

things. This “bodily oriented” vision of agency is particularly stimulating, so clarifying this argument could influence the very understanding of the Soviet society, especially given the author’s underscoring of “the importance of material objects for the cultural definition of proper Sovietness” (P. 38). This theoretical discussion raises a broader question to which Golubev does not give a clear answer: Was it a specific relation to materiality under socialism that contributed to making the society “Soviet”? The book provides no definitive formula explaining what was specifically Soviet about bodies, minds, selves, and agency in their interconnection with materiality. Such a formula could have helped substantiate Golubev’s attempt to inscribe his study in a global history of materiality and modernity, especially as he only briefly explores the circulation and mobility of “things” in the Soviet Union and beyond.

The Things of Life is an important book and a substantial contribution to the social and cultural history of the USSR, the history of Soviet materiality, and material culture in general. Although it is rather short, the book covers a lot of ground and offers important theoretical insights. It should stimulate scholars to continue the exploration of socialist material culture and other interstices of the Soviet individual and collective experience.

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И. Б. Орлов, А. Д. Попов. Олимпийский переполох: забытая советская модернизация. Москва: Издательский дом Высшей школы экономики, 2020. 458 с., илл. Исползованные источники. ISBN: 978-5-7598-2165-6.

This book, coauthored by Igor Orlov of the Higher School of Economics in Moscow and Aleksey Popov of V. I. Vernadsky Crimean Federal University, is a valuable and ambitious study of the social, cultural, and political effects that the 1980 Moscow Olympic Games had had on the Soviet society and political regime. Not so long ago, Russian historians began treating “Bolshoi sport” as a research topic in its own right, and the authors of this book follow this trend.¹ Their study is based on rich archival sources and engages Russian-language and foreign historiography. A major sports event, the Moscow Olympics was also an important landmark in the history of the Cold War, as well as in the history of the Soviet state and society.

The book’s objective is to overcome the inertia of the Cold War narrative that is preoccupied with the boycott of the Moscow games

¹ М. Иу. Prozumenshchikov. Bol’shoi sport i bol’shaia politika. Moscow, 2004.

and other geopolitical issues, as well as the Olympic narrative that insists on the games' power to promote democratization of authoritarian states. Instead, the authors offer a social, political, and cultural history of the Moscow Olympic Games. The sheer variety of the abundant primary sources used in the study reflects the diversity of institutions and social actors involved in the organization of the Olympics. The authors worked with the archives of the games' Organization Committee, the Soviet Committee for Sports and Physical Culture, the Communist Party, and the Council of Ministries, both at the union and republican levels. Besides Soviet literature and newspapers, they consulted English- and German-language press as well as visual sources (photographs, TV broadcasts, caricatures), autobiographies, memoirs, popular songs, and even jokes.

Orlov and Popov argue that the Moscow Olympic Games were used by the Soviet authorities not only to showcase the modernization of the Soviet Union but also to catalyze this modernization in the process of the games' preparation. The Olympics were used as a pretext for ambitious construction projects and the development of new services and

practices of consumption, and to boost the morales of the population and enhance the regime's authority. Thus, the Moscow Olympic Games became a perfect example of what the economist Anatoliy Vishnevskiy called "conservative modernization."²

The book tells the story in chronological order – from the preparation of the Olympics to the games themselves, their immediate effect, and finally their legacy – and is arranged into nine chapters. Chapter 1 discusses the Moscow Olympics as an important instrument of Soviet cultural diplomacy and the efforts the Soviets had to make to have the USSR host the games. The Soviet authorities had contemplated hosting the Olympics since the 1950s, but it was not until 1969 that Leonid Brezhnev had fully committed to the cause, so Moscow was granted the right to host the event only in 1974. To achieve this, it was necessary to skillfully navigate the realm of international sports and improve the country's public image.³ Specifically, besides conducting a propaganda campaign and mobilizing the socialist countries in support of Moscow's candidacy, the USSR had to host a number of European and World championships, make Soviet sport

² Anatoliy Vishnevskiy. *Serp i rubl'*: Konservativnaia modernizatsiia v SSSR. Moscow, 1998.

³ This problem was the topic of Sophie Coeure and Rachel Mazuy. *Cousu de fil rouge, Voyages des intellectuels français en Union soviétique*. Paris, 2012.

functionaries actively participate in various international federations, and invite athletes from nonrecognized countries to the Soviet Union. The strong opposition in the West to Moscow's hosting the Olympics was countered through local communist parties and friendship with Soviet Union associations.

Chapter 2 analyzes the economic aspect of the games and efforts to adapt the Soviet infrastructure – buildings, communications, services – to international standards. American, West German, French, Japanese, and Finnish companies contributed to the organization of the 1980 Olympics, signing contracts with the Soviet authorities. The ensuing boycott of the games affected some American contracts, but many companies including Coca-Cola saw the event as an opportunity to establish themselves in a new market.

Chapter 3 tackles the symbolic aspects of the Moscow Olympics. The organizers had to adapt traditional Olympic rituals, such as the torch relay and the opening ceremony, and create new ones. Artists and technicians, engineers and teenagers, dancers and athletes were mobilized to produce new entertainment content that showcased Soviet achievements and promoted Soviet mass culture. For the Olympic Games were not only about sports. Every category of visitors – athletes, coaches, sports officials, and fans – was provided

with cheap or free artistic events at numerous venues.

