



# 2024 President's Address

by Vitaly Chernetsky

3

## *Spotlight on Central Asian Studies: Exploring Muslim Voices in Russian Imperial Archives: Reflections on State-Mediated and Independent Sources*

by Nurlan Kabdylkhak

14

## Challenges and New Trends in Ukrainian Studies: An Interview with Emma Mateo

25

## 2024 Executive Director's Annual Report

by Lynda Park

32

[ASEEES 57th Annual Convention Call for Proposals](#)

[Watch the 2024 Presidential Plenary](#)

[Why We Give to ASEEES by Joseph Bradley and Christine Ruane](#)

[2024 Donors](#)

[2025 ASEEES Board of Directors & Committee Assignments](#)

[CfA: 2025 ASEEES Grants & Fellowships](#)

[ASEEES Workshop: "Internships during Graduate School"](#)

[Event Series: Bodies in Focus](#)

[In Memoriam](#)

[Member News](#)

### **Call for Submissions: Spotlight on Central Asian Studies**

**For 2025, *NewsNet* invites ASEEES members—including graduate students—to submit pitches for cover articles on any subject relating to Central Asian Studies.** *NewsNet* also continues to seek original, public-facing essays of 2,500-3,000 words that explore contemporary issues or topics of broad interest to the Association's membership. To review past cover articles, please visit the [NewsNet webpage](#). If you are interested in contributing, please submit an abstract of no more than 300 words, along with ideas for visual illustrations, to Leah Valtin-Erwin at [newsnet@pitt.edu](mailto:newsnet@pitt.edu).

*Note: The views expressed in NewsNet articles are solely the views of the authors and do not necessarily reflect the views or policies of ASEEES or its staff.*

**Cover Photo:** 1883 letter from a Qing councilor in Tarbaghatai to a tsarist administrator in the Kazakh steppe. Source: Scientific Library of Kazan Federal University (KFU).

---

### **Association for Slavic, East European, and Eurasian Studies (ASEEES)**

203C Bellefield Hall,  
315 S. Bellefield Avenue  
Pittsburgh, PA 15260-6424  
tel.: 412-648-9911 • fax: 412-648-9815

e-mail: [aseees@pitt.edu](mailto:aseees@pitt.edu)  
[aseees.org](http://aseees.org)

Association for Slavic, East European & Eurasian Studies (ASEEES), established in 1948, is a nonprofit, nonpolitical, scholarly society and is the leading private organization dedicated to the advancement of knowledge about Russia, Central Eurasia, and Eastern & Central Europe.

---

#### **ASEEES Staff**

##### **Executive Director:**

Lynda Park  
412-648-9788, [lypark@pitt.edu](mailto:lypark@pitt.edu)

##### **Grants & Programs Manager / NewsNet Editor:**

Leah Valtin-Erwin  
412-383-2728, [leah\\_aseees@pitt.edu](mailto:leah_aseees@pitt.edu)

##### **Membership & Communications Coordinator / NewsNet Layout Editor:**

Jennifer Legler  
412-648-9911, [jenn\\_aseees@pitt.edu](mailto:jenn_aseees@pitt.edu)

##### **Convention Manager:**

Margaret Manges  
412-648-4049, [aseeescn@pitt.edu](mailto:aseeescn@pitt.edu)

##### **Administrative & Financial Coordinator:**

Roxana Espinoza  
412-383-0545, [aseeesfn@pitt.edu](mailto:aseeesfn@pitt.edu)



## 2024 PRESIDENT'S ADDRESS

Liberation as Goal, Practice, and Strategy: A Paradigm Shift for Our Field in Challenging Times

By Vitaly Chernetsky

[Watch now! @ASEEES on Youtube](#) 

When last year I was selecting the theme of this year's convention, I, of course, had aspirational goals in mind, thinking about how liberation was going to be hopefully meaningfully advanced this year. As reality has it, things are actually much more complicated than we had hoped and anticipated. In preparing tonight's speech, I continued thinking about how we can address these very messy times, and, in the process, I thought about things serious and things that are perhaps a little more lighthearted, about things that help uplift us in these very, very difficult times.

Hence, this is my first suggestion:

**Free your mind, and the rest will follow!**

I'm quoting En Vogue—for those of you who might not be old enough to remember the extent of power of En Vogue as a vocal group in the early 1990s, let this be your research assignment. Paraphrasing the title of their famous song, knowledge is a pre-requisite of liberation. Liberation is impossible without first recognizing and understanding the patterns and practices of oppression and other forms of injustice.

On a more serious note, we need to remember and address the traumatic past. Some people in this room might know already that today is Holodomor Remembrance Day, which is always observed on the fourth Saturday in November. This day of commemoration honors the victims of all the

terror famines, of which there were many—the one that we know by the name Holodomor, in Ukraine in 1932-1933, and also the victims of many other ones, and not only in Ukraine. We also think of Asharshylyk in Kazakhstan and other tragic events of this kind. Moving forward requires that we acknowledge and address these past traumatic events.

How do we practice the goal of liberation in our teaching, our research, our public engagement as academics? I tried to look far and wide, I found some tips from different places, and I would like to share them with you today.

First, some wisdom from a colleague who has a Ph.D. in higher education administration and who has worked for many years in different colleges and universities in the U.S., Keith Edwards. He has [suggested](#) that for liberation, we need to first understand that there are patterns of oppression which we are facing. Skipping an understanding of oppression will result in ineffective, superficial, and even harmful efforts at "liberation." However, if all we ever do is **learn about oppression**—that oppression is real, how it works, how it hurts, etc.—that learning may actually do harm as it can **undercut our individual and collective agency**. In other words, we need to understand oppression, but we should not get stuck on oppression. Liberation work, says Edwards, certainly needs to be done at the systemic level, but we also need to help individuals function and thrive in an oppressive society as we progress

towards justice and equity. In other words, we want to change the systems, but we cannot magically change them overnight. This is a process, and in the meantime, we need to practice self-care and care for others who are especially vulnerable to oppression.

**With a knowledge of how oppression works, a liberation approach pushes us to consider brand new possibilities pushes us to consider brand new possibilities for ourselves, for other individuals, for social institutions, and society.**

Here I would like to bring another important intellectual voice, bell hooks. This is from her [keynote](#) at the 2008 Women of Color Annual Conference, which took place at the University of Oregon. Hooks emphasizes that we need to move from the focus on casting blame, even though we need to know who are the agents of harms that are perpetrated, to cultivating transformation: “Even among liberal and progressive people,” she says, “we want to divide the world up into the binary of good and bad guys,” and when we do that, “we actually keep the dominator culture in place. Casting blame is a crucial component of dominator thinking. It helps promote a culture of victimization. When we are more energized by the practice of blaming than we are by efforts to create transformation, we not only cannot find relief from suffering, we are creating the conditions that help keep us stuck in the status quo. Our attachment to blaming, to identifying the oppressor, stems from the fear that if we cannot unequivocally and absolutely state who the enemy is, then how can we know how to organize resistance struggle?” In other words, we need to understand oppression, where it comes from, who are the forces perpetrating it, but in the work that we do, it is very important also to understand that organizing a resistance struggle and not getting stuck on casting blame is essential.

In developing the theme for this year’s convention, I was inspired by Ngũgĩ wa Thiong’o’s [Decolonizing the Mind](#), and the topic I selected for the Presidential Plenary stems directly from one of his theses. I am glad that it was recorded and I’m deeply grateful to all the colleagues who took part in it; I urge you to watch the recording on the [ASEEES YouTube channel](#). For me, Ngũgĩ’s message that as our decolonizing goal, we need to search for a “**liberating perspective** within which to see ourselves clearly in relationship to ourselves and other selves in the universe,” dovetails with the message of another highly important thinker whom we sadly lost this year, Fredric Jameson, and

his idea of [cognitive mapping](#).

Jameson advances this idea both in its **psychological** and in its **sociocultural** and **political** sense. In other words, he proposes that we need to work on is developing “a pedagogical, political culture which seeks to endow the individual subject with some new heightened sense of its place in the global system.” That practice and process is a way of making connections, of developing networks, of situating ourselves as both individual and collective subjects, which can advance the goal of social justice and liberation.

To recognize that and to address that, we need to talk about a topic that, as some of you know, I have been talking about a lot in the last several years, **epistemic injustice** and **epistemic justice**. Why it is highly important is perhaps evident to everyone in this room. The clearest example is Ukraine’s enduring resistance and the ways in which it shocked the global pundit class in the aftermath of February 24, 2022. Ukraine defied expectations, and many in the global expert community had to admit that they knew and understood little about Ukraine and had a habit of recycling uncritically absorbed stereotypes and ideological talking points, many of them of Russian imperialist origin. They were also forced to admit a history of marginalizing Ukrainian studies and ignoring or dismissing Ukrainian voices. In other words,

**the failure to recognize the agency of Ukraine and Ukrainians and to appreciate their perspectives and concerns testified to the existence of an entrenched pattern of epistemic injustice towards Ukraine, while at the same time, the Russian military assault against Ukraine was prepared and has been accompanied by a campaign of epistemic violence against Ukraine.**

I therefore would like to offer here a brief primer on the history of the concept of epistemic injustice. This is a very productive, burgeoning field of contemporary philosophical inquiry, situated at a cross-connection between political philosophy, ethics, and epistemology. It owes its growth and development especially to feminist philosophical inquiry (but also, intersectionally, to scholarship on race, class, sexuality, and disability). Its major milestones were Miranda Fricker’s monograph [Epistemic Injustice: Power and the Ethics of Knowing](#), published by Oxford University Press in 2007, and the comprehensive [Routledge Handbook of Epistemic Injustice](#), edited by Ian J. Kidd, José Medina,

and Gaile Pohlhaus, Jr., which came out in 2017.

Its earliest origins are indeed in feminist inquiry. Sandra Harding's concept of **standpoint epistemology** from her groundbreaking book [The Science Question in Feminism](#) (1986), and later, [Whose Science? Whose Knowledge?](#) (1991), and Donna Haraway's concept of **situated knowledge** that was formulated in a response to Harding, a milestone in understanding that all knowledge is produced from a specific situated position. And, of course, we need to remember that Gayatri Chakravorty Spivak speaks of **epistemic violence**, a concept that is also essential for understanding the current tragic ongoing crisis, in her seminal essay ["Can the Subaltern Speak?"](#) (1988).

In her book, Fricker identifies two main types of epistemic injustice, which she calls **testimonial** and **hermeneutical injustice**. Taking a few seconds to look at them deeper would be helpful for us. **Testimonial injustice** occurs when prejudice causes a hearer to give a deflated level of credibility to a speaker's word (examples could be a sexual assault victim's testimony in a sexist society or a black person's testimony in a racist society). In other words, it is caused by prejudice in the economy of credibility. She also talks about a special case of silencing, or **preemptive testimonial injustice**, caused by structures of social power—and that is when the more powerful knowers, the experts, the decision makers, do not even think that a person from a position X with a particular set of knowledge and experience could have anything valuable to contribute to the dialog, so they are preemptively silenced.

A different version is **hermeneutical injustice**, and that is when a gap in collective interpretive resources puts someone at an unfair disadvantage when it comes to making sense of their own social experience. Fricker speaks of the practice of sexual harassment in a culture that still lacks this concept being developed socially as a particularly fitting example. This is caused by structural prejudice in the economy of collective hermeneutical resources.

Fricker also identifies the corresponding virtues of testimonial and hermeneutical justice. For **testimonial justice** to be practiced, the influence of identity prejudice on the hearer's credibility judgment needs to be detected and corrected for. For **hermeneutical justice**, I will quote verbatim because she put it so well; this virtue can be described as alertness and sensitivity to the possibility that "the difficulty one's interlocutor is having as she tries to render something communicatively intelligible is due not to

its being a nonsense or her being a fool, but rather to some sort of gap in collective hermeneutical resources . . . the speaker is struggling with an objective difficulty and not a subjective failing."

There is also a third type of epistemic injustice, which was identified by Gaile Pohlhaus, Jr. and which she termed **willful hermeneutical ignorance**. This is another highly important concept for us to spend a little time on. Pohlhaus challenges classical epistemology's idea that an epistemic agent is nonsocial, both generic and self-sufficient. Feminist epistemology introduced the factor of sociality, as I have mentioned earlier. A knower is always situated, and knowers are in interdependent relations. Epistemic resources are by nature collective. The dialectical tension between these may lead to an expansion of possible knowledge but can also lead to a distinct form of epistemic injustice.

Willful hermeneutical ignorance does not describe a thwarted epistemic agent who is not believed or cannot make sense of her world. Instead, it describes instances where marginally situated knowers actively resist epistemic domination through interaction with other resistant knowers; however, dominantly situated knowers nonetheless continue to misunderstand and misinterpret the world. It is an "epistemology of ignorance, a particular pattern of localized and global cognitive dysfunctions," and it is simultaneously an agential and a structural injustice.

Moving further, another noted feminist philosopher, Kristie Dotson, talks about **epistemic agency** and **epistemic oppression** from a systemic approach. Epistemic injustice, Dotson argues, is a subset of epistemic oppression, and we need to proceed from the assumption that there may be types of epistemic exclusion that have not yet been conceptualized and that diverge from Fricker's model. And then she gives us very clear definitions. **Epistemic oppression** refers to persistent epistemic exclusion that hinders one's contribution to knowledge production. **Epistemic exclusion** is an unwarranted infringement on the epistemic agency of knowers. **Epistemic agency** is the ability to utilize persuasively shared epistemic resources within a given epistemic community in order to participate in knowledge production and, if required, the revision of those same resources.

What is the roadmap for changes for us as we acknowledge these problematic conditions? Here is what Fricker suggests. Change begins at home, and starting with oneself

is not a bad approach. Fricker encourages reflexive critical awareness of the likely presence of prejudice, leading to active critical reflection. This is a goal that each and every one has to practice; in other words, we need to start with ourselves. There is no clear algorithm here, but there is a clear guiding ideal. The creation of what she calls a **more inclusive hermeneutical microclimate** between hearers and speakers, conducive to reducing the effects of hermeneutical marginalization.

In her discussion of [epistemic agency under oppression](#), Pohlhaus goes further to suggest for us a more systemic approach, providing a set of suggestions. A systemic approach, like the one proposed by Dotson, is crucial for understanding epistemic harm associated with colonization. Structures of oppression frame knowers from within the oppressing class as ideal capable knowers and knowers from the oppressed class—and class here is used not in the Marxist sense but in the sense of a group of knowers sharing certain distinct characteristics—as less able or incapable knowers. How do we address then testimonial injustice? Is it best to **correct an individual within the system** or are there ways of **recalibrating the system** so that it cannot be misused in this fashion? She argues that we need to shift away from solutions that rely on individuals to self-correct and towards changes that prevent testimonial exchange from being discounted based on identity prejudice. While those who have previously been excluded are uniquely positioned to identify gaps in the system, individual knowers can only do so much. Filling those gaps may require cooperative efforts from others who do not notice the gaps in their epistemic systems as keenly. Recognizing and addressing prior willful hermeneutical ignorance is key.

We also have the problem of **exploitative inclusions**, calls upon others that are then followed by not listening to them. This is a *de dicto* inclusion and a *de re* exclusion, which simultaneously exploits and discounts the labor. This is something those who are in a minority predicament know very well—the ways this can be a burden that is incredibly hard to deal with. Then, Pohlhaus follows the Argentinean decolonial thinker María Lugones in talking about “horizontal” vs. “vertical” directionality of epistemic work. “Raising awareness”—the vertical directionality—is not enough. Focusing on agents and not on systems may very well be an oppressive epistemic system in itself.

I would argue that **coalition building is essential for liberation**—intellectually, educationally, and socially.

