

As one would expect, education is a key topic among these articles. It is stereotypical (but not entirely false) to argue that the Orthodox Church neglected education when compared with the Catholic and even more the Lutheran clergy. To be sure, literacy is more central to Lutheranism, with its emphasis on Bible-reading, but several essays here document efforts to spread literacy that emanated from the Orthodox church, at times in Russian and at times in other languages (Latvian and Estonian). Tatjana Shor describes, based on extensive archival research, Orthodox schools in the 1870s. Ludmila Dubjeva examines peasant education in the region through the activities of the Council for the Affairs of Rural Orthodox Peasant Schools. Irina Paert [Piart] looks at Orthodox clergy and education in Livland and Estland between 1905 and the outbreak of World War I. Finally, Nadezhda Pazukhina looks at religious education among “Latvian” (by territory) Old Believers in the first third of the twentieth century. In all cases, the articles are on a high scholarly level, based on a variety of sources and considerable archival work.

Another major topic, touched on in a number of essays, is the development of an Orthodox intelligentsia (belonging to different nationalities) in the region. Here a key essay is Toomas Schvak on Estonian Orthodox *intelligenty* in the nineteenth century. This is an interesting piece because we rarely think of Orthodox Estonians as playing any role in that national movement. And indeed, as Schvak shows, even contemporaries did not always view these (admittedly, rather few) individuals in a positive light as “properly” Estonian. Another essay discussing the link between Orthodoxy and intelligentsia, on a quite different note, is Konstantin Oboznyi on the Russian Student Christian Movement in Latvia and Estonia, 1918–40. As he points out, this organization was outlawed in Latvia in 1934 as overly Russophile (or chauvinist) but existed in Estonia to the Second World War. During the Soviet occupation many organizers were executed as “Whites,” collaborators, or both. The author tends to see such accusations (and the rationale behind the Latvian prohibition of the organization) as based on falsehoods, but it would be valuable to know more.

To conclude, this is a rather large book on a fairly narrow subject, but it is a subject that is not well known—either in the Baltic, in Russia, or elsewhere—and deserves attention. Those interested in the history of the Orthodox Church in the borderlands of the Russian Empire (and its successor states) will read these essays with interest.

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Perović, Jeronim. *From Conquest to Deportation: The North Caucasus under Russian Rule*. New York: Oxford University Press, 2018. xxiv + 466 pp. \$90.00. ISBN 978-0-190-88989-0.

The last two centuries have not been kind to the people of the North Caucasus. The Russian imperial expansion of the eighteenth century resulted in the prolonged bloodshed as the Northern Caucasian peoples resisted Russian power, culminating in the epic struggle of Imam Shamil in the first half of the nineteenth century. The Russian Empire prevailed in 1859, but the freedom aspirations of the North Caucasian peoples endured. In his new book, Jeronim Perović, a professor of East European history at the University of Zurich, offers an in-depth look into the history of the Russian policies in North Caucasus, with a particular focus on the early twentieth century; this study is a revised and updated version of Perović’s *Der Nordkaukasus unter russischer Herrschaft: Eine Vielvölkerregion zwischen Widerstand und Anpassung* (2015).

From Conquest to Deportation covers the whole of the North Caucasus, but its focus is clearly on the eastern part of the region, and especially on Chechnya, “the most troublesome spot” (p. xxii). The book comprises of ten chapters. The first two chapters explore Russian imperial policies toward the North Caucasus in the nineteenth century, from the initial conquest and resistance to the mass emigration. Perović demonstrates how the Russian authorities perceived the peoples of the North Caucasus largely as “aliens” (*inorodtsy*) and pursued a wide range of discriminatory measures against them. Yet he also notes that the Russian policies were not based on force and suppression alone, and that co-opting local elites did play an important role in consolidating Russian control over the region. Still, the Russian imperial authorities were not successful in incorporating

the indigenous peoples of the North Caucasus into the wider imperial society and resorted to “a fairly light-handed form of administration” (p. 11). The situation changed dramatically with the establishment of Bolshevik authority in Russia, which is discussed in chapter 4. The Bolsheviks claimed to promote and advance the non-Russian peoples and their cultures but, in practice, their policies aimed at not only subjugating indigenous peoples but also imposing socialist transformation. Thus, while the Russian imperial government was willing to allow indigenous populations to retain certain inner freedoms in exchange for loyalty and acceptance of imperial order, the Soviet government adopted a far more intrusive approach that insisted on “active and unconditional participation in their ‘great socialist transformation’ project” (p. 12). Perović devotes chapters 5 through 8 to detailed examination of Soviet economic, social, political, and administrative policies in the region. He argues that although the Soviet government was able to eliminate all serious political opposition by the late 1920s, it was still too weak to successfully implement the radical transformation that it had envisioned, thus leaving the North Caucasus “at the fringes of the Stalinist mobilizing society” (p. 255). Chapter 9 delves into one of the darkest chapters of North Caucasian history, the mass deportations of the Chechens and other North Caucasian peoples that the Soviet government initiated during World War II. Perović shows that the decision to abolish the republics of the North Caucasus and to deport hundreds of thousands of people was made not just because of perceived threats to Soviet power but also for deeper reasons, including the need for total mobilization of society and unconditional support. Chapter 10 and the conclusion explore the region in wake of the wartime deportations. The shock and trauma endured for decades and inspired the descendants of the deportees to seek independence from Russia in the 1990s.

There is much to marvel about in this impressively researched and accessibly written book. It is a major contribution to the field and widens our understanding of the Russian policies that continue to reverberate across the North Caucasus and beyond.

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Zhuk, Sergei I. *Nikolai Bolkhovitinov and American Studies in the USSR: Peoples Diplomacy in the Cold War*. Lanham: Lexington Books, 2017. xviii + 275 pp. \$110.00. ISBN 978-1-4985-5124-3

Zhuk, Sergei I. *Soviet Americana: The Cultural History of Russian and Ukrainian Americanists*. London: I. B. Tauris, 2018. xxvi + 323 pp. \$110.00. ISBN 978-1-784-53910-8.

These two studies, by a specialist trained as a Soviet expert on the United States who then emigrated to the United States and is now a professor at Ball State University, explore the origins and development of American Studies in the USSR during the Cold War, with a focus especially on the role of Nikolai Bolkhovitinov and two Russian experts who are the fathers of American Studies, Lev Zubok and Aleksei Efimov, both of whom were mentors to Bolkhovitinov.

The first study of Bolkhovitinov is the stronger of the two books, building upon Zhuk’s personal experience and knowledge of Bolkhovitinov, as well as numerous private papers. Of particular importance here is the detailing of the difficult path Bolkhovitinov and others took in academic exchange programs, keeping open their ties with American colleagues while always vigilant to stay on the right side of the KGB.

This book, in the words of Zhuk, is a study of the “social and cultural aspects of the personal histories of Soviet Americanists” (p. viii). The main character is of course Bolkhovitinov, “an honest Soviet historian” (p. ix). In the process the study details not only personal histories but also the institutional history of Soviet American cultural exchange, focused on American Studies.

One of the distinguishing features of these early Soviet scholars of America was their personal experiences with America—from Lend-Lease packages during the war, to American movies and novels of Mark Twain and James Fenimore Cooper. Western popular cultural had a greater impact on the development of American Studies and American History in the USSR than is generally