



From Conquest to Deportation: The North Caucasus under Russian Rule

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“the Victorian City” based on three northern English industrial cities.

Following the introduction, the first half of the work examines urban policing. Churchill highlights the development of professional police forces in the cities, and, more important, also reveals details of policing activities on the streets. He argues that, in terms of suppressing criminal activity, policing failed to meet the growing expectations of the public. Some of the most significant impacts of the new police forces were an enhanced anticipation of what policing could accomplish and an increasing awareness of the standards of conduct in public life, as police officers made their presence known on the streets of Victorian cities.

In the second half of the work, Churchill examines civilian involvement in crime prevention, investigation, and resolution. He suggests that civilians continued to play important roles in this sphere throughout the nineteenth century and, indeed, that their priorities for dealing with crime differed from those of the state. Property owners developed security measures, and the police and the press encouraged the public to be vigilant toward criminal activity. Churchill also examines in greater detail evolving police-public relations over the course of the nineteenth century, highlighting the complex factors that shaped perceptions of policing. The conclusion draws together the themes and reflects on the parallels with modern day crime control.

Crime Control engages with a wide range of scholarship and provides a contribution to both social history and criminology, as well as to the social sciences more widely. Churchill’s examination of policing practices in Leeds, Liverpool, and Manchester develops the work of scholars such as David Philips, Robert Storch, and David Taylor to provide evidence of the practical activities of police officers. The work also contributes to the history of prosecuted criminal activity, following the lead of scholars such as J. M. Beattie and Robert Shoemaker. Churchill additionally draws on the work of a range of social scientists of crime in his deconstruction of the state

monopolization thesis. One of the values of the work is the fact that Churchill refuses to be pigeonholed into police history, the history of crime, or social history; instead, he examines both the role of the police and the roles of civilians in tackling criminal activity.

A great strength of the work is Churchill’s lively style, including his combination of broad analysis with engaging examples. Alongside statistical evidence, where it is available, he draws extensively on newspaper reports, court records, police records, and some memoirs to provide snapshots of crime control interactions to support the wider argument. This style provides clarity for the reader and also brings to life the process of criminal justice administration and the everyday interactions between the police, victims, and offenders on the streets of Victorian cities.

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Perović, Jeronim

From Conquest to Deportation: The North Caucasus under Russian Rule

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The North Caucasus—Russia’s most diverse imperial borderland—has been underrepresented in the English-language historiography on tsarist Russia and the Soviet Union as multi-confessional and multi-ethnic empires, a field that has expanded greatly over the past several decades. Popular histories written in light of the Chechen Wars and other conflicts, such as Yo’av Karny’s *Highlanders: A Journey to the Caucasus in Quest of Memory* (Farrar, Straus and Giroux 2001), Oliver Bullough’s *Let Our Fame Be Great: Journeys Among the Defiant People of the Caucasus* (Basic Books 2010), and Charles King’s *The Ghost of Freedom: A History of the Caucasus* (Oxford 2009), have drawn attention to the long history of resistance to

Russian rule among the region’s indigenous communities and the role that the region has played in the Russian and Western literary imagination. The recent scholarly surveys of the region, Walter Richmond’s *The Northwest Caucasus: Past, Present, Future* (Routledge 2008) and Alex Marshall’s *The Caucasus Under Soviet Rule* (Routledge 2010), are limited in geographic or temporal scope. A comprehensive, thoroughly researched account of the complex relationship between the Russian state and the peoples of the North Caucasus has been needed for a long time. Jeronim Perović’s *From Conquest to Deportation: The North Caucasus Under Russian Rule*, which is an updated and revised translation of his German-language book *Der Nordkaukasus unter russischer Herrschaft: Eine Vielvölkerregion zwischen Widerstand und Anpassung* (Böhlau 2015), is a welcome addition to the field that does much to help fill this lacuna. Perović, professor of Eastern European history at the University of Zurich, traces the relationship between the Russian state and the peoples of the North Caucasus from the beginnings of tsarist conquest in the late eighteenth century through the Soviet deportations of Caucasian mountaineer peoples on false charges of collective treason during World War II. It focuses on the experience of tsarist and Soviet colonial rule and seeks to understand how local communities responded—through both resistance and adaptation—to state policies aimed at imperial integration and social transformation. Although the book surveys the region as a whole, Perović uses Chechnya as his primary case study. The book’s overarching question is whether the tsarist and Soviet states succeeded in their projects of social transformation. Though recognizing that the peoples of the North Caucasus experienced deep transformations under tsarist and Soviet rule, Perović cites the tsarist state’s emphasis on security and the Soviet state’s brutal deportation of the Chechens and other peoples as evidence of the inability of both

empires to fulfill their projects across the region.