We will not be in a minority if we work in coalitions. Horizontal epistemic work, as suggested by Lugones, is in fact coalition building. And I would like to introduce one additional concept for my roadmap for changes. It borrows from Chandra Talpade Mohanty and her book [Feminism without Borders](#). She proposes what she calls “knowing without borders” as a **decolonial epistemic practice**, investigating the contingent and current borders that enable and disable knowing in particular instances, recognizing that the epistemic borders we create, we breathe life into, have effects on others, and we need to consider what changes are needed to work across or reshape epistemic borders, and work collectively to enable such shifts. **Without** borders, however, does not mean **ignoring** borders. We need to know that borders exist, the reasons why they exist, and how they can evolve. The solution that Mohanty proposes is **practicing solidarity**. She develops an idea of “self-reflexive solidarity,” not a solidarity secured in advance as a basis for struggle but struggle as the basis for solidarity, and based on a vision that the “differences and borders of each of our identities connect us to each other, more than they sever. So the enterprise here is to forge informed, self-reflexive solidarities among ourselves.” Knowledge is not assumed but achieved among knowers struggling together in resistance. The learning experiences need to be democratized further.

For far too long, Ukraine has been “small” on people’s mental maps. We can counteract the epistemic violence that is part of the current Russian aggression in Ukraine by addressing epistemic injustice in regard to Ukraine in our academic environments. We are already making great strides in this direction, but much more needs to be done.

There is a need for an **epistemic paradigm shift**. We need to recognize and confront entrenched anti-Ukrainian prejudice, and we should not approach this as a temporary problem in need of a temporary solution. Returning to the status quo ante is impossible.

I call on colleagues in academic institutions across the entire world to recognize and confront entrenched anti-Ukrainian prejudice. Please do not approach this as a

temporary problem in need of a temporary solution. Returning to the status quo ante is impossible. We need to create comprehensive resources for, and encourage the pursuit of, studies of Ukrainian language and culture. And by culture, I certainly do not only mean literature: classical music, for example, is an area with a highly problematic history of enduring problematic exclusion and suppression of Ukrainian voices and identities. This belief that “we just don’t know that there are any Ukrainian composers worthy of inclusion” unfortunately can still be an answer you get from leading US and international symphonies in late 2024.

We need seek out Ukrainian readings not only on Ukraine-specific topics, but also on global, regional, comparative, theoretical topics and encourage our colleagues to do so. Taras Shevchenko’s 1845 poem “Caucasus,” for example, which thanks to Alyssa Dinega Gillespie we now have in a great [new contemporary translation into English](#), should gain a much wider recognition as a pioneering articulation of anticolonial solidarity of the oppressed that anticipates the anti-colonial writings by Frantz Fanon and others by well over a century. [Lesia Ukraïnka](#) should certainly be recognized widely as an outstanding feminist writer of global relevance, and thanks to the efforts, among others, of the publishing program of the Harvard Ukrainian Research Institute we now have more of her work available in contemporary English translations. Ivan Dziuba’s [Internationalism or Russification?](#) (1968) deserves much greater attention as a dissident Marxist critique of Russo-imperialist features of the Soviet project; its neglect by the global left to me is stunning. We have made a lot of strides in our efforts to stop the practice of mislabeling Ukrainian artists and intellectuals as “Russian” and of many periods of Ukrainian history being uncritically subsumed into Russian history. There were excellent convention panels earlier today where this very topic was articulated really well.

In my view, our main appeal to intellectuals and politicians, and to people of good will worldwide should be the following: Please listen to the Ukrainian voices. Please understand that the work of undoing any ignorance or unconscious bias on your part is not their burden, but yours. Please be respectful and ethically responsible in your inquiries, and please do not retraumatize them. Most importantly, practice solidarity.



**Vitaly Chernetsky** is Professor of Slavic Languages and Literatures at the University of Kansas, where he also served as CREES Director from 2015 to 2020. He is the author of *Mapping Postcommunist Cultures: Russia and Ukraine in the Context of Globalization* and of numerous articles on modern and contemporary Russian and Ukrainian

culture where he seeks to highlight cross-regional and cross-disciplinary contexts. A monograph in Ukrainian, *Intersections and Breakthroughs: Ukrainian Literature and Cinema between the Global and the Local*, is forthcoming from Krytyka, Ukraine’s leading academic publisher. His other publications include an annotated Ukrainian translation of Edward Said’s *Culture and Imperialism* and translations of the novels *The Moscoviad* and *Twelve Circles* by one of Ukraine’s leading contemporary authors, Yuri Andrukhovych; both were awarded the AAUS translation prize. A native of Odesa, Ukraine, Professor Chernetsky received his Ph.D. in Comparative Literature and Literary Theory at the University of Pennsylvania. He is also a past president of the American Association for Ukrainian Studies (AAUS) and the current First Vice President of the Shevchenko Scientific Society. He is the editor of the Ukrainian Studies book series at Academic Studies Press and serves on the board of nine periodicals.



2024 President Vitaly Chernetsky with 2023 President Juliet Johnson in the Ukrainian Nationality Room at the Cathedral of Learning at the University of Pittsburgh.

# 2024 Presidential Plenary

Identifying and Applying Liberating Perspectives in Slavic, East European, and Eurasian Studies

[Watch Now! @ASEEES on Youtube](#) 

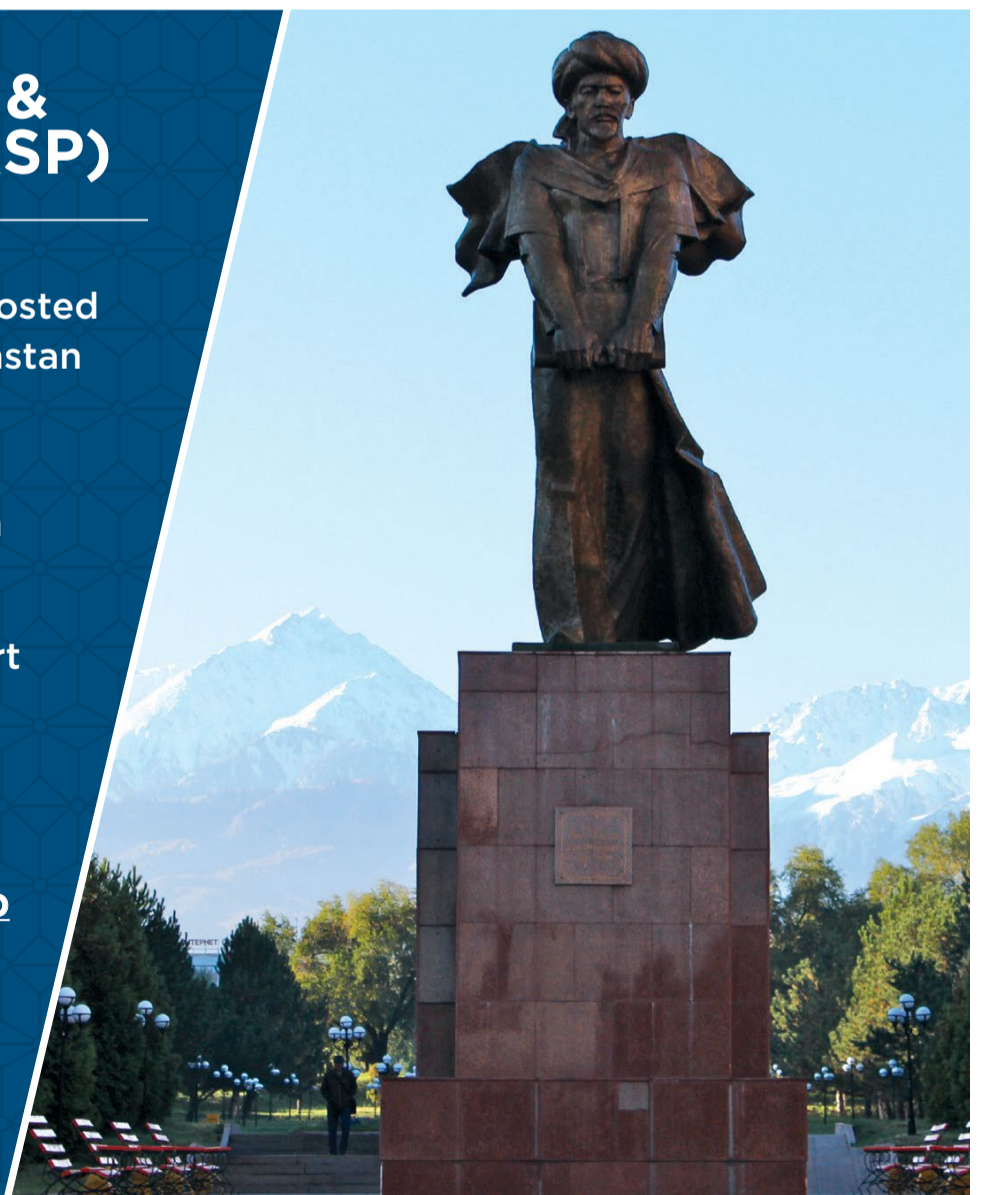


## ADVANCED RUSSIAN LANGUAGE & AREA STUDIES PROGRAM (RLASP)

- Intensive Russian language instruction hosted in Armenia, Estonia, Georgia, and Kazakhstan
- Housing with local host families
- Volunteering opportunities, conversation partners, and regional field studies
- Full academic credit and financial support available on all programs

Learn more at:

[studyabroad.americancouncils.org/rlasp](https://studyabroad.americancouncils.org/rlasp)



# ASEEES Annual Convention

## Boston, MA

### 2024



**Watch the  
Berklee Middle  
Eastern Fusion  
Ensemble &  
the Pletenitsa  
Balkan Choir's  
live concert!**





# Why We Give to ASEEEES

by Joseph Bradley and Christine Ruane

The field is so different now from what it was when we entered graduate school in Russian history. Virtually all in-country research was through the International Research and Exchanges Board (IREX), involving a centralized two-stage application process in which applicants and their research topics were subject not only to an IREX committee but also to the vagaries of US/Soviet relations. Travel to the Soviet Union and Eastern Europe was highly regulated, and certain locations and research topics were simply off limits. Membership of our regional colleagues in our professional association, previously called the American Association for the Advancement of Slavic Studies (AAASS), was unthinkable, as was their participation at our conferences.

Now our professional association is the Association for Slavic, East European and Eurasian Studies. The name change reflects the internationalization of our scholarly lives — the broader scope of research topics and in-country experience, membership, and participation at our conferences. This is no longer the “American” Association.

Despite the restrictions of the 1970s and 1980s, there was a kind of exhilaration in breaching the so-called Iron Curtain. Those of us lucky enough to travel to the USSR and Eastern Europe took a certain amount of pride in learning how to find the materials that we came for in the libraries and archives, navigating the grocery stores and farmers’ markets in search of food and other consumer goods, and finally, (often) furtively making the acquaintance of the regions’ citizens. We became more aware of the multiple dimensions of life in the “communist bloc,” of life in regimes that were highly authoritarian but at the same time inconsistent in their control.

The memories of our entry into the field remind us that travel for dissertation research is essential. After a period of mostly open access, restrictions have now been reintroduced due to the war in Ukraine. While there is little we can do to remove those restrictions, we can help with the financial constraints that graduate students face, especially at a time when government and university sources have been reduced. Therefore, we donate to ASEEEES so that young scholars will have the same, if not greater, opportunities that we enjoyed to enter what remains a critically important field at a critical time.

Joseph Bradley and Christine Ruane sponsor the [Joseph Bradley and Christine Ruane Dissertation Research Grant in Russian Studies](#).



## Donate to ASEEEES today!

## 2024 Donors

### \$2500+

KAT Charitable Foundation  
 JKW Foundation  
 Harley D. Balzer and Marjorie  
 Mandelstam Balzer  
 Joseph C. Bradley and Christine  
 Ruane  
 Diane P. Koenker  
 Marilyn M. Scanlan Trust  
 Douglas Smith and Stephanie  
 Ellis-Smith  
 Christine D. Worobec  
*In memory of Patricia Herlihy*

### \$1,000 to \$2,499

Edward Cohn  
 Adrienne Lynn Edgar  
 Tsuyoshi Hasegawa  
 Adele Lindenmeyr  
 Garret J. McDonald  
 Margarita Nafpaktitis  
 Joan Neuberger

### \$250-\$999

Amy S. Adams  
 Eliot Borenstein  
 Kristen R. Ghodsee  
 Robert Goeckel and Gay Greene  
 Michael S. Gorham  
 William H. Hill  
 Juliet Johnson  
 Valerie Kivelson  
 Lynda Park  
 Karen Petrone  
 Thomas Roberts  
 Alison K. Smith  
 Adrian J. Wanner  
 Robert Weinberg

### Up to \$249

Veronica Aplenc  
 Irina Avkhimovich  
 Anna Valeri Aydinyan  
 Elizabeth Banks  
 Adrian Barr

Lois E. Beekey  
 Anna Bisikalo  
 Eve Blau  
 Jessica Brandt  
 Cynthia J. Buckley  
 Tracy Busch  
 Juraj Buzalka  
 Natia Chankvetadze  
 Susan Christie  
 Chris J. Chulos  
 Peter Clement  
 John Colarusso  
 Julie K. deGraffenried  
 Nicholas Denysenko  
 Casimir Matthew Drahan  
 Kristina Dzhadzharova  
 Laura Engelstein  
 Karen Evans-Romaine  
 Amanda Ewington  
 Philippe H Fabre  
 Shelley Fairweather-Vega  
 Lazar Fleishman  
 Sandor Foldvari  
 Agnieszka Frasukiewicz  
 Mila Ganeva  
 Linda Giudice  
 Elena Glazov-Corrigan  
 Katherine Graney  
 Lubomyr A. Hajda  
 Heghine Hakobyan  
 Jonathan Harris  
 Nicole Hash  
 Raphaela Hemetsberger  
 Barbara Henry  
 Susan E. Heuman  
 Francine R. Hirsch  
 Christine Holden  
 Maria Ignatieva  
 Ekaterina Ishchenko  
 Lilya Kaganovsky  
 Martha M. F. Kelly  
 Karen Kettering  
 Adeeb Khalid  
 Lisa A. Kirschenbaum  
 Arpad von Klimo  
 Andrii Kononenko

Sharon Kowalsky  
 Maya Kucherskaya  
 Isabella Lazarov  
 Anne L. Lounsbery  
 Susan Mikula  
 Nataša Henig Miščič  
 Anne Moss  
 Yukio Nakano  
 Anne Nesbet  
 Mary Catherine Neuburger  
 Stephen Michael Norris  
 Olufolahan Olowoyeye  
 Jerry Pankhurst  
 Nicholas C. Pano  
 Thomas Pearson  
 Patricia Polansky  
 Louis Porter  
 Maria Katarzyna Prenner  
 Irina Prokhorova  
 Stephen B. Riegg  
 Karen A. Rondestvedt  
 Daniel B. Rowland  
 Sunnie Rucker-Chang  
 K. Andrea Rusnock  
 Zhonghui Shen  
 Olga Shevchenko  
 Arsen E. Simkhayev  
 Sarah W. Sokhey  
 Tricia Starks  
 Mark D. Steinberg and Daniela  
 Steila  
 Jolanta Sujecka  
 Grażyna Szwat-Gyłybow  
 Elise Thorsen  
 Joan Titus  
 Matthew Valerie  
 Anna Vichkitova  
 Rusina Volkova  
 Natalia Vygovskaia  
 Barbara B. Walker  
 Konrad Walerski  
 Elizabeth A. Wood

## 57th ASEEES Annual Convention



Washington Hilton – November 20-23, 2025

Virtual Convention – October 23-24, 2025

## Theme: Memory

2025 ASEEES President:  
Adrienne Edgar, UC Santa Barbara

### Call for Proposals

ASEEES invites proposals for **panels, roundtables, book discussion roundtables, lightning rounds, individual papers (virtual only), film screenings (in-person only), affiliate group meetings, and ancillary events** for the 2025 Annual Convention.

