviet Union, a perspective that has otherwise remained inaccessible using other sources?

**Larissa Zakharova**

Access to Communication Tools in Stalin's Soviet Union

This article examines the status and the place of such means of interpersonal communication as mail, the telegraph, and the telephone in Soviet society under Stalin. Access to tools of communication created a certain hierarchy in the Soviet Union: the telephone was only accessible in large cities, whereas postal services remained limited across the countryside. As it was being implemented, the Soviet project of a communicating society proved to be full of disparities, ultimately centered on the city-dwelling elite. While the radial scheme of communications networks favored contact between the capital and the provinces, the geographical proximity of the regions did not facilitate communications between their inhabitants. The construction of long-distance networks of sociability was affected by the territorial dimensions of the country, varying access to tools of communication, weak technological development, and bureaucratic malfunctioning.

**Małgorzata Mazurek**

Moralities of Consumption in Poland across the Short Twentieth Century

Participating in the broader history of consumer mobilization for egalitarian regimes of consumption, this article unpacks the shifting meanings of egalitarian moralities of consumption in the specific case of Poland across the twentieth century. It reveals how important the role of social justice would become in attempts to impose state-centered social welfare over profit-oriented self-welfare between the interwar period and the demise of Communism. During this time, the meaning of profiteering changed significantly. While food conflicts during the interwar period and World War II were organized predominantly

along ethnic lines, by the beginning of the postwar era, the notion of the profit-oriented middleman relied on the category of class as well as ethnicity to support a vision of Poland as a Communist, ethnically homogenized nation-state. In the 1950s and the 1960s, anti-profiteering rhetoric became increasingly gendered, as the food conflicts moved from an ideological crusade against private trade to everyday confrontations between the consumers and female shop assistants. When the Soviet Bloc ran into deep crisis in the 1970s and 1980s, self-welfare and family-centered resourcefulness resurfaced as legitimate norms of distributive justice, which contributed to dismantling the Socialist welfare state altogether.