More than filling a gap in the scholarship, Perović reframes the historical narrative of the region in productive ways. Perović rejects the “colonial” approach of Western historians, which focused on military and political history and, as a result of reading history backward from contemporary conflicts, emphasized the “centuries-old anti-colonial freedom struggle” of the North Caucasian mountaineers (4). Rather, Perović examines the social changes that occurred among the peoples of the North Caucasus under Russian rule in conditions of war *and* peace. This allows Perović’s account to focus not only on well-known examples of anti-colonial resistance to Russian rule, but also on the various forms of adaptation and accommodation to it. Throughout the book, Perović explores three key themes in relation to the state-society relationship in the North Caucasus: the state’s approaches to governance and strategies for social control, non-Russian perceptions and responses to state policies, and social adaptations—especially through new identities and loyalties—brought on by Russian rule. Within this thematic framework, the chapters divide the history of the region according to major ruptures and processes: the Caucasian Wars; the mass emigration at the end of the wars; imperial integration in the last decades of tsarist rule; the revolution and civil war years; the fraught ethno-territorial delimitation of the region in the 1920s; early Soviet efforts at social transformation (special attention is given to *korenizatsia* [nativization]: efforts to promote representatives of titular nationalities into the Communist Party, administration, and industry); collectivization; Stalinist mobilization campaigns; and conformity, resistance, and deportation during World War II. The final chapter offers a relatively short exploration of the fates of the deported mountaineer peoples (again with a focus on the Chechens) and the legacies of the deportations for the region.

Perović grounds these larger processes in lived experience by weaving

in ethnographic detail and focusing on the biographies of key historical figures: Musa Kundukhov, a Muslim Ossetian general in the Russian Imperial Army who defected to the Ottomans after the Caucasian War and organized the mass resettlement of mountaineers to Ottoman lands; Ali Mitaev, the authoritative Chechen sheikh whom the Soviet authorities co-opted to help establish Soviet rule, then executed when conditions permitted them to do so; Abdurakhman Avtorkhanov, the Chechen Communist Party official who defected to the Germans during World War II and became an important anti-Soviet émigré writer and historian; and Khasan Israilov, the leader of the Chechen anti-Soviet insurgency during World War II.

From Conquest to Deportation is meticulously researched. Perović draws on published and unpublished diaries and memoirs, materials from numerous archives, and a vast array of secondary literature. The introduction provides an excellent overview of the major trends and problems in Western and Russian historiography on the North Caucasus, and reflections on historiographical debates are woven tastefully throughout. The majority of Perović’s original archival research relates to the Soviet period. Indeed, within the book’s long temporal scope, over two-thirds are devoted to a detailed reconstruction of the events and processes of the Soviet period through World War II.

There are two ways in which this important book could have benefitted from an expansion of its scope. First, the balance in Perović’s narrative between offering a survey of the North Caucasus under Russian rule and focusing on the specific Chechen example is somewhat inconsistent. Perović claims that the examination of Chechnya allows him “to formulate comparisons with the situation in other non-Russian-populated areas in the North Caucasus and the Islamic-populated periphery in general to understand the specificities of the Chechen case and the characteristics held in common with developments in other

parts of the Caucasus and Russia” (18). Perović could have done more to bring out the similarities and differences between Chechnya and other parts of the North Caucasus. For much of the book, Perović uses Chechnya as a case study embedded within a regional survey. The Chechen focus provides a consistent means of illustrating the book’s larger themes, but without offering more in the way of direct contrast, it also implies that Chechnya was often generally representative of the region as a whole. The Chechens differed from communities in other parts of the North Caucasus in key ways (in terms of levels of adaptation to Russian rule, the role of Islam and the *ulama*, and social structure) and, at times, Perović’s Chechen focus obscures these differences. This imbalance is most striking in the book’s final chapters on early Soviet transformations, Stalinist modernization and mobilization efforts, and World War II. Here, the wider view of the North Caucasus largely gives way to a detailed account of the Chechen case study. This is especially important because Perović emphasizes the link between the Soviet leadership’s “decision to deport the Chechens and other North Caucasians” and their belief that their efforts at social mobilization and transformation among these peoples had failed. Perović argues that the deportations were the actions of “an essentially weak state ... designed to break the resistance of these peoples to Stalin’s mobilization project once and for all” (328). Given this argument, which Perović indicates applies to the Chechens *and*, to some extent, to other deported peoples of the region, it would have been useful to understand how other peoples of the North Caucasus, both those whom Stalin deported and those he did not, experienced and responded to early Soviet mobilization efforts. Second, it is unfortunate (though not inexplicable, given the argument) that Perović’s study largely ends with the deportations during World War II, because the post-World War II and late Soviet years remain underrepresented in the historical literature on Soviet nationalities policy. It was

during these periods that Soviet modernization processes in the North Caucasus were the most thoroughgoing. The differences in experience between the groups that were in exile during important years of socio-economic and cultural transformation—like the Chechens—and those that experienced Soviet modernization processes in their homelands help explain the different post-Soviet trajectories of the peoples of the North Caucasus.