For the 57th Annual Convention, ASEEES is pleased to announce its **Spotlight on Central Asian Studies** initiative. Those submitting proposals aligned with this theme should check the checkbox in the submission platform.

[Online Submission Platform](#)

**New!** For 2025, those participating in two (2) in-person sessions may also participate in one (1) virtual session. For more details, please see the [Rules and Guidelines for Convention Participation](#).

### Convention Proposal Deadlines

**March 1** – Deadline for all panel/roundtable/book discussion roundtable/lightning round/individual paper proposals

**April 1** – Deadline for Film Screening submissions and Affiliate Group meeting room requests

**September 1** – Ancillary Event space requests

### Membership Policy

**March 1** – All submitters must be current ASEEES members

**May 15** – All convention participants appearing in the program (notifications will be sent out in April) must be current ASEEES members

Read the full membership policy [here](#).

Renew/purchase membership [here](#).

### Convention Grants

[Travel Grant Programs](#)

[Childcare Grant Program](#)

Support scholars in the field! Donate to the [ASEEES Travel Grant Funds](#) today.

Please review the best practices for fostering accessibility and inclusivity at the Convention [here](#).

Spotlight on Central Asian Studies

# Exploring Muslim Voices in Russian Imperial Archives: Reflections on State-Mediated and Independent Sources

By Nurlan Kabdylkhak

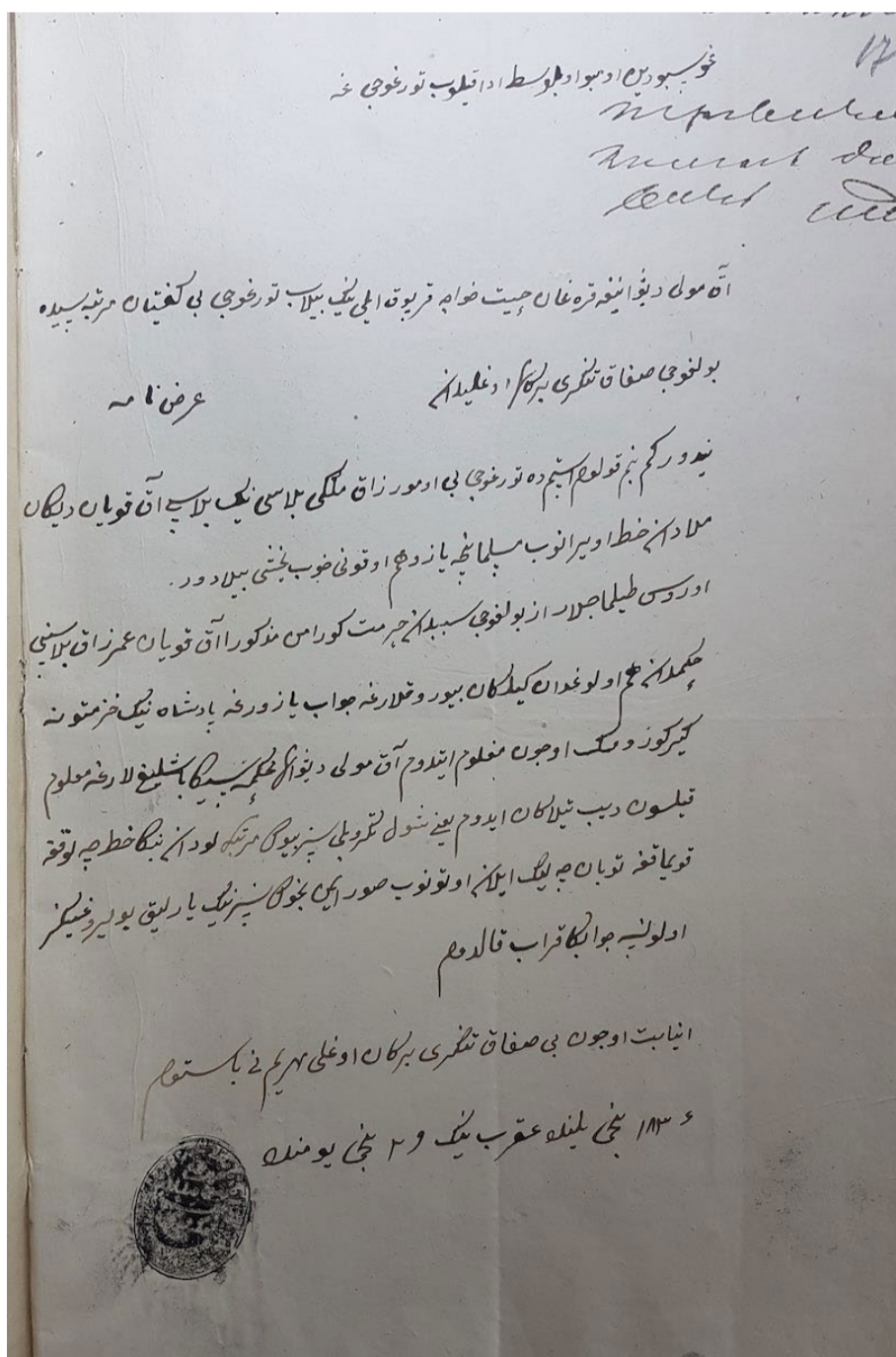
Decolonization has been a dominant theme in the scholarship of Eastern Europe and Eurasia over the past two years. Numerous articles published in *NewsNet* have called for the active decolonization of the field, and “decolonization” was the theme of 2023 ASEEES convention. However, while there is widespread agreement on the need to decolonize, there is less consensus about

what this process should entail. One point of agreement, however, is that scholars must broaden and diversify the voices they engage with, making a concerted effort to locate and incorporate more authentic non-Russian perspectives. For historians, this has often meant going beyond official state archives to explore non-state sources and viewpoints.

Non-state perspectives are indeed crucial, and in the case of Central Asian and broader Muslim history, they have fundamentally reshaped our understanding of Muslim communities under tsarist rule, enriching our knowledge of the [social and religious histories of tsarist Muslims](#) and demonstrating their [intellectual autonomy from the Russian state](#). My research into the history of Muslim religious institutions on the Kazakh steppe under tsarist rule relies extensively on materials produced by Muslims outside of state mediation. These sources range from newspaper articles and poetry to hagiographies and religious commentaries, providing a rich tapestry of Muslim perspectives.

Scholars must broaden and diversify the voices they engage with.

In this piece, I aim to share my experience seeking out non-state Muslim perspectives, while also reflecting on discovering and utilizing Muslim voices within Russian imperial archives. When discussing the latter type of sources, my goal is to move beyond the assumption that Muslim sources from bureaucratic archives reflect only their interaction with the state and are thus *inherently problematic*. Instead, I will emphasize the diverse array of Muslim-authored documents available in state archives,



14 Turki petition. Source: Central State Archive of the Republic of Kazakhstan. Photo by Nurlan Kabdylkhak.

explore the various ways these sources can be used, and chart their linguistic characteristics. Since my research focuses on Muslim institutions in historical Kazakhstan, I will primarily concentrate on sources related to the tsarist-era Muslim communities of the Kazakh steppe.

**The Language of Muslim Sources: Navigating the Fluid Landscape of Literary Turki**

Before delving into tsarist Muslim sources, it is essential to briefly address the language in which they are written. Most of the Muslim sources in former imperial archives are composed in what is commonly referred to as the *Turki language*. While I use the term *Turki* somewhat freely here, defining it is a challenging but necessary task. Scholars typically describe Turki as an Arabic-script-based literary Turkic idiom employed by Muslim authors across a vast geographic region, including Central Asia, Eastern Turkestan, the Volga-Urals, Siberia, Crimea, and the North Caucasus, from roughly the fourteenth to the early twentieth centuries. This idiom served as a *lingua franca*, intelligible to a broad audience while not fully corresponding to the spoken dialect of any particular community. Educated individuals not only read this *lingua franca* with ease but also predominantly adhered to its archaic conventions, such as using traditional consonants in writing that had undergone phonetic shifts in spoken languages or preserving the original orthography of Persian and Arabic loanwords regardless of their actual pronunciation. *Literary Turki*, however, was never fully standardized, retaining a degree of flexibility and variability that poses significant challenges for historians attempting to categorize it. These challenges are further compounded by the ideological shifts of the early twentieth century and the nation-building efforts in the Soviet Union, which fueled debates over what this literary language should even be named.

In Central Asia, this written language is often referred to as *Central Asian Literary Turki*, with its *classical* literally predecessor commonly known as *Chaghatay*. Some scholars, however, favor terms such as *Old Uzbek* or *Old Uyghur*, retroactively applying later linguistic distinctions to this broader, shared idiom. In the Volga-Urals, the same literary tradition is typically called *Volga-Ural Turki*, though many scholars also use the designation *Old Tatar*. For the North Caucasus, the designation *North-Caucasian Turki* is frequently employed. In contrast, the regional idiom of South Caucasia – referred to as *Turkish* until the 1920s and developed largely outside the Turki *lingua franca* zone

alongside the Anatolian Turkish of the Ottoman Empire – is now commonly known as *Azerbaijani* or *Azeri Turkish*. The Turkic idioms of Crimea illustrate the overlap between the Turki and Ottoman Turkish linguistic spheres: here, rural dialects have come to be identified as *Crimean Tatar*, while urban idioms are often referred to as *Crimean Turkish*.

To be sure, such differing modern labels for Turki texts highlight regional variations in grammar and vocabulary. In fact, when analyzing a Turki text of unknown origin, linguistic features can often provide valuable clues about its geographical provenance and, in some cases, the period of its creation. Nevertheless, the boundaries between regional variations of *literary Turki* remained fluid throughout the nineteenth century. Unlike Ottoman Turkish, which developed standardized language norms through a clearly defined political and literary center, the Muslims of the Russian Empire and Central Asia lacked a unifying authority for the Turki idiom. This absence of centralization encouraged considerable linguistic diversity within their written traditions.

By the late nineteenth century, expanding educational opportunities and the growing body of documents produced by Muslim communities introduced more vernacular elements into the written language, challenging the notion of a unified *literary Turki*. This period also marked the beginning of languages being branded in ethnic or national terms. For example, the journal *Ay-Qap*, published in Troitsk (1911–1915), and the newspaper *Qazaq*, published in Orenburg (1913–1917), both claimed to use written Kazakh. However, these periodicals displayed notable differences in spelling conventions and vocabulary. Such discrepancies underscore the absence of standardized



The newspaper *Vaqt* (1906-1918). Source: Institute of Language, Literature, and Art, Academy of Sciences of Tatarstan.

linguistic norms, even within a single ethnic group. Yet, the trend toward national branding was not universal. *Vaqit* (1906–1918), the most widely read Muslim periodical in the Russian empire, stressed throughout much of its existence that [its language was simply Turki](#). This broader, more inclusive linguistic identity deliberately resisted the rigid ethnic or national categorizations that were beginning to emerge.

The landscape of Turki texts, shifting from overarching standard conventions toward the regional vernaculars, became even more complex in the early twentieth century. This period witnessed the growing circulation of Ottoman-language books and periodicals within the Russian empire, which influenced tsarist Muslim authors to emulate fashionable Ottoman grammatical conventions – often inaccurately – and to incorporate Ottoman vocabulary into their own writings. As the century progressed, the rise of romantic nationalism introduced purist tendencies, aiming to replace Persian and Arabic loanwords with Turkic archaisms and neologisms, a departure from the centuries-old cultural and linguistic heritage of *literary Turki*.

### Muslim Voices in Bureaucratic Archives

State archival collections hold a wealth of documents authored by Muslims, the majority of which are petitions reflecting the interactions between Muslim communities and the tsarist state. While these petitions present certain challenges as historical sources, scholars can utilize them to gain a deeper understanding of the communities that authored the petitions, the impact of historical events on these groups, and the concerns and priorities that shaped their requests. Furthermore, petitions can be viewed as a form of political engagement. While we must not accept their content at face value, we can analyze the strategies that communities employed in their interactions with the state.

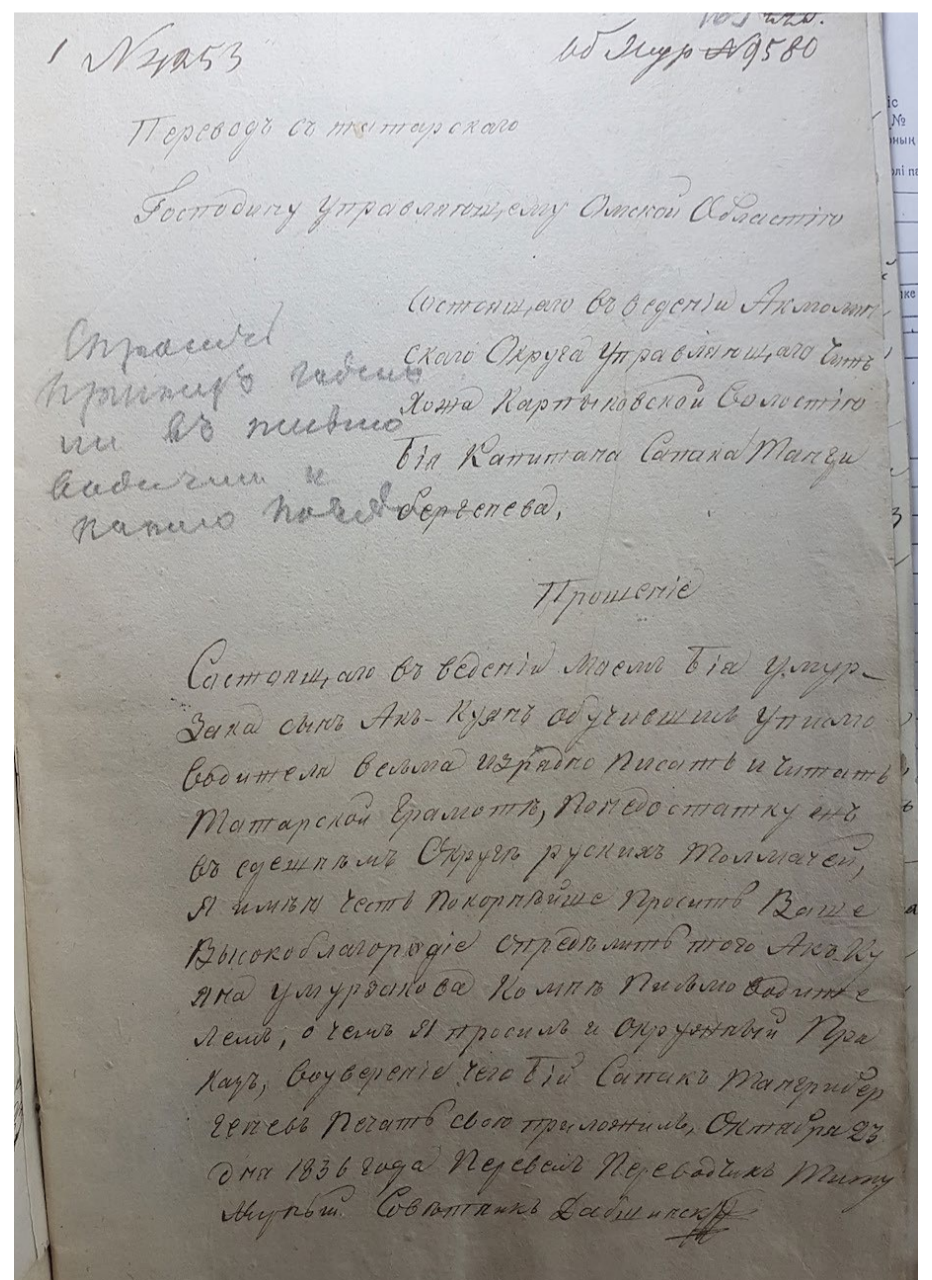
State archival  
collections hold a  
wealth of documents  
authored by Muslims.