Chapters 4 and 5 deal with the tensions produced by interaction with foreigners on such a large scale. Chapter 4 concerns the uneasy relationships between Soviet and foreign athletes in the 1970s and 1980s, and chapter 5 elucidates the various security measures involved in hosting the games. First of all, the Soviet authorities needed to adapt some of their principles to comply with the International Olympic Committee's rules. The USSR did not recognize South Korea and Taiwan, but athletes from these countries were allowed to participate in the Olympics. After the Munich massacre during the 1972 Summer Olympics and amid a rising wave of terrorism rocking Western Europe, the question of security preoccupied the Soviet authorities, adding to the usual concerns that anti-Soviet elements could infiltrate Olympic tourists and bring subversive literature. To face these threats, the police and secret service were beefed up, equipped with modern technologies, and taught new tactics. The KGB coordinated its actions with other socialist states' secret services to avoid "ideological provocations."

Chapters 6–9 discuss the impact of the preparation and staging of the 1980 Olympics on Soviet society in general. Chapter 6 focuses on the development of transport, sports,

and communication infrastructures. Moscow, as the games' venue, benefited the most from the Olympics: after the construction of new stadiums and arenas and the reconstruction of the existing facilities, it acquired many sports objects that met the highest international standards. The Olympics also greatly boosted the development of the Moscow tourist infrastructure, including hotels, road renovation, purchase of new subway cars and escalators, and construction of a modern international airport terminal, Sheremetyevo-2. Some major infrastructure projects were completed under the aegis of the 1980 Olympics outside Moscow, for example, the Tallinn TV tower.

The notoriously customer-unfriendly service sector was overhauled for the Olympics as well, particularly the hospitality sphere, which is the subject of chapter 7. The need to accommodate numerous foreign visitors encouraged the Soviet authorities to invest in the tourist infrastructure in the cities participating in the Olympics program and improve customer service in hotels and restaurants. The personnel were trained to be more responsive to clients' needs and, where possible, to be multilingual. In doing so, the methods of modern management were combined with the traditional Soviet mobilization campaigns. To meet the expectations of Western visitors, it was decided to import

even basic goods that were not available in the USSR in the required quality, including toilet paper and yogurt.

Chapter 8 focuses on the Olympic Village built in southern Moscow as the last attempt to implement the socialist utopia. Built to accommodate the athletes, it was also meant to showcase Soviet modernity with its quality-built sixteen- and eighteen-story houses, up-to-date medical equipment, and developed service infrastructure. Despite these efforts, some foreign journalists found this architecture bleak, and athletes complained about the strict rules enforced on them.

Chapter 9 reconstructs the memory of the Moscow Olympics in late Soviet and post-Soviet popular culture. Relying on a variety of sources including jokes, sociological surveys, and interviews, the authors register a broad range of responses to the event – from feverish enthusiasm to irony. People recall that the cities hosting the games – Moscow, Kyiv, Minsk, and Tallin – looked depopulated. There were no familiar queues lined up at the unusually well-stocked stores. Together with the presence of multicultural tourists, these produced the feeling of a foreign way of life. In other parts of the country, Soviet citizens did not notice much difference in their everyday life. They followed the competitions on TV and radio and tried to

procure the Olympics paraphernalia featuring the games' official logo and the mascot – the bear Misha.

This complex and multifaceted story of the 1980 Moscow Olympics makes a valuable contribution to the field of Soviet history. It convincingly shows that the Games of the XXII Olympiad were important not only for their boycott by the United States and its allies but also for demonstrating that the role of the games in late Soviet society was not merely one of propaganda or entertainment.



Оксана НАГОРНАЯ

Yulia Gradskova, *The Women's International Democratic Federation, the Global South and the Cold War: Defending the Rights of Women of the "Whole World"?* (Abingdon: Routledge, 2021). 212 pp. List of Literature. Index. ISBN: 978-0-367-50476-2.

В последние несколько лет заметной тенденцией в историографии Холодной войны стал отказ от маргинализации роли социалистического опыта в становлении и развитии современного глобального мира.¹ Призывы к "провинциализации" Западной Европы и США в пользу признания роли глобальной периферии воплощаются в дискуссиях о множественных модерностях и в исследованиях культурного интернационализма.² О неправомерности и непродуктивности игнорирования вклада "Второго мира" в развитие концепции прав человека с недавних пор пишут и исследователи истории международного женского движения.³ Именно в

¹ James Mark and Tobias Rupprecht. *The Socialist World in Global History: From Absentee to Victim to Co-Producer* // Matthias Middell (Ed.). *The Practice of Global History. European Perspectives*. London, 2019. Pp. 81-115.

² Konrad H. Jarausch, Christian Ostermann, and Andreas Etges (Eds.). *The Cold War: Historiography, Memory, Representation*. Oldenbourg, 2017.

³ Francisca de Haan. *Continuing Cold War Paradigms in Western Historiography of Transnational Women's Organisations: the Case of the Women's International Democratic Federation (WIDF)* // *Women's History Review*. 2010. Vol. 19. No. 4. Pp. 547-573; Celia Donert. *From Communist Internationalism to Human Rights: Gender, Violence and*