Given the current state of the English-language historiography on the North Caucasus, Perović's book should become the standard introduction to the history of the North Caucasus under Russian rule. Those already well versed in the region's history will find this work an indispensable reference tool for two reasons. First, Perović succeeds in weaving together a vast amount of extent research and new archival findings into a single, well-crafted narrative. Second, he thoughtfully and consistently engages with the major historiographical debates in the field. Those interested in Russia and the Soviet Union as multi-confessional and multi-ethnic empires will also benefit from Perović's book.

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Atkins, E. Taylor

**A History of Popular Culture in
Japan from the Seventeenth
Century to the Present**

New York: Bloomsbury

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Publication Date: October 2017

A good book on the comprehensive history of popular culture in Japan is still a relatively rare find. Too many such works focus on specific aspects of Japanese popular culture (J-Cult) without providing an overarching view of how this phenomenon evolved out of Japan's historical past; attained its

unique identifying characteristics in the present; and will, most likely, continue into the future. To this extent, E. Taylor Atkins, teaching professor of history at Northern Illinois University, has made a valuable contribution to the field of J-Cult studies. For those of us who need and want a more measured, intellectually sophisticated, socio-historical interpretation of this very important and fascinating aspect of life in Japan, *A History of Popular Culture in Japan from the Seventeenth Century to the Present* has delivered just that. As Presidential Teaching Professor of History at Northern Illinois University, teaching courses on a range of Japan-related topics on a regular basis, Atkins is perfectly situated to provide readers with an up-to-date perspective of J-Cult that not only educates readers about its intriguing intricacies but also keeps both his students and Japan studies colleagues thoroughly entertained in the process. What makes this work more than just an overview of J-Cult is the way Atkins connects *manga*, *anime*, video games, consumer electronics, toys, architecture, fashion, Japanese pop (contemporary rock and electronic) music (J-Pop), and cuisine to domestic political and economic trends since Japan's Edo Period (1604–1858) and because he explains in detail the process by which J-Cult has become a dominant international cultural influence, which, he argues, is not about to fade anytime soon.

The way Atkins achieves his overarching argument is part of what makes this book so interesting to read. The work begins with an introduction that provides a primer on Japanese culture, history, religion, geography, gender politics, and governance as it relates to what he calls, Japan's "national cool" (1, a concept he cites throughout his book)—the idea that commercial trends and products in Japan and this nation's knack for spawning them come from a particular eye for certain kinds of popular expression. This introduction is followed by nine chapters of content that unpack this idea, followed by an afterward that pays tributes to those whose work formed the foundation for his

own J-Cult analysis. This book should be considered the best comprehensive overview of J-Cult to come out in years. In the first three chapters, Atkins shares rich and informative emic perspectives on what J-Cult is and isn't, ethnographic descriptions of the "floating worlds" (the artistic milieu of feudal artisans) out of which it arises, and a glimpse of the nation's competing social and political influences during this time (40). The middle three chapters address how forces external to the nation shaped the cosmopolitan modernism of imperial Japan that led to Japan's attempted expansion during the eighteenth and nineteenth centuries. In the last three chapters, Adkins examines the way in which J-Cult was adapted to mobilize for World War II; how it flexed to accommodate democracy after the war was lost; and, finally, how the concept of national cool that evolved out of this history during the twenty-first century has enabled Japan to redefine itself into the global superpower that we all think we know, but of which we really have not yet seen the full extent.

The book has few weaknesses for fans of an academic approach to J-Cult, but for the non-academic the information might be too detailed. Yet this flaw should be overlooked, because, unlike the earliest postwar works on Japanese popular culture, written by Japanese artists, communications scholars, and language teachers, Adkins couches J-Cult within a historical spectrum that, throughout the book, educates the reader about how it reflects the essence of the Japanese soul. Compared to most other books in this genre, which specialize in a few select examples of J-Cult, Adkins deals with as many examples as he can, employing a wide range of secondary and primary sources to back his claims. Instead of defining J-Cult as something unique and unparalleled in the world, he successfully demonstrates that it is a product of a certain worldview, in reaction to certain kinds of historical stimuli, that has evolved over time. This book is an especially important contribution to the literature on J-Cult because it