For example, one common strategy employed by steppe Muslims seeking permits to build new mosques or religious schools was to invoke Russian patriotism, especially during military crises such as the Russo-Japanese War or World War I. These communities often highlighted their inability

to pray for the emperor’s health or the victory of the *great homeland* due to the absence of a mosque, thereby justifying their appeals for the construction of new religious facilities.

Most petitions from the Kazakh steppe between the 1820s and 1860s were written in Turki, or sometimes in both Turki and Russian, with parallel translations. In bilingual documents, it is often unclear whether the Russian translation was done by someone hired by the petitioners or by a tsarist clerk after the document was submitted. Although the original Turki-language petition texts are frequently overlooked by scholars – buried within the vast Russian-language papers of a single *delo* file – the sheer volume of such documents highlights the significance of the tsarist imperial archives as a major repository of Turki-language sources that capture Muslim voices.

From the 1860s onward, there was a noticeable increase in Muslim petitions written in Russian. This shift reflects, on one hand, the linguistic preferences of the Russian administration and, on the other, the petitioners’ desire to ensure that their requests and demands were clearly



Turki-language petition form the Aqmola province, Kazakh steppe. Source: Central State Archive of the Republic of Kazakhstan. Photo by Nurlan Kabdylkhak.

understood by tsarist decision-makers. Nevertheless, even into the 1900s, some Muslims continued to use Turki in their communication with tsarist bureaucratic institutions. That said, once a Turki petition was translated into Russian, the translated copy typically became the primary text, relegating the original Turki version to secondary status. The implications of these translation practices are significant, and I will explore them further in the latter half of this piece.

In addition to petitions, Russian imperial archives house other bureaucratic sources that capture Muslim voices. One notable example is the collection of documents of the Orenburg Muslim Spiritual Assembly (Muftiate) preserved at the National Archive of Bashkortostan in Ufa. Established by Catherine II in 1788, the Muftiate was a state-controlled institution tasked with regulating Muslim religious life. Its responsibilities included examining and licensing Muslim clergy, supervising imams and other officials, overseeing mosque construction, and interpreting Sharia law. The National Archive of Bashkortostan contains numerous records from the Orenburg Muftiate, including materials originating from the Kazakh steppe. Among these are *metric books*, which were used to record births, deaths, marriages, and divorces in the communities under the Muftiate's jurisdiction. While these records are not exhaustive – many Kazakhs remained nomadic pastoralists beyond the Muftiate's reach – they provide valuable historical insights, including information on genealogies, disease outbreaks, naming practices, and territories associated with specific kinship groups.

Unfortunately for historians of the Kazakh steppe, the Russian state formally excluded Kazakhs from the Muftiate in 1868, which effectively curtailed the practice



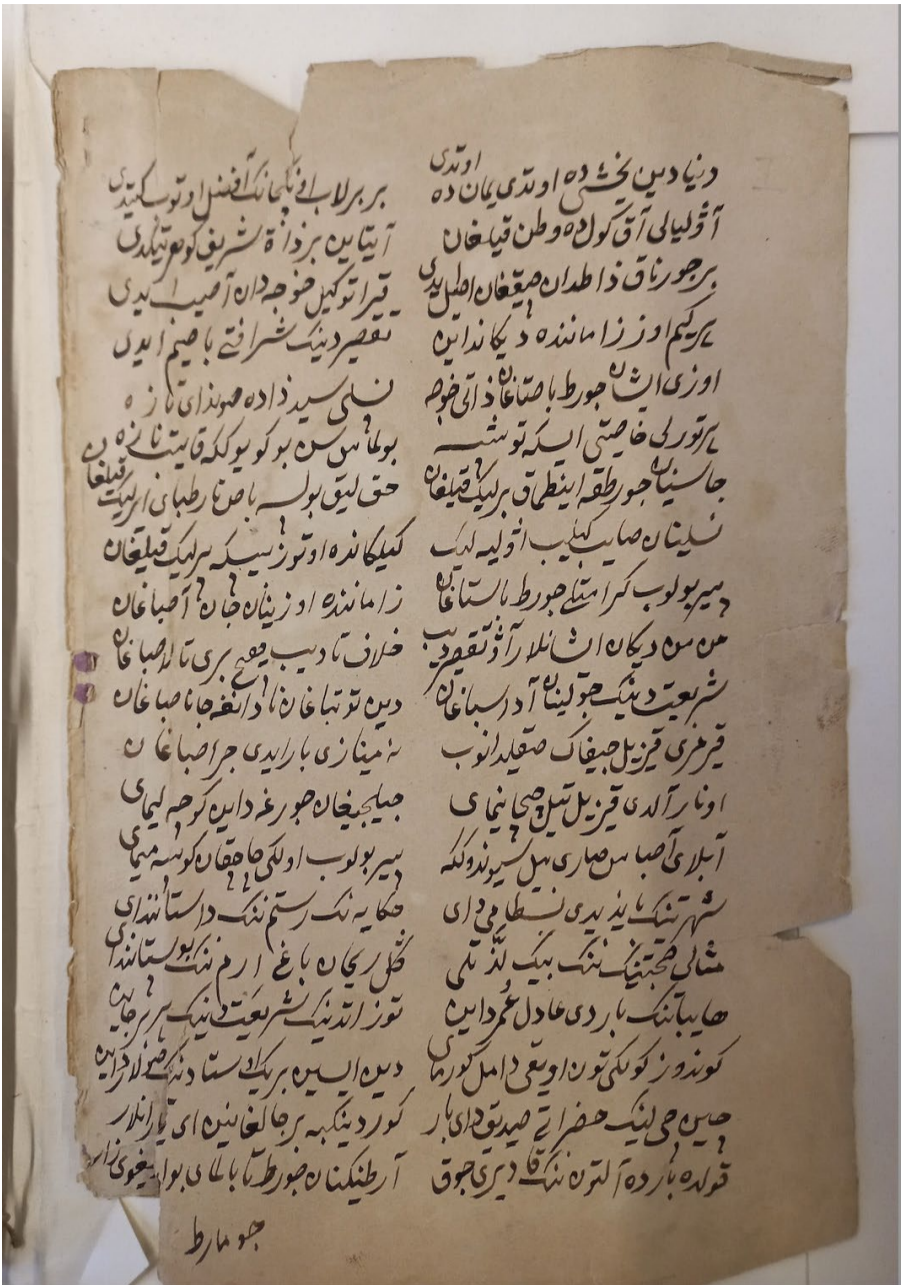
Kazakh Metric Books in the National Archive of Bashkortostan. Photo by Nurlan Kabdylkhak.

of maintaining metric books by local Muslim clergy. However, even after this separation, many mosques in urban areas with substantial Tatar or Bashkir populations continued to affiliate with the Muftiate, and metric books in these localities remained in use. Additionally, the Kazakhs of the Inner Horde—a semi-autonomous Kazakh polity located north of the Caspian Sea, between the Ural and Volga rivers, and later integrated into the Astrakhan governorate—remained under the jurisdiction of the Orenburg Mufti. As a result, the National Archive of Bashkortostan preserves many metric books originating from the Kazakh steppe that persisted well into the post-1860s period.

In addition to *metric books*, the Muftiate archive also contains a wide array of documents related to mosque and school construction, property disputes, legal matters concerning marriage and divorce, complaints against mullahs, and letters from Muslims seeking Islamic legal advice. Despite their formal exclusion from the Muftiate in 1868, Kazakhs continued to engage with the institution for religious guidance well into the 1910s, highlighting its enduring authority. For instance, Kazakh historians recently uncovered [a 1910 letter from the renowned Kazakh wrestler Hajji Muqan Munaitpas-ughli](#), who sought guidance on how to officiate his marriage to a Catholic woman in accordance with Islamic law. The Muftiate responded by advising that his wife would need to petition the local governor for conversion to Islam before a mullah could perform the official Muslim marriage ceremony.

### **Beyond Bureaucracy: Non-State Muslim Voices in Imperial Archives**

The Muslim-authored documents preserved in imperial archives primarily reflect Muslim communities' interactions with bureaucratic institutions, including the Orenburg Muftiate. But what about sources that capture Muslim engagement with their co-religionists? To access such non-state mediated sources, one must look beyond state archives. While personal or family collections can yield valuable finds, a more consistent option would be to explore libraries or non-bureaucratic archival institutions. For example, Kazakhstan's National Library in Almaty holds dozens of Arabic-script Kazakh-language books printed in the 1910s. The Russian National Library, in addition to printed materials, also preserves the private papers of Russian Orientalists, among which one can find manuscripts of poems by the renowned Kazakh Islamic scholar, writer, and poet [Mashhur-Jusip Kopey-uli](#)



Eulogy composed by Mashhur-Jusip Kopey-uli, held in the Manuscripts Department of the Russian National Library. Photo by Nurlan Kabdykhak.

(1858-1931). Furthermore, Muslim manuscripts from the Kazakh steppe are housed in the Orientalists' Archive of the Institute of Oriental Manuscripts in St. Petersburg.

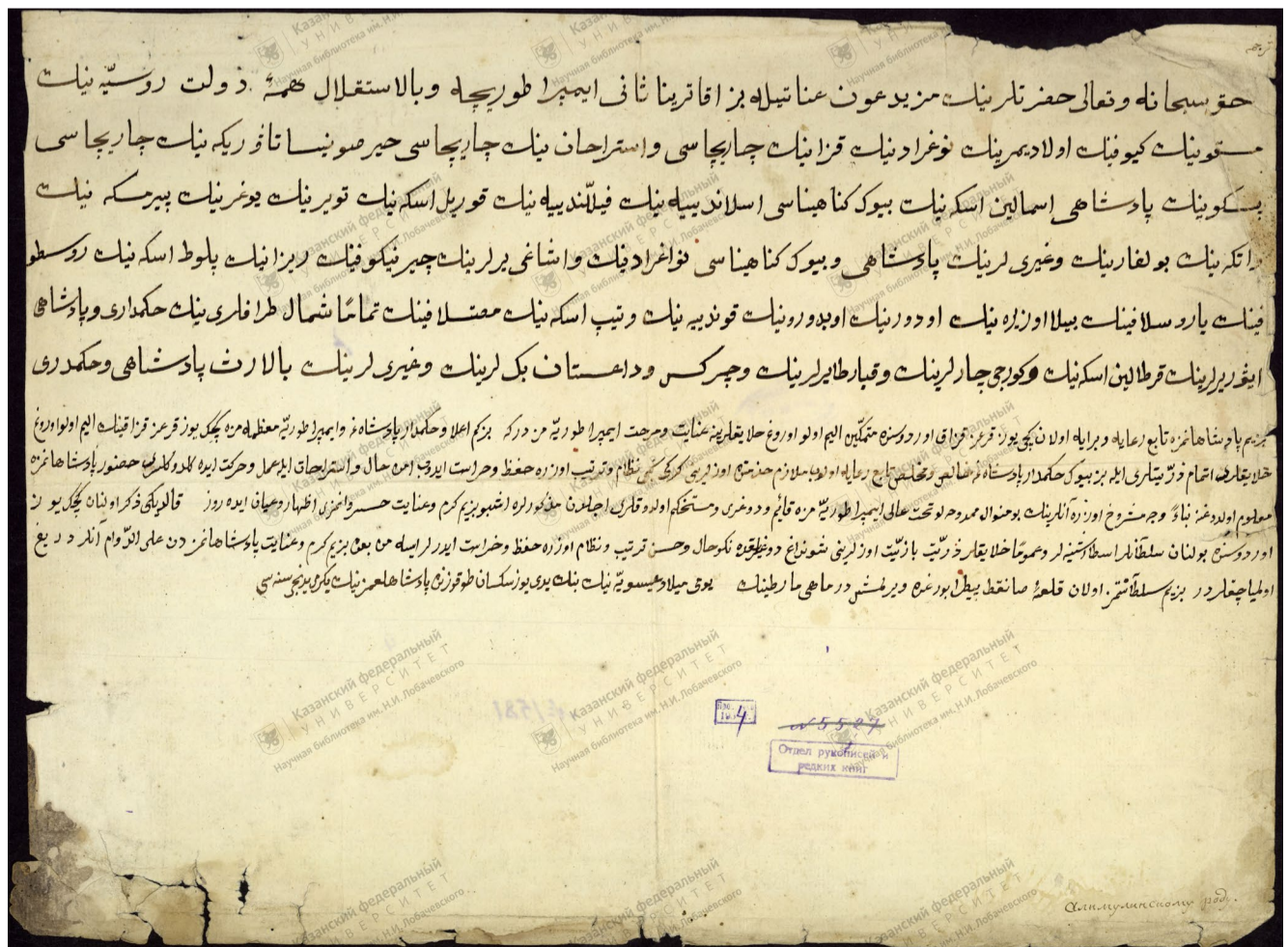
One of the richest collections of non-state mediated Muslim sources is held in the Scientific Library of Kazan Federal University (KFU).

The library's collection of Muslim manuscripts, predominantly in Turki, but also in Persian and Arabic, is particularly remarkable. With over 13,000 manuscripts and handwritten documents in Arabic script, KFU holds the largest repository of such sources in the Russian Federation.

These materials span a wide variety of genres, including sharia discussions, eulogies, poetry, and

memoirs. Because Kazan served as a major center of tsarist censorship – especially for Muslim printing – many manuscripts sent for censorship purposes have been preserved in the KFU library. As a result, the collection includes both original manuscripts and their printed versions. For instance, the library holds a manuscript of a Kazakh poem dedicated to the hajj journey of an important religious patron, [Oserbay Quanish-ughli](#), as well as the printed book based on this manuscript. In addition to its rich manuscript collection, KFU boasts an extensive array of printed Muslim books and periodicals, which experienced a boom in late imperial Russia following the 1905 Revolution. Among the most notable publications are the journal *Shura* (1908-1917) and the daily newspaper *Vaqit* (1906-1917). These periodicals reflect the vibrant intellectual and religious life of Muslim communities in late imperial Russia.

Since much of the KFU collection remains uncatalogued, it is impossible to know the full range of sources held there. Occasionally, one encounters unexpected documents. Some even originate from state bureaucracies, making their presence in a university library in Kazan all the more surprising. One such document is a [1789 Turki-language letter from Catherine II](#) to the Kazakhs of the Junior Horde. An even more remarkable find is an [1883 letter from a Qing councilor in Tarbaghatai](#), in northwestern Xinjiang, to a tsarist administrator in the Zaysan region of Semey province (now Zaysan district in East Kazakhstan). The



1789 Turki-language letter from Catherine II to the Kazakhs of the Junior Horde. Source: Scientific Library of Kazan Federal University (KFU).

letter requests support from the Russian official for a Qing merchant seeking to procure grain on the tsarist-controlled East Kazakh steppe.

What makes this example of inter-imperial communication particularly fascinating is that it was written in two languages, each using a distinct script. The first language, Turki, included elements of Kazakh vernacular – an unexpected choice that is nonetheless understandable given that both sides of the Qing and Russian borderlands were part of the Kazakh steppe, populated by ethnic Kazakhs who were deeply involved in imperial affairs, trade, and diplomacy. The second, more surprising language was Oirat, written in the Tod script. This choice can be partly explained by the fact that the Qing administrator was writing from a region that had once belonged to the Dzungar Khanate. Following the Qing conquest of the Dzungar Khanate in the mid-eighteenth century, the Qing government often used Oirat in correspondence with Kazakh rulers. However, this letter dates to 1883, more than 130 years after the Qing forces had decimated the Dzungars, which raises questions about the rationale for using Oirat in official communication with the Russians so late in the nineteenth century. The reason for persistence of this language choice in Qing-Russian correspondence remains unclear.

