

Conference); Ellena and Gennadiy Matveev (Soviet newspapers' coverage of the Paris negotiations); Deona Çali (Turkish Albanians' part in the Albanian representation in Paris); Dariusz Makiła (the Danzig question); and Wojciech Morawski (a succinct economic account of war reparations in Europe).

A couple of articles do not fit into either of these categories. Grzegorz Kucharczyk offers a stunningly Polonocentric (and insufficiently edited) account of German and Polish reactions to the Versailles Treaty, wherein no place is given to the antisemitic background of German postwar frustrations (otherwise analyzed in length), and both countries are counted among the winners of the Peace Conference. One of the most characteristic (and frustrating) features of Kucharczyk's article seems to be the overuse of the ethnic plural: the author's view of history is reduced to an interplay between "great men" and "nations," the latter treated as uniform bodies. On another note, Michael S. Neiberg's interesting study focuses on the American failure to secure peace on the territories and between the nationalities of the nascent Poland, and identifies blind spots in Woodrow Wilson's thinking. Michał Kuź's surprisingly short contribution, opening with a lengthy quotation from Donald Trump, leaves the reader perplexed as to its actual meaning. If, as the author claims, his aim was to offer a history-based view on the viability of the nation-based world order, than this aim remains unfulfilled. Detached from the overarching topic of the volume, Krzysztof Rak describes Józef Piłsudski's foreign policy in the 1920s and 1930s. Finally, the volume closes with a witty and readable piece by Lothar Höbelt on the Anschluss debate in interwar Austria.

It seems rather futile to try to establish a logical link between all the texts in the volume. The editors themselves offer no more than vague hints that might facilitate such an understanding, citing the international impact of central Europe as a hotbed of global instability in the interwar period. In fact, the haphazard nature of this selection of articles probably represents its weakest spot. But there are also brighter spots. High-quality traditional diplomatic history, represented by Gmurczyk-Wrońska, Neiberg, and Kornat, is one of them. Some of the minor contributions deal with understudied topics in a sound and well-informed manner: articles on Albanians, Ladins, Kashubians, and Sorbs among them. Both groups of texts would benefit from a more carefully designed construction of the volume. Also of benefit would be greater openness towards social and cultural phenomena other than states and nations. Fortunately, this volume does not represent the current trends in historiography of post-1919 central Europe. With all its flaws and lacunae, the latter is much richer and livelier than readers of this book might assume.

MACIEJ GÓRNY  
Instytut Historii PAN

***Family and the State in Soviet Lithuania.*** By Dalia Leinarte. New York: Bloomsbury Academic, 2021. x, 213 pp. Notes. Bibliography. Index. Tables. \$115.00, hard bound.

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Dalia Leinarte's *Family and the State in Soviet Lithuania* addresses a common belief that the family home was a space where pre-Soviet Lithuanian values and resistance were nurtured, a sphere walled off from official and obligatory ideologies and practices. Leinarte challenges this idea, drawing on over 100 interviews and expansive archival research to construct an alternative interpretation of the domestic sphere as a space permeated by the pronouncements and priorities of the Soviet state.

Leinarte shows that in Soviet Lithuania women's lives existed at the intersection of the private and public spheres: these "wives-mothers-workers served the socialist state and the ideology of the regime" (2). Soviet policies, previewed in the first year of occupation (1940–41), were stringently enforced in a post-war USSR focused on economic reconstruction. Many women were pushed into poorly paid sectors aimed at fostering industrial development and agricultural collectivization—the unemployed were labelled "parasites." Women made inroads into occupational sectors previously dominated by men. However, "equality" was pursued in service to the state, and women struggled under the demands of paid labor (where they earned less than their male counterparts) and an unpaid second shift of domestic labor, as the "regime never attempted to change the foundations of patriarchal stereotypes about men's and women's roles" (21). Notably, Leinarte writes, gender equality was actively undermined by men in the layers of bureaucracy that undergirded official pronouncements

Chapter 2 covers marriage and divorce and policies and norms that shaped Lithuanians' experiences. If the first piece of a marital story is a wedding, then this was the first place where the state exercised its will, using propaganda to discourage religious weddings in favor of civil marriages: "Propagandists presented couples appealing to God to assure them happiness in their marriages as infantilistic" (51). The state waged a campaign against popular belief in romantic love as a marital foundation: instead, marriage was characterized as a vehicle for rearing the next generation. While most Lithuanians married early, belief in "happy marriages" declined, as "[m]arried life and family began to be conceived of as hard work full of conflicts that would have to be suffered and resolved" (76).