How did Catherine II's letter to a Kazakh nobleman and a Qing administrator's correspondence end up in Kazan? One possible explanation is Kazan's status as a major center for tsarist translation, where documents were often sent for translation to and from Turki. That said, it seems unlikely that a tsarist administrator in the East Kazakh steppe would be unable to find someone proficient in Turki. Regardless of the specifics, the existence of these documents highlights the importance of Turki not only for tsarist diplomatic activities on the Kazakh steppe but also, surprisingly, for communication between the Russian and Qing states, suggesting that Turki functioned as a language of inter-imperial communication.

The presence of such documents in the KFU library raises intriguing possibilities for further discoveries within its collections. In the summer of 2021, KFU launched a digitization program of its Muslim manuscript holdings, which has already yielded promising results with [hundreds of files now accessible on the KFU website](#). Given that many Russian archives remain closed to foreign scholars, KFU's ongoing digitization efforts are proving to be an invaluable asset for research on the Muslim communities of the Russian empire.

### Implications for the Field?

What broader implications, if any, might these insights offer to our understanding of Central Asian history, as well as the study of Muslim societies within the Russian empire and across the post-Soviet space? The most evident takeaway is that archival institutions – encompassing bureaucratic archives, libraries, and various collections – have preserved and hold a vast array of documents produced by Muslim communities. Contrary to any perceived scarcity, there is no shortage of sources reflecting Muslim perspectives, offering scholars ample material to engage with.

Another crucial point, often emphasized but worth reiterating, is the necessity of mastering the language of the community being studied. For scholars in the humanities or social sciences researching Central Asia or other non-Russian regions, relying solely on Russian is insufficient. Proficiency in additional languages, particularly those indigenous to the region, is not just advantageous but essential. Even for scholars focusing on broader Russian imperial or Soviet history, knowledge of local languages is invaluable. Such linguistic competence allows for a deeper engagement with a diversity of perspectives and voices, ensuring that important materials are not overlooked and that historical narratives are accurately represented.

Relying on official translations of Muslim documents might seem like a convenient way to bypass working with the original texts, but in my experience, these translations are usually incomplete and inaccurate. For example, Kazakh requests to “receive a Muslim education” are frequently mistranslated in tsarist files as requests to “learn Tatar.” Such conflation of “Muslim” and “Tatar” was common and reveals much about how tsarist administrators conceptualized Islam and its institutions. While this may appear a minor issue, the implications of such mistranslations can be far-reaching. In the 1860s, anti-Tatar sentiments became a key element of tsarist religious policy on the steppe, culminating in the exclusion of Kazakhs from the Orenburg Muftiate and the imposition of new restrictions on Muslim institutions. These mistranslations likely played a significant role in shaping such policies. Scholars who rely solely on bureaucratic translations without consulting the original texts risk creating distorted narratives based on these partial and erroneous understandings.

For historians studying Soviet Central Asia, knowledge of a modern Central Asian language may suffice in many

cases, but even this has its limitations. A significant number of individuals in the region continued to use the Arabic script in their personal writings and correspondence well into the 1980s. This practice was not limited to religious figures within the [Soviet-era Central Asian Muftiate](#), but often extended to secular figures as well, revealing the persistence of traditional forms of communication even amidst the dramatic political and ideological shifts of the Soviet period.

Contrary to any perceived scarcity, there is no shortage of sources reflecting Muslim perspectives, offering scholars ample material to engage with.

For scholars studying tsarist Muslim societies, the challenge is even greater due to the complexity of learning pre-modern, unstandardized Turki, especially for those working with handwritten documents, as these texts often exhibit significant variation in grammar, spelling conventions, vocabulary, and handwriting styles, further complicating their interpretation. Unfortunately, few institutions offer dedicated courses in *Literary Turki*. A practical starting point for a student of Central Asian history might be learning modern Uzbek, which is closely related to Turki, or, even better, Uyghur, which continues to use the Arabic script. Alternatively, one can begin with Arabic or Persian and then transition to one of the modern Turkic languages.

For scholars of Russia and Eurasia, the benefits of learning Turki other non-Russian languages with rich textual heritage are invaluable. These languages open access to a wealth of materials that unveil a complex tapestry of perspectives on diverse historical events and processes. Engaging with such sources would not merely enrich scholarly analysis; it is essential for a nuanced and comprehensive understanding of the history of the wider Eurasian region.



**Nurlan Kabdylkhak** is a PhD candidate in the History Department at the University of North Carolina at Chapel Hill. His dissertation examines the history of Muslim religious institutions on the Kazakh steppe during the nineteenth and early twentieth centuries under Russian rule. Drawing on a wide

range of official tsarist and Muslim sources, his research explores this transformative era—often referred to as an Islamic revival on the Kazakh steppe—to offer a nuanced portrayal of tsarist Muslims and their diverse responses to the challenges and opportunities brought about by Russian imperial expansion into Central Asia.

## 2025 ASEEES Distinguished Contributions Award Call for Nominations

The Association's Distinguished Contributions to Slavic, East European, and Eurasian Studies Award honors members of the profession who have made major contributions to the field. Distinguished Contributions may be conceived of in diverse ways, and the Association seeks to recognize outstanding service, leadership, scholarship, mentoring, and public outreach.

**Nomination Deadline: May 1**



# 2025 ASEEES Board of Directors and Committee Assignments

## 2025 ASEEES Board of Directors

### Executive Committee

Adrienne Edgar, UC Santa Barbara - President  
 Oxana Shevel, Tufts U - President-Elect/Vice President  
 Vitaly Chernetsky, U of Kansas - Immediate Past President  
 Christine Worobec, Northern Illinois U - Treasurer,  
 2021-2026  
 Stephen Riegg, Texas A&M U - Member-at-large,  
 2024-2026  
 Eugene Avrutin, U of Illinois at Urbana-Champaign - Editor,  
*Slavic Review*  
 Lynda Park, U of Pittsburgh – ASEEES Executive Director  
 (ex officio)

---

Anna Arays, Yale U - CLIR representative, 2023-2025  
 Antonina Berezovenko, National Technical U of Ukraine  
 “Igor Sikorsky Kyiv Polytechnic Institute” - Member-at-  
 large, 2024-2026  
 Cynthia Buckley, U of Michigan - Sociology representative,  
 2023-2025  
 Sarah Cameron, U of Maryland - Member-at-large,  
 2025-2027  
 Kristen Ghodsee, U of Pennsylvania - Member-at-large,  
 2023-2025  
 Krista Goff, U of Miami - AHA representative, 2023-2025  
 Paul Goode, Carleton U - Member-at-large, 2025-2027  
 Barry Ickes, Penn State U - Economics representative,  
 2025-2027  
 Sharon Kowalsky, Texas A&M U-Commerce - Council of  
 Regional Affiliates representative, 2023-2025  
 Vera Kuklina, George Washington U - AAG representative,  
 2025-2027  
 Jeff Pennington, UC Berkeley - Council of Institutional  
 Members representative, 2025-2027  
 Alison Smith, U of Toronto - Member-at-large, 2023-2025  
 Sarah Sokhey, U of Colorado - APSA representative,  
 2024-2026  
 Chelsi West Ohueri, U of Texas at Austin - AAA  
 representative, 2024-2026  
 José Vergara, Bryn Mawr College - AATSEEL representative,  
 2025-2027  
 Brian Yang, U of Illinois at Urbana-Champaign - Graduate  
 student representative, 2024-2025

## 2025 ASEEES Committees

### Nominating Committee

Vitaly Chernetsky, U of Kansas, 2025, Chair  
 Carl Dahlman, U of South Carolina, 2025  
 Nadieszda Kizenko, SUNY Albany, 2025

### Committee on Academic Freedom and Advocacy

Ian Campbell, UC Davis, 2023-2025, Chair  
 Rachel Applebaum, Tufts U, 2023-2025  
 Kathleen Collins, U of Minnesota, 2025-2027  
 Raquel Greene, Grinnell College, 2024-2026  
 Eileen Kane, Connecticut College, 2023-2025  
 Amber Nickell, Fort Hays State U, 2024-2026  
 Jeff Rossman, U of Virginia, 2025-2027  
 Valeria Sobol, U of Illinois at Urbana-Champaign, 2023-  
 2025

### Committee on Mentoring

Molly Blasing, U of Kentucky, 2023-2025, Chair  
 Kiril Tomoff, UC Riverside, 2023-2025  
 Katherine Zubovich, SUNY Buffalo, 2024-2026

### Committee for Careers Beyond Academia

Dana Ponte, NCEEER, 2024-2026, Chair  
 Christine Dulaney, Library of Congress, 2024-2026  
 Katharina Matro, Walter Johnson High School, 2025-2027  
 Kelly McGee, Denison U, 2025-2027  
 Rachel Salzman, U.S. Department of State, 2024-2026

### Committee on Gender Equity

Michele Rivkin-Fish, UNC Chapel Hill, 2025-2026, Chair  
 (AWSS President)  
 Jelena Đureinović, U of Vienna, 2025-2027  
 Alexa Kurmanov, UC Berkeley, 2025-2026 (Graduate  
 Student Rep)

### Communications Advisory Committee

Emily Elliott, Michigan State U / H-Net, 2024-2026, Chair  
 Fiona Bell, Yale U, 2025-2026 (Graduate Student Rep)  
 Lynne A. Hartnett, Villanova U, 2025-2027  
 Artemy Kalinovsky, Temple U, 2025-2027  
 Jasmina Tumbas, SUNY Buffalo, 2024-2026

**Committee on Environmental Sustainability**

José Vergara, Bryn Mawr College, 2023-2025, Chair  
 Elizabeth Plantan, Stetson U, 2023-2025  
 Elana Resnick, UC Santa Barbara, 2023-2025

**Code of Conduct Committee**

Eric Naiman, UC Berkeley, 2022-2026, Chair  
 Julie Cassiday, Williams College, 2025-2029  
 Alison Smith, U of Toronto (Canada), 2022-2026

**Committee for the Advocacy of Diversity and Inclusion**

Vince Bohlinger, Rhode Island College, 2023-2025, Chair  
 Bella Grigoryan, U of Pittsburgh, 2024-2026  
 Christy Monet, New York U, 2025-2027  
 A'Yanna Solomon, U of Michigan, 2024-2025 (Graduate Student Rep)  
 Chelsi West Ohueri, U of Texas at Austin, 2024-2026

**CLIR Executive Council**

Anna Arays, Yale U, Executive Council, 2023-2026, Chair  
 Olga Makarova, U of Illinois at Urbana-Champaign - Member-at-Large, 2023-2026  
 Janice Pilch, Rutgers U - Subcommittee on Copyright Issues Chair, 2023-2026  
 Liladhar Pendse, UC Berkeley - Subcommittee on Collection Development Chair, 2023-2026  
 Brendan Nieubuert, U of Michigan - Subcommittee on Education and Access Chair, 2023-2026  
 Jon Giullian, U of Kansas, Website Administrator

**Investment Sub-Committee of the Executive Committee**

Christine Worobec, Northern Illinois U, 2021-2026, Chair  
 Kristy Ironside, McGill U (Canada), 2024-2026  
 Iikka Korhonen, Bank of Finland, 2023-2025  
 Lynda Park, ASEEES (ex officio)

**2025 Prize Committees****Distinguished Contributions Award Committee**

Morgan Liu, Ohio State U, 2023-2025, Chair  
 Theodora Dragostinova, Ohio State U, 2025-2027  
 Raquel Greene, Grinnell College, 2023-2025  
 Laura Henry, Bowdoin College, 2025-2027  
 Joan Neuberger, U of Texas at Austin, 2024-2026

**Wayne S. Vucinich Book Prize Committee**

Douglas Rogers, Yale U, 2024-2025, Chair  
 Sibelan Forrester, Swarthmore College, 2025-2026  
 Tomila Lankina, London School of Economics and Political Science (UK), 2024-2025  
 Willard Sunderland, U of Cincinnati, 2025-2026

**Davis Center Book Prize Committee**

Pauline Jones, U of Michigan, 2025, Chair  
 Lenka Bustikova-Siroky, U of Florida, 2024-2026  
 Edward Holland, U of Arkansas, 2025-2027

**USC Book Prize Committee**

Maria Taroutina, Brown U, 2023-2025, Chair  
 Rory Finnin, U of Cambridge (UK), 2024-2026  
 Alexis Peri, Boston U, 2025-2027

**Reginald Zelnik Book Prize Committee**

Stephen Norris, Miami U of Ohio, 2024-2025, Chair  
 Małgorzata Fidelis, U of Illinois Chicago, 2024-2026  
 Eren Tasar, UNC at Chapel Hill, 2025-2027

**W. Bruce Lincoln Book Prize Committee**

Krista Goff, U of Miami, 2023-2025, Chair  
 David Hoffmann, Ohio State U, 2025-2027  
 Kristin Roth-Ey, U College London (UK), 2024-2026

**Marshall Shulman Book Prize Committee**

Alessandro Iandolo, U College London, 2025-2026, Chair  
 Francine Hirsch, U of Wisconsin Madison, 2025-2027  
 Togzhan Kassenova, SUNY Albany, 2025-2027

**Ed A Hewett Book Prize Committee**

Susanne Wengle, U of Notre Dame, 2024-2026, Chair  
 Fritz Bartel, Texas A&M U, 2025-2027  
 Erik Herron, West Virginia U, 2025-2027

**Barbara Jelavich Book Prize Committee**

Vladimir Kulić, Iowa State U, 2024-2026, Chair  
 Emily Greble, Vanderbilt U, 2023-2025  
 Elidor Mëhilli, CUNY Hunter College, 2025-2027

**Kulczycki Book Prize Committee**

Stanley Bill, U of Cambridge (UK), 2024-2026, Chair  
 Kyrill Kunakhovich, U of Virginia, 2025-2027  
 Anna Cichopek-Gajraj, Arizona State U, 2025-2027

**Pritsak Book Prize Committee**

Yuliya Ilchuk, Stanford U, 2023-2025, Chair  
 Serhiy Bilenky, U of Alberta (Canada), 2025-2027  
 Sarah Phillips, Indiana U Bloomington, 2024-2026

**Holmgren Graduate Student Essay Prize Committee**

Adeeb Khalid, Carleton College, 2023-2025, Chair  
 Emese Ivan, St. John's U, 2025-2027  
 Roman Utkin, Wesleyan U, 2024-2026

**Tucker/Cohen Dissertation Prize**

Melissa Chakars, St. Joseph's U, 2023-2025, Chair  
 Polly Jones, U of Oxford (UK), 2025-2027  
 Lisa Sundstrom, U of British Columbia (Canada), 2025-2027

**Weiser Center Article Prize**

Mitchell Orenstein, U of Pennsylvania, 2024-2026, Chair  
 Bruce Grant, New York U, 2024-2026  
 Amanda Gregg, Middlebury College, 2024-2025

**2025 Grant & Fellowship Committees****ASEEES Dissertation Grant Committee**

Colleen Moore, James Madison U, 2023-2025, Chair  
 Amy Bryzgel, Northeastern U, 2023-2025  
 Zara Torlone, Miami U of Ohio, 2024-2026

**Cohen-Tucker Dissertation Fellowship Selection Committee**

Ed Cohn, Grinnell College, 2023-2025, Chair  
 Sergey Glebov, Smith College / Amherst College, 2025-2027  
 Lisa Kirschenbaum, West Chester U, 2023-2025

**First Book Subvention Committee**

Molly Brunson, Yale U, 2023-2025, Chair  
 Jovana Babović, SUNY Geneseo, 2025-2027  
 Yohanan Petrovsky-Shtern, Northwestern U, 2024-2026

**Internship Grant Committee**

Laura Schlosberg, Stanford U, 2023-2025, Chair  
 Claire Kaiser, McLarty Associates/Georgetown U,  
 2023-2025  
 Emil Kerenji, U.S. Holocaust Memorial Museum, 2025-2027

**Convention Opportunity Travel Grant and Diversity and Inclusion Travel Grant Committee**

Kenneth Yin, LaGuardia Community College (CUNY),  
 2023-2025, Chair  
 Alexander Burry, Ohio State U, 2025-2027  
 Kelly Knickmeier Cummings, Howard U, 2024-2026

**Graduate Student Travel Grant Committee**

Seth Bernstein, U of Florida, 2024-2026, Chair  
 Zukhra Kasimova, Bucknell U, 2025-2027  
 Victoria Thorstensson, Carleton College, 2024-2026

**Regional Scholar Travel Grant Committee**

Yuliya Ladygina, Penn State U, 2024-2026, Chair  
 D. Anca Cretu, U of Warwick (UK), 2025-2027  
 Paul Goode, Carleton U (Canada), 2025-2027

# Managing Mid-Career Milestones

This fall, ASEEES hosted two interdisciplinary panel discussions exploring big picture questions and practical strategies for success in the mid-career. Topics included the considerations surrounding taking on administrative roles, challenges and opportunities relating to second book projects, and strategies for balancing teaching and research.

[View the panels on YouTube!](#)

## Meet your writing goals with ASEEES!

In Spring 2025, pending sufficient interest, ASEEES will facilitate a six-week structured accountability group for mid-career scholars, fostering a supportive environment for setting and achieving writing goals through weekly check-ins. ASEEES also plans to host networking sessions with senior scholars, providing participants with new professional contacts alongside insights from colleagues who have successfully traversed mid-career milestones.

Please fill out the Interest Form if you are interested in participating:

[Interest Form](#)

## MEET AND GREET

FOR GRAD STUDENTS AND EARLY CAREER SCHOLARS






Join us for **REEES-themed trivia** and meet fellow grad students and scholars

**WHEN:** THURSDAY, JANUARY 30, 2025  
11 AM CST/ 12 PM ET

**REGISTER:**  
<https://forms.gle/D5K4txugNiBvx8y89>

**QUESTIONS? CONTACT US :**  
[srscite@library.illinois.edu](mailto:srscite@library.illinois.edu)



## SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES DISSERTATION RESEARCH WORKSHOP

### Workshop focus areas include:

- Dissertation Writing
- Planning Research Trips
- Research Support
- Sources and Collections
- ASEEES Dissertation Writing Grants



March 6, 2025, 9:00 AM - 12:45 PM through Zoom

 University Library  
International and Area Studies Library

[Register](#)

# Challenges and New Trends in Ukrainian Studies: An Interview with Emma Mateo

*This interview is the second in a three-part series which Sarah Wilson Sokhey conducted with emerging scholars in SEES whose work focuses on Ukraine.*

The full-scale invasion of Ukraine renewed interest in studying the country. This series highlights the perspectives and work of 3 junior scholars whose research reflects current trends in the study of Ukraine and points us to a future path for studying a country showing remarkable resilience and facing decades of reconstruction. Each of these scholars has a unique and important perspective on studying Ukraine today including the challenges and opportunities. They offer practical suggestions to the ASEEES community for how we should do so. – Sarah Wilson Sokhey

**Why does the study of Ukraine remain important? What do you consider some of the most important questions about Ukraine that scholars today need to address?**

I've been studying Ukraine since 2012. Sadly, for all the wrong reasons, it's a lot easier to make the case for studying Ukraine now. Ukraine faces huge challenges because of Russia's full-scale invasion – not only how to secure a just peace, but how also to uphold democracy and social cohesion, how to stave off a demographic crisis,

how to rebuild the economy and destroyed cities and infrastructure, just to name a few. As scholars, we can help identify and better understand these challenges, and also contextualize them within broader scholarship and amongst other cases. There is no lasting peace to be had in Eastern Europe without understanding Ukrainian society, politics, and history.

Beyond my field of social science, the study of Ukrainian literature, art and culture also remains vital. Russia is seeking to deny and destroy Ukraine's language, culture and identity, and scholars can play an important role in preserving it, promoting it, and uncovering elements lost to Russian colonialism.

Scholars can play an important role in preserving and promoting Ukraine's language, culture and identity.

Ukraine also remains an interesting a relevant case for scholars studying a variety of phenomena, that have nothing to do with war, such as mass protest, national identity, democratization, decentralization, and anti-corruption reforms. War is understandably overshadowing everything right now, but there are plenty of other reasons to study Ukraine, beyond conflict.

There is no shortage of questions about Ukraine that scholars need to address. Some of the big questions that come to mind: What would a just peace look like for



Photo by Emma Mateo.

Ukrainians, and how can it be achieved? What are some of the tensions emerging in Ukrainian society that could pose problems when the war ends? What impact is the trauma of war having upon the Ukrainian population? How is Ukrainian democracy weathering the war, and how can it be supported and upheld in a post-war scenario?

**It's crucial that we keep working to understand the actions and dynamics of Ukraine's civil society in wartime.**

I have also always maintained that the rest of the world has a lot we can learn from Ukraine. This remains true even in wartime: What factors have helped Ukraine's state and institutions withstand all-out war? What has contributed to the resilience of Ukraine's civil society during conflict? What innovations in public services and governance has Ukraine rolled out – like the 'Diya' app – that could be applied in other emergency contexts? What military advances have we seen on the battlefield that can help us prepare for future threats? What does Ukraine have to teach us about combatting Russian disinformation and hybrid warfare? Ukraine has been a trailblazer in dealing with Russian hybrid warfare and then all-out aggression, and has a lot to teach other countries that face similar threats.

**Would you tell us more about the work research are doing on Ukraine? What are the implications of your work for how we understand Ukrainian politics, and political dynamics in general?**

Much of my work focuses on Ukrainian protest and civil society. During my PhD, I mapped nationwide protest events during the Euromaidan, and earlier mass protests, seeking to understand what shaped the patterns that I found. If we look this history of activism and civil society, we should not have been so surprised at the levels of resistance that we saw in Ukraine following Russia's full-scale invasion. In February 2022, I was sure that Ukraine would not fall within days because I was familiar with Ukraine's strong history of mobilisation.

Now, my postdoctoral work focuses on this civilian wartime engagement. My book project examines the actions and motivations of Ukrainian civilians who chose to stay

**How can we work alongside and support our Ukrainian colleagues?**

in their place of residence following Russia's full-scale invasion, and engage in the war effort as non-combatants. I focus on Bakhmut, Chernihiv, and Dnipro, as three cities which experienced high levels of threat but very different wartime conditions. I conducted fieldwork in Ukraine in summer 2023, and it was incredible to see first-hand the huge variety of ways in which ordinary Ukrainians were contributing to their country's resistance. It's crucial that we keep working to understand the actions and dynamics of Ukraine's civil society in wartime, because it will impact so many things – civilians not only continue to provide vital support for the military, and fill in gaps left by the state during all-out war. Their experience and skills also have the potential to play a hugely valuable role in reconstruction and recovery of the country. At the same time, this highly engaged population will also have very strong opinions about the way that the war ends.



Photo by Emma Mateo.

### What does the public and the academic community commonly misunderstand or get wrong about Ukraine today?

I think a longer-term perspective on Ukraine is still largely absent. People often lack the understanding that Ukrainians have experienced not just three years, not even decades, but centuries of Russia consistently undermining their identity, sovereignty and independence. It's crucial to consider Ukraine's history with Russian imperialism, in order to understand why Ukrainians are so afraid of an incomplete, negotiated settlement to end the war. History shows them that Russia will just come back for more – this is why Ukrainians want security guarantees. Similarly, the resistance that we have witnessed in response to all-out war is not an aberration. Ukraine has had multiple mass mobilisations where people have called for greater democracy, freedom and independence from Russia, and Ukraine had the highest number of dissidents per capita of any of the Soviet republics. The country has a long history of resistance. Scholars new to researching Ukraine have a responsibility to inform themselves about this longer history.

Relatedly, I would love to see a greater appreciation for Ukraine as a country, beyond that of a state at war. I worry that when the general public imagines Ukraine, they picture a desolate wasteland of rubble. Of course, this is what some cities have been reduced to by Russian forces. But Ukraine is so much more than a place of violence. I hope that, over time, people develop a greater appreciation for Ukraine's rich culture and history, including its art, music, natural environment, literature, food, and film.

Lastly, I'd really like it if people could spell Ukrainian place names properly. We still see people getting it wrong in the media and academia. There's no excuse for this in 2024. It's Ukraine, Kyiv, Odesa, Kharkiv, and Luhansk – not The Ukraine, Kiev, Odessa, Kharkov and Lugansk. Let's refer to places the way Ukrainians do, not according to old Russian transliteration. It might seem like a small mistake, but it's perpetuating the historic erasure of Ukrainian culture and language.

### What is the most challenging part of doing research on Ukraine today?

Research access and research ethics are important considerations for those of us working on Ukraine today. The wartime context poses a whole host of challenges.



Photo by Emma Mateo.

Fieldwork will be permitted by some of our institutions, but even where it is allowed, we need to think carefully about whether and why it is necessary, how we can minimize the risks. We must ensure that we do not put additional strain on the resources of colleagues and institutions in Ukraine. Moreover, many of us may be familiar with Ukraine, or the wider region – but we have never done research in conflict zones before. We need to look to and learn from scholars who have experience in conflict contexts.

In contexts when travel to Ukraine is not possible, or preferable, how can we still ethically do research? We should not be relying on Ukrainian colleagues to assume all the risks of data collection such as interviews or focus groups, only to be credited in our acknowledgements. How can we work alongside and support our Ukrainian colleagues and research assistants? Even when we are relying on data like online/telephone surveys and government statistics, which are less risky to collect, we need to think carefully about what groups these data may or may not be representing. Who doesn't answer the phone? Who doesn't speak freely? Who has been displaced beyond Ukraine's borders? There aren't easy answers to some of these dilemmas, but it's crucial that we are transparent and honest about these challenges.

**For those wishing to incorporate Ukraine into more of their research and teaching, are there particular books, articles, blogs, news sources, or datasets you would recommend that are particularly useful?**

There are some great datasets out there, particularly from Ukrainian institutions. I would like to flag [REESources](#), the educational platform of Lviv Center for Urban History. They have a large wealth of original, primary sources available, of interest for historians, social scientists, and scholars of culture. The website is still growing, and they are developing modules, online courses, and sharing syllabi. Our Ukrainian colleagues have done amazing work to get this up and running in wartime conditions. Kyiv School of Economics also has [wide-reaching datasets for local-level data in Ukraine](#), which cover social, economic, demographic and administrative variables. I recently contributed to a [course on the history of Ukrainian Civil Society](#), with leading Ukrainian scholars, which is freely available online. For news sources, [Ukrainiska Pravda](#) is a long standing independent Ukrainian newspaper, which has a good English-language site with concise articles. The [Kyiv Independent](#) is also a young, English-language media outlet, co-founded by Ukrainian journalists in November 2021, that has been producing some great reporting. Finally, this recent article by Olesya Khromeychuk, "[Too many still view Ukraine through the prism of Russian imperialism](#)", is also essential reading for anyone new to researching and teaching on Ukraine.



**Emma Mateo** is a postdoctoral fellow who studies political behaviour in times of crisis, such as mass protest and war, with a regional focus on eastern Europe, particularly Ukraine and Belarus. Her current monograph project explores civilian responses to conflict, focusing on the case of Ukrainian mobilisation during the Russo-Ukrainian war. Drawing upon fieldwork in Ukraine and systematic analysis of local and social

media data, the project investigates the actions and motivations of ordinary Ukrainians in different local contexts who engaged in the war effort as civilians. Emma also researches subnational mobilisation during mass protest, mapping and analysing local protests Belarus and Ukraine for her doctoral research. Emma's interest in the intersection of protest, civil society, media and technology has led her to make innovative use of social media data, such as Telegram Messenger. Her work has been published in *Post-Soviet Affairs and Social Media + Society*, and featured at major conferences and expert workshops in the US, Canada, UK, and EU. She has previously worked at Columbia University as a Postdoctoral Fellow at The Harriman Institute, and Adjunct Lecturer in Sociology. Emma holds a PhD in Sociology (2022) and MPhil in Russian and East European Studies (2018) from the University of Oxford, and a BA in Modern Languages (Russian, French and Ukrainian) from the University of Cambridge.



**Sarah Wilson Sokhey** is an Associate Professor in the Department of Political Science at the University of Colorado Boulder, the founding director of Studio Lab for Undergrads, and a Faculty Associate at the Institute of Behavioral Science. Her research focuses on the interplay between politics and economics. Her book, *The Political Economy of Pension Policy Reversal in Post-Communist Countries* (Cambridge University Press, 2017) examines backtracking on social security reforms in

the wake of the 2009 financial crisis and won the Ed A. Hewett Book Prize for outstanding publication on the political economy of Russia, Eurasia and/or Eastern Europe from ASEEES. Her current research focuses on the provision of public goods at the local level in Ukraine.



**Find ASEEES on BlueSky**  
**[@aseees.bsky.social](https://bsky.app/profile/aseees.bsky.social)**



**ASEEES Association for Slavic, East European, & Eurasian Studies**

[@aseees.bsky.social](https://bsky.app/profile/aseees.bsky.social)



NEW FROM SLAVICA PUBLISHERS

John W. Steinberg et al., eds. *Military Affairs in Russia's Great War and Revolution, 1914–22, book 4: Operations on Imperial Russia's Western Borders, 1914–17*, xvii + 371 p.; *book 5: The Wider War, Strategy, Planning and Leadership, 1914–22*, xxv + 469 p. (978-089357-522-9; 978-089357-532-8), \$44.95.

These books address the operations of the Imperial Russian army in WWI. Based largely on archival research by an international cohort of military historians, the chapters present novel views on Russia's Great War, encompassing issues of command, logistics, military learning, and specific campaigns. New approaches include contributions on the war's domestic military impacts, the roles of naval and aerial warfare, Russo-Romanian military cooperation, and the Austro-Hun-

garian war effort in Ukraine. The books conclude with a reflection on the war's intellectual and political legacies, and how they shaped the Soviet Red Army. Readers will find important and interesting new insights into this epochal conflict, whose impact still resonates in the present day.

Charles H. Arndt III. *"Our Common People Are a Vagrant Before Anything": Wanderer-Pilgrims in the Nineteenth-Century Russian Literary Landscape*, vi + 287 p. (ISBN 978-089357-529-8), \$22.95.

This volume examines the depiction of wanderers and pilgrims in Russian literature during the era of the abolition of serfdom (1861). Arndt breaks new ground by connecting the rise of interest in wanderers with the then-burgeoning field of folklore studies.



Slavica Publishers  
Indiana University  
1430 N. Willis Drive  
Bloomington, IN, USA  
47404-2146

[Tel.] 1-812-856-4186  
[Fax] 1-812-856-4187  
[Toll-free] 1-877-SLAVICA  
slavica@iu.edu  
<https://slavica.indiana.edu>



Three String Books is an imprint of Slavica Publishers devoted to translations of literary works and belles-lettres from Central and Eastern Europe, including Russia and the other successor states of the former Soviet Union.

Julia Nemirovskaya and Anna Krushelnitskaya, eds., *Dislocation: An Anthology of Poetic Response to Russia's War in Ukraine*, xxv + 469 p. (978-089357-524-3), \$44.95.