The stresses of life in a repressive society with chronic shortages wore on families. Domestic violence was treated as a private matter, and "[a]lcoholism proliferated in every social demographic" (90), and was a commonly cited complaint in divorce. After divorce, ex-couples faced the challenges of splitting assets where housing was in short supply and few families owned more than one automobile. Leinarte notes that, "The most disheartening consequence of divorce was having to live in the same apartment together for many long years, or in some cases, for the rest of their lives" (105). For good reason, communal apartment living was a subject of wry humor in many Soviet-era anecdotes.

Chapter 3 discusses women as mothers and the normative expectations and pragmatic limitations of Soviet life. In the 1950s, about 80 percent of mothers with young children were in the workforce, and while the state promised collective support for mothers, spaces in preschools were few and child payments inadequate. Leinarte looks at the conundrum of care for mothers in Soviet Lithuania, which was characterized by a deficit of childcare spaces and an oversupply of men who resisted domestic responsibilities.

Chapter 4 considers life in a deficit-plagued economy. How did families—and the state—cope with persistent shortages? Leinarte emphasizes that housing was in chronically short supply: in 1970, about 70 percent of newlyweds began their life together under the roof of one or the other spouse's family. Interestingly, this undesirable situation was recast in propaganda, which praised the "family as a collective" theme. The dream of a modern home was nurtured in the popular press, but achievement of this aesthetic could be attained only through connections in the informal economy.

*Family and the State in Soviet Lithuania* is well-conceived and well-researched. It stumbles, however, in providing exhaustive details about Soviet-era policies and practices but not stepping back to assess the findings. The topical chapters end without reflection on the sociological significance of the information gathered. What, for instance, is the reader to make of Lithuanians' challenges of marriage and divorce in the Soviet era, or the persistent patriarchal norms of domestic life? What are the

discernible legacy effects in the post-Soviet period? And how might this research help illuminate broader issues of family in socialist (or even non-socialist) systems? The final chapter summarizes the work, but does not address the larger importance of the findings, or what further research might be catalyzed by the work. While more analysis would be welcome, the book is recommended to readers seeking a well-informed text that marries micro-level memories and macro-level policies and politics to show how the Soviet state shaped everyday family life.

DAINA S. EGLITIS

*The George Washington University*

***Citizens without Borders: Yugoslavia and its Migrant Workers in Western Europe.***

By Brigitte Le Normand. Toronto: Toronto University Press, 2021. xxii, 304 pp.

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In this empirically rich and beautifully written book, Le Normand explores how the Yugoslav state engaged with its citizens employed in western Europe in the 1960s and 70s. Focusing primarily on Croatian migrants, Le Normand shows that migrants were not passive recipients of Yugoslav propaganda but rather actively participated in communications with the Yugoslav state. The book also shows that homeland was differently defined and promoted by diverse actors at the federal, national, and local state levels. Accordingly, Le Normand shows that the transnational relation between Yugoslav migrants and the homeland was not a coherent whole. To do so, Le Normand offers an in-depth analysis of a broad range of primary sources, each of which explores one transnational tie, making it a methodologically innovative book.

The book is divided in two parts. The first part, entitled “Seeing Migrants,” is comprised of Chapters 2 and 3. Chapter 2 explains that the Yugoslav authorities perceived migrants as an integral part of the Yugoslav community. The migrants were temporarily absent and needed to be constantly measured and monitored through collection and analysis of statistical data and surveys. This chapter also examines the Croatian Spring in some detail to show how labor emigration was seen as a Croat national problem by the Croat national movement and Croatian reformists at the turn of the 1970s. Chapter 3 is concerned with representations of labor migrants in both feature and documentary films. It shows how filmmakers were deeply engaged with the reasons for labor migration and its negative impact on families and communities. While both state authorities and filmmakers tended to deny agency to migrants, filmmakers also victimized them to denounce the failure of Yugoslav modernity.

Entitled “Building Ties,” the second part of the book is comprised of six chapters that provide examples of the multiple ways in which migrants engaged with different understandings of homeland promoted at different Yugoslav administrative levels. Chapter 4 shows that the radio program *To Our Citizens of the World*, broadcast by Radio Zagreb, promoted a Yugoslav sense of belonging from below through readings of migrants’ letters, broadcasting popular songs, and delivering practical information that connected the everyday life of Yugoslavs abroad and at home. Chapter 5 contraposes the “apolitical pan-Yugoslav concept of homeland” (135) promoted by the radio program *To Our Citizens of the World* with the local newspaper *Imotska Krajina*, which linked the promotion of local identity to support for the idea of homeland advocated by the Croat national movement. Chapter 7 also deals with the impact of the Croatian Spring on Croat migrants’ relations with the Yugoslav political project. It analyzes the results of a survey conducted among Yugoslav labor migrants during the Croatian