This collection reflects the developments and effects of the Ukraine War as seen by Russophone poets from all over the world. Divided into thematic clusters, the book delves into the death, despair, displacements, and dislocations brought on by the war, and explores the complexities and conflicts of affiliation with the language and culture of the country ruled by Putin's aggressive and repressive regime. The featured poems were sourced from Kopilka, a repository of current antiwar poetry.



Shahzoda Samarqandi.  
*Mothersland*, trans.  
Shelley Fairweather-  
Vega, after the  
Russian ver-  
sion trans.  
from Persian  
by Yultan  
Sadykova  
(Red Intel-  
lect, 2019),

Three  
String  
Books

iv + 72 p., 2024  
(ISBN 978-089357-  
527-4), \$19.95.

This haunting novel by the world's leading Tajik-language novelist is a time-twisting reverie on the bond between mothers and daughters. Growing up in late Soviet-era Uzbekistan, Mahtab feels more at home in the cotton fields—and in the past, as depicted in her mother's diary—than at school, where the books in the library are rewritten with every new political trend. When a Russian film crew comes to town to make a movie about cotton, starring Mahtab in the role of her hero-worker mother, Mahtab suffers an accident that scrambles her memory. As she struggles to recover, she must untangle her mother's story from her own, and navigate the hazy contours of memory, love, storytelling, and country to finally find herself.



Vol. 25, no. 4 (Fall 2024)

Articles

ANTONI PORAYSKI-POMSTA  
City Margins Rediscovered

DMITRY HALAVACH  
The Resettlement from Poland to the Soviet Union,  
1944–47

GALINA EGOROVA  
The USSR's "Atheist-in-Chief" and  
the Public Space in the Soviet 1960s

Forum: *Research from the Other Shore*  
VLADIMIR HAMED-TROYANSKY, FAITH HILLIS,  
ANN KOMAROMI, and BENJAMIN TROMLY

Sourcework  
LEWIS H. SIEGELBAUM  
In Search of the Workers' Paradise

Review Essays  
EKATERINA BOLTUNOVA, MARK EDELE,  
KIRSTEN BÖNKER, and BRYAN GIGANTINO

*Kritika* is dedicated to critical inquiry into the history of Russia and Eurasia. The quarterly journal features research articles as well as analytical review essays and extensive book reviews, especially of works in languages other than English. Subscriptions and previously published volumes available from Slavica—including, as of 16, no. 1, e-book editions (ePub, PDF). Contact our business manager at [slavica@indiana.com](mailto:slavica@indiana.com) for all questions regarding subscriptions and eligibility for discounts.

## CfA: 2025 ASEEES Grants & Fellowships

### Cohen-Tucker Dissertation Fellowship Program

\$28,000 for graduate students of any citizenship in any discipline whose dissertation topics involve 19th-early 21st century Russian historical studies

**Cohen-Tucker Dissertation Research Fellowship** – supports a minimum of 9 months of research travel conducted in Eastern Europe and/or Eurasia

**Cohen-Tucker Dissertation Completion Fellowship** – supports 12 months of dissertation writing and completion

Application Deadline: January 29, 2025

### First Book Subvention Program

up to \$2,500 for subvention of books by first-time authors who have already secured publishing contracts

Application Deadlines: February 1, 2025 and September 1, 2025

### Internship Grant Program

\$2,000 per month for 2 or 4 months to facilitate unpaid or underpaid internships at organizations based in the US in areas broadly related to Russia; open to MA, PhD, and professional school students and recent graduates (i.e. those who have graduated no more than two years prior to the competition deadline)

Application Deadlines: March 1, 2025 and May 1, 2025 (pending funding availability)

### **ASEEES Workshop: “Internships during Graduate School”**

**February 3rd, 2025 12:00 PM Eastern Online (via Zoom)**

### **Register Now**

ASEEES invites you to a **virtual workshop** designed to help graduate students (MA and PhD levels) find and secure meaningful internships that advance their professional goals.

What You’ll Learn:

**Why do an internship in graduate school:** The value they bring to graduate education and career development.

**Finding an internship:** Resources and tools for discovering the right internship opportunities.

**How to stand out:** Best practices for crafting applications and preparing your resume.

**Funding opportunities:** Learn about the ASEEES Internship Grant Program!

Whether you’re just starting your search or ready to apply, this workshop offers actionable insights to help you take the next step in your career journey.

Hosted by **Laura Schlosberg**, Assistant Dean of Academic and Curricular Support, School of Humanities and Sciences, Stanford University

### **Dissertation Research Grant Program (DRG)**

up to \$6,000 for the purposes of dissertation research in Eastern European and Eurasia in any aspect of Slavic, East European, and Eurasian studies in any discipline; open to doctoral students at universities in the US (and Canada, for the James Bailey DRG)

ASEEES also offers specialized grants (applicants' research projects need not fall into the following categories to be eligible for a DRG):

Dissertation Research Grant in Women and Gender Studies

Dissertation Research Grant in LGBTQ Studies Europe and Eurasia

Joseph Bradley and Christine Ruane Dissertation Research Grant in Russian Studies

Maya K. Peterson Dissertation Research Grant in Environmental Studies

Dissertation Research Grant in Ukrainian Studies

James Bailey Dissertation Research Grant in Folklore Studies (open to doctoral students at universities in the US and Canada)

Application Deadline: March 20, 2025

### **Summer Writing Grant Program (SWG)**

up to \$6,000 for the purposes of dissertation writing on any aspect of Slavic, East European, and Eurasian studies in any discipline; doctoral students at universities in the US

Application Deadline: March 20, 2025

## **Invest in the future of the field by donating to the ASEEES Dissertation Research Fund today!**



“The ASEEES Dissertation Research Grant allowed me to dedicate valuable time to furthering my research in Bulgaria. The grant enabled me to explore archives...that I may not have otherwise reached, enriching the scope and depth of my project.”

Charis Marantzidou (History, Columbia University)  
2024 Dissertation Research Grant Recipient

**Donate**

# 2024 Executive Director's Annual Report

by Lynda Park  
ASEEES Executive Director

In 2024, ASEEES had 3,764 members, comparable to our peak 1990 membership of 3,889 members.

I am pleased to report that 2024 was an exceptional year for ASEEES. Membership numbers were the highest since the 1990s. The annual convention was highly productive and well-attended. We awarded numerous prizes, fellowships and grants to deserving scholars for excellence in research. Finally, we initiated new programs and projects to further benefit ASEEES members.

## **Membership**

In 2024, we saw a dramatic increase in membership, reaching a total of 3,764 members, compared to 3,489 in 2023 and 3,268 in 2022. The last time we had comparable numbers was in the 1990s, with a peak of 3,889 members in 1990. Of 3,764 members, 786 were student members (a 13% increase from 2023 and 20.8% of our total membership); 297 affiliate members (7.8%); and 102 lifetime members (2.7%). We had 1,275 international members (33.9% of total members) from 57 countries, of whom 467 were from countries in Eastern Europe and Eurasia. 177 of 467 from the region received membership at a reduced rate; 103 scholars in Ukraine or displaced from Ukraine due to the war were given complimentary memberships. We had 50 institutional members: 22 premium and 28 regular members. For trends in membership over the last decade, please see the table appended to this report.

## **Annual Convention**

The 56th Annual Convention was held at the Boston Marriott Copley Place on November 21-24, 2024, following a small virtual convention on October 17-18. With the convention theme "Liberation," 674

sessions were scheduled in the program: 621 sessions (92.1%) for the in-person convention; 53 sessions (7.9%) for the virtual convention. The program included 441 panels, 213 roundtables, 20 individual paper panels/lightning rounds, 4 film screenings, and 31 affiliate group meetings, as well as various receptions, literary events, a [concert by a Berklee School of Music ensemble](#), and a live performance presentation of research. The 2024 ASEEES President Vitaly Chernetsky (U of Kansas) gave his [presidential address, "Liberation as Goal, Practice, and Strategy: A Paradigm Shift for Our Field in Challenging Times,"](#) during the award ceremony, and the [Presidential Plenary, "Identifying and Applying Liberating Perspectives in Slavic, East European, and Eurasian Studies,"](#) featured powerful presentations by Alex Averbuch (U of Michigan), Botakoz Kassymbekova (U of Zurich), Dragan Kujundžić (U of Florida); Maria Popova (McGill U), Maria Sonevytsky (Bard College), and Kimberly St. Julian-Varnon (U of Pennsylvania). We thank the 2024 Program Committee, especially its chair Oxana Shevel (Tufts U), who did tremendous work in overseeing such a large convention.

The final registration numbers were the following: 3,098 registrants, consisting of 2,840 for in-person+virtual (91.7%) and 258 for virtual only (8.3%) - 2,682 registrants were ASEEES members (86.6%); 638 were first-time attendees (20.6%); 568 were students (18.3%). Of the 1,032 international registrants (32.1%) from 52 countries, the largest contingents were from the UK (135), Canada (133), and Germany (134). We offered complimentary registrations

# SLAVIC REVIEW



Slavic Review new look appearing first in the Spring 2024 issue.

ASEEES awarded 102 travel grants for a total of \$68,900:

- 44 Graduate Student Travel Grants
- 38 Regional Scholar Travel Grants;
- 9 Convention Opportunity Travel Grants;
- 11 Diversity and Inclusion Travel Grants.

ASEEES awarded 29 Childcare Grants for a total of \$7,270.

to 81 participants from Ukraine or who were displaced from Ukraine and to 19 Belarusian scholars in exile. We thank the 21 convention sponsors, 58 exhibitors, and 30 advertisers.

The 57th Annual Convention will be held at the Washington Hilton, on November 20-23, 2025, with a virtual convention scheduled for October 23-24. Sarah Cameron (U of Maryland) will chair the Program Committee.

### Slavic Review

2024 was the first year of the new five-year contract with Cambridge University Press (CUP) to publish *Slavic Review*. Beginning with the 2024 volume, *Slavic Review* became a primarily digital journal, with a limited number of print copies being available to members at an additional cost. *Slavic Review* also has a fresh look with a new logo, cover, layout, and website. Both the new journal design and the [website](#) were launched with the publication of the spring 2024 issue this fall. *Slavic Review* faced delays in 2024 because of a major cyber security incident at CUP that shut down production for many months. Both *Slavic Review* and CUP staff are working hard to get the publication back on schedule.

### Fundraising/Grant Writing

In the fiscal year 2024 (July 1, 2023 – June 30, 2024), we received a total of \$263,539 in gifts, pledges, and grants, including KAT Charitable Foundation's annual gift for the Cohen-Tucker Fellowships. From July 1 - December 31, 2024, we received a total of \$75,337 in gifts and pledges, including a 3-year renewal pledge for the Joseph Bradley-Christine Ruane Dissertation Research Grant in Russian Studies, a generous multi-year pledge for the Dissertation Research Grant in Women's, Gender, and Sexuality Studies and the Dissertation Research Grant in Ukrainian Studies, major gifts for the Diversity and Inclusion programs and the Regional Scholar

Travel Grant Program, and numerous member donations for the new childcare grant program. We are so thankful to all of our donors, without whose support we would not have such robust fellowship/grant programs.

We signed a three-year renewal agreement with the KAT Foundation for the Cohen-Tucker Dissertation Fellowship program for 2025-2027, totaling \$528,000 (\$176,000 per year). The new agreement increases the fellowship stipend from \$25,000 to \$28,000, broadens the geographic scope, and expands eligibility to include international students at US universities.

### Convention Grants

For the 2024 Annual Convention in Boston, we received an exceptionally large number of grant applications. We awarded **102 travel grants for a total of \$68,900:**

- **44 Graduate Student Travel Grants** (22 students at US institutions and 22 non-US institutions, including citizens of 13 different countries);
- **38 Regional Scholar Travel Grants;**
- **9 Convention Opportunity Travel Grants;**
- **11 Diversity and Inclusion Travel Grants.**

With the board-approved allocation of \$5,000 per year, we launched a new Childcare Grant program in 2024 and awarded **29 Childcare Grants for a total of \$7,270**. We were able to award more grants than initially budgeted thanks to member donations for the program.

### Fellowships and Grants

In the 2024 calendar year, **we awarded 55 fellowships and grants, totaling \$323,500:**

- **10 Dissertation Research Grants**, up to \$6,000 each, including the Dissertation Research Grant in Ukrainian Studies, Dissertation Research Grant in Women and Gender Studies, the Maya K. Peterson Dissertation Research Grant in Environmental Studies, the Joseph

ASEEES awarded 55 fellowships and grants, totaling \$323,500:

- 10 Dissertation Research Grants;
- 6 Summer Dissertation Writing Grants;
- 8 Cohen-Tucker Dissertation Completion Fellowships;
- 7 Internship Grants;
- 4 First Book Subvention;
- 20 Mutual Aid Grants.

Bradley and Christine Ruane Dissertation Research Grant in Russian Studies, and the new James Bailey Dissertation Research Grant in Folklore Studies;

- **6 Summer Dissertation Writing Grants**, up to \$6,000 each;
- **8 Cohen-Tucker Dissertation Completion Fellowships**, up to \$25,000 each;
- **7 Internship Grants**, with a monthly stipend of \$2,000;
- **4 First Book Subventions**, up to \$2,500 each;
- **20 Mutual Aid Grants**, up to \$250 each (this program is now closed as the funds have run out).

#### ASEEES Prizes

In 2024, we were honored to confer 15 prizes and awards to 30 prize winners and honorable mentions, including the Distinguished Contributions to Slavic, East European, and Eurasian Studies Award, which went to Lewis Siegelbaum (Michigan State U). We were also delighted to launch the new Weiser Center for Europe and Eurasia Article Prize.

#### Other Programs

**Initiative for Diversity and Inclusion:** Since launching the Initiative for Diversity and Inclusion in February 2021, with support from a member-donor, ASEEES has offered 119 complimentary 2-year memberships to interested and eligible scholars and students who are under-represented in our field. The goal continues to be for ASEEES to provide structural support to create a community of scholars and students in the US so that they can network, share their experiences, and mentor each other. The group includes members at various stages of their careers, including students who were selected for the Undergraduate Think Tank coordinated by faculty at the Ohio State University and Howard University. Four of these students presented their research at the ASEEES Convention in Boston.

**Managing Mid-Career Milestones:** In Fall 2024, we launched the new Managing Mid-Career Milestones initiative, hosting two interdisciplinary panel discussions exploring big picture questions and practical strategies for success in the mid-career. Topics included the considerations surrounding taking on administrative roles, challenges and opportunities of second book projects, and strategies for balancing teaching and research. In Spring 2025, we plan to facilitate a six-week structured accountability group for mid-career scholars, fostering a supportive environment for setting and achieving writing goals through weekly check-ins. We also plan to host networking sessions with senior scholars, providing participants with new professional contacts alongside insights from colleagues who have successfully traversed mid-career milestones.

**ASEEES Career Webinars:** In Spring 2024, ASEEES held a two-part virtual panel series on Careers Beyond Academia, featuring SEEES professionals across multiple industries and non-academic fields.

**Research Meetup Series:** In Spring 2024, we continued our new initiative: the Research Meetup Series. These informal events gather scholars of a common 'sub-region' to discuss the practicalities of doing onsite research in a given area. We held two meetups, one on research in Central Asia and the other on research in the Caucasus. Pending sufficient interest, we may hold additional meetups in Spring 2025.

#### Board Election/Incoming Members

In May 2024, the Nominating Committee proposed the following slate for the 2024 Board elections: Oxana Shevel (Tufts U) and Geneviève Zubrzycki (U of Michigan) for President-Elect/Vice President; and Sarah Cameron (U of Maryland), Paul Goode (Carleton U), Christopher Hartwell (Zurich U of Applied Sciences), and Miglena Todorova (U of Toronto) for the two Member-at-

We have signed a renewal agreement with the University of Pittsburgh for ASEEES to remain at Pitt through 2030.

Large positions. The vote was held online from early June to September 1, with the following results: Oxana Shevel was elected Vice President/ President-Elect; Sarah Cameron and Paul Goode were elected Members-at-Large for 2025-2027. Of the 3,526 members to whom ballots were sent, 1,396 voted, for a total response rate of 39.5%. This is a typical response rate. The other incoming Board members in 2025 are: Jeff Pennington (UC Berkeley) as the Council of Institutional Members representative; Barry Ickes (Pennsylvania State U) as the Economics representative; José Vergara (Bryn Mawr College) as the AATSEEL representative; and Vera Kuklina (George Washington U) as the AAG representative. Member-at-Large Stephen Riegg also agreed to serve on the Executive Committee, 2025-2026.

accessibility standards, and has features to promote our members more effectively. The site also includes new dynamic platforms for *NewsNet* and *Slavic Review*.

I thank the ASEEES staff, Jenn Legler, Margaret Manges, Leah Valtin-Erwin, and Roxana Espinoza, for their tremendous work and for their assistance in preparing this report.

I also express my gratitude to the [ASEEES Board](#), especially the outgoing 2024 Board members for their service: Juliet Johnson, Karen Evans-Romaine, Amanda Gregg, Edward Holland, Andrew Janco, Alexandra Vacroux, and Kimberly Zarecor.

Finally, I thank the University of Pittsburgh for hosting the main ASEEES office and to the University of Illinois at Urbana-Champaign for hosting the *Slavic Review* editorial office.



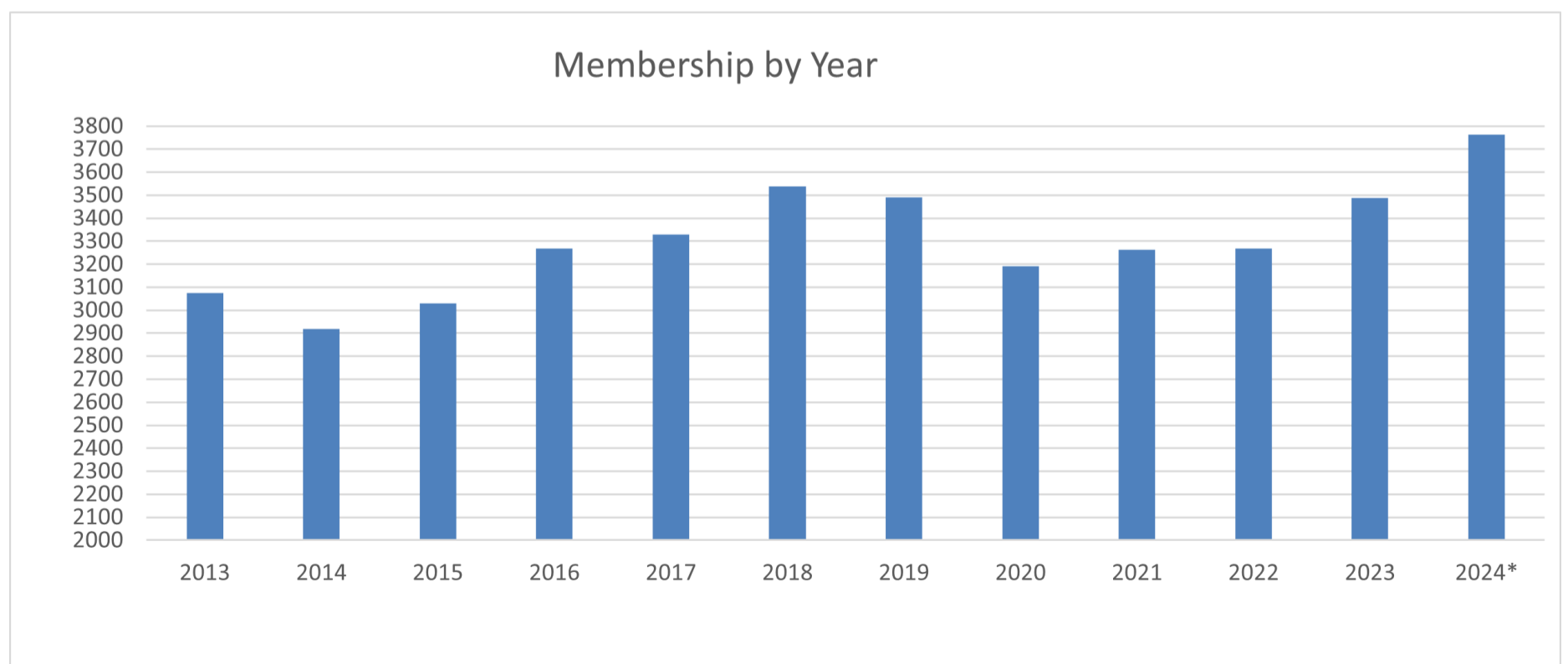
ASEEES Logo update in 2024

**ASEEES-Pitt Agreement, 2025-2030**

We have signed a renewal agreement with the University of Pittsburgh for ASEEES to remain at Pitt through 2030. We are grateful to Pitt for its commitment to ASEEES.

**ASEEES Website Re-design**

In March, we launched a new ASEEES website. Our first redesign in eleven years, the new site is mobile responsive, easier to navigate and update, in line with



# American Councils/ACTR Summer Russian Language Teachers Professional Development Program



## PROGRAM SNAPSHOT

The program offers current and prospective American teachers of Russian language and culture the opportunity to reach new levels of competency in Russian. The four-week program is designed to accommodate the particular professional interests and needs of teachers of Russian, incorporating grammar and conversation courses with lectures and workshops in culture and civilization, and foreign language pedagogy.

## AWARD COMPONENTS

The award covers orientation in Washington, DC, international and domestic travel, visas, tuition, materials, housing with local host families, two meals per day, cultural activities including overnight excursions, \$300 for the purchase of teaching materials, and insurance costs for fifteen American teachers of Russian language.

## TERMS & DEADLINES

Deadline: **February 15, 2025**

Program Dates: **June 30 – July 25, 2025**

## LOCATION

The program is hosted by Al Farabi Kazakh National University (KazNU) in Almaty, Kazakstan

## CREDITS

Participants earn 5 U.S. graduate credits

## ELIGIBILITY

The program is intended for US teachers of Russian at the K-12, small college, or university teaching fellow/instructor level. Participants must be U.S. citizens.



**Learn more**  
[studyabroad.americancouncils.org/srlt](https://studyabroad.americancouncils.org/srlt)

**Questions?**  
[outbound@americancouncils.org](mailto:outbound@americancouncils.org)  
 @ACStudyAbroad



# Event Series: Bodies in Focus

## Sponsored by ASEEES

The six-part virtual event series [“Bodies in Focus”](#) will examine body matters within Eurasia through a variety of disciplines and themes. The body-as-method has emerged recently to provide novel insights on society, culture, and identity by foregrounding alternatives to Western traditions that marginalized the corporeal dimensions of social and personal existence.

- Why is the body good “to think with” on both intellectual and professional matters?
- How do classed, diversely abled, gendered, and raced bodies interact in the daily lives we study or inhabit through our avocations?
- What is the continuously evolving relationship between the body and the body politic, whether the nation, empire, the EU, or NATO?
- Is research and teaching disembodied and can recentering “embodied and uncomfortable knowledge” therefore move liberation in East European and Eurasian Studies forward?

To address these questions, “Bodies in Focus” will have six virtual, recorded panels featuring speakers from various disciplines and institutions. Panelists and the audience will explore how bodies matter for the study and teaching of East European and Eurasian social and material environments, our understanding of power and equity, and for the cultivation of human capacities in our field.

Watch the November 8th panel, [“Why Bodies Matter”](#) and the November 15th panel, [“New Directions in Research.”](#)

### January 24: Endangered Bodies & Activism

11:00 am - 12:30 pm (EST)

[Register](#)

Moderator: Darya Tsymbaluk, University of Chicago  
Speakers: Zhanar Sekerbayeva, Kazakhstan Feminist Initiative “Feminita”

Oksana Kazmina, Kone Foundation (Finland)  
Aydin Khalilov, Independent Living Center for People with Disability (Azerbaijan)

### January 31: Emerging Scholars on Body Studies

11:00 am - 12:30 pm (EST)

[Register](#)

Moderator: Paweł Lewicki, Independent Scholar  
Speakers: Masha Beketova, Humboldt University, Berlin  
Oksana Potapova, London School of Economics  
Alexa Tignall-Kurmanova, UC Berkley  
Volha Verbilovich, University of Massachusetts Amherst

### February 7: Centering the Body in Pedagogy & Teaching

11:00 am - 12:30 pm (EST)

[Register](#)

Moderator: Fran Bernstein, New York University  
Speakers: Linda Lapina, Roskilde University  
Nadiya Chushak, National University of Kyiv-Mohyla Academy

### February 21: Body Matters & Liberation in East European and Eurasian Studies

11:00 am - 12:30 pm (EST)

[Register](#)

Moderator: Sarah Phillips, Indiana University  
Speakers: Bolaji Balogun, SOAS University of London  
Cassandra Hartblay, University of Toronto  
Kimberly St. Julian-Varnon, University of Pennsylvania  
Daria Krivonos, University of Helsinki

This series was developed and implemented by the Center for Russian, East European, and Eurasian Studies at the University of Pittsburgh, the Center for Slavic, East European and Eurasian Studies at The Ohio State University, and the Center for Russia, East Europe, and Central Asia at the University of Wisconsin-Madison with support from the Association for Slavic, East European, and Eurasian Studies. The organizing institutions thank our scholarly consultants Maria Cristina Galmarini, Darya Tsymbaluk, and Paweł Lewicki for shaping this initiative intellectually in collaboration with us.

#### CO-SPONSORS

Center for Russian, East European, and Eurasian Studies, University of Kansas  
Center for Russian, East European, and Eurasian Studies, University of Texas  
Center for Slavic, Eurasian and East European Studies, UNC-Chapel Hill  
The Davis Center for Russian and Eurasian Studies at Harvard University  
Institute for European, Russian, and Eurasian Studies, The George Washington University  
Institute of Slavic, East European, and Eurasian Studies, University of California, Berkeley  
Robert F. Byrnes Russian and East European Institute, Indiana University, Bloomington  
Russian, East European, and Eurasia Center, University of Illinois, Urbana-Champaign

# 2024 Affiliate Awards and Prizes

## [Association for Women in Slavic Studies](#)

### Outstanding Achievement Award

**Winner:** Jane Costlow

### Heldt Prize for best book in Slavic, East European, and Eurasian women's and gender studies

**Winner:** Janine P. Holc, *The Weavers of Trautenau: Jewish Female Forced Labor in the Holocaust* (Brandeis University Press, 2023)

**Honorable Mention:** Zorica Siročić, *Festivals as Reparative Gender Politics: Millennial Feminism in Southeastern Europe* (Routledge, 2023)

### Heldt Prize for best book introducing new, innovative, and/or underrepresented perspectives into any area of Slavic, East European, and Eurasian studies

**Winner:** Harriet Murav, *As The Dust of the Earth: The Literature of Abandonment in Revolutionary Russia and Ukraine* (Indiana University Press, 2024)

**Honorable Mention:** Katarzyna Nowak, *Kingdom of Barracks: Polish Displaced Persons in Allied-Occupied Germany and Austria*, (McGill-Queen's University Press, 2023)

**Honorable Mention:** Oksana Sarkisova and Olga Shevchenko, *In Visible Presence: Soviet Afterlives in Family Photos* (MIT Press, 2023)

### Heldt Prize for best article in Slavic, East European, and Eurasian women's and gender studies

**Winner:** Elana Resnick, "The Intimacy of Labor Street Sweeping and the Pleasures of Anything Else," *Public Culture* 35, 2 (2023): 233-254.

**Honorable Mention:** Tereza Hendl, Olga Burlyuk, Mila O'Sullivan and Aizada Arystanbek, "(En)Countering epistemic imperialism: A critique of 'Westsplaining' and coloniality in dominant debates on Russia's invasion of Ukraine," *Contemporary Security Policy* 45, 2 (2024):171-209.

### Mary Zirin Prize for Independent Scholars

**Winner:** Aleksandra Jakubczak, for her outstanding research at the intersection of Jewish Studies, Eastern European History, and gender and migration studies Patricia Herlihy Graduate Research Prize

### Patricia Herlihy Graduate Research Prize

**Winner:** Gehad Abaza, "Contentions of (Un)Belonging: Gender, Homemaking, and Statecraft in Abkhazia"

## AWSS Graduate Essay Prize

**Winner:** Nicolette van den Bogerd, "Writing Music After The Holocaust: Survivor Identity And Memory In The Works Of Polish Jewish Composers"

## [Central Eurasian Studies Association](#)

### Book Award: History & Humanities

**Co-Winner:** Adrienne Edgar, *Intermarriage and the Friendship of Peoples: Ethnic Mixing in Soviet Central Asia* (Cornell University Press, 2022)

**Co-Winner:** Dilnoza Duturaeva, *Qarakhanid Roads to China A History of Sino-Turkic Relations* (Brill, 2022)

### Book Award: Social Sciences

**Winner:** Joldon Kutmanaliev, *Intercommunal Warfare and Ethnic Peacemaking: The Dynamics of Urban Violence in Central Asia* (McGill-Queen's University Press, 2023)

**Honorable Mention:** Yerkebulan Sairambay, *New Media and Political Participation in Russia and Kazakhstan: Exploring the Lived Experiences of Young People in Eurasia* (Lexington Books, 2023)

## [Early Slavic Studies Association](#)

### Article Prize

**Winners:** Justin Willson and Ashley Morse, "Transferring Jerusalem to Moscow: Maksim Grek's Letter and Its Afterlife," *The Russian Review* 82 (2023): 248-262.

## [North American Society for Serbian Studies](#)

### Book Prize

**Winner:** Dubravka Đurić, *The Politics of Hope (After the War): Selected and New Poems*, translated and edited, with an interview, by Biljana D. Obradović (Roof Books, 2024)

## [Polish Studies Association](#)

### Dissertation Award

**Winner:** Ewelina Sikora, "Table set for diplomats: food, drink, and politics in Poland-Lithuania's diplomatic relations, 1674-1696"

**Honorable Mention:** Aleksandra Jakubczak, "(Sex)Worker, Migrant, Daughter: The Jewish Economics of Sex and Mobility, 1870-1939"

**Honorable Mention:** Leah Valtin-Erwin, "The Shop Across the Border: Western European Retail and the Making of Post-Communist (Super-) Market Societies in Eastern Europe, 1989-1999"

## Syllabus Award

**Winner:** Agnieszka Jeżyk, "The Other in Other Europe: Poland's Racial and Ethnic Other" (University of Washington)

## [Slovak Studies Association](#)

### Best Book in the humanities and social sciences about Slovakia

**Winner:** Denisa Nešťáková, *Be Fruitful and Multiply: Slovakia's Family Planning Under Three Regimes (1918-1965)* (Verlag-Herder Institut, 2023)

## [Society for Armenian Studies](#)

### Der Mugrdechian SAS Outstanding Book Award

**Co-Winner:** Talar Chahinian, *Stateless: The Politics of the Armenian Language in Exile* (Syracuse University Press, 2023)

**Co-Winner:** Ari Şekeryan, *The Armenians and the Fall of the Ottoman Empire: After Genocide, 1918-1923* (Cambridge University Press, 2023)

**Honorable Mention:** Vartan Matiossian, *The Politics of Naming the Armenian Genocide: Language, History, and 'Medz Yeghern'* (I.B. Tauris, 2022)

### SAS Outstanding Dissertation Award

**Winner:** Victoria Abrahamyan, "Between the Homeland and the Hostland: (Re)Claiming the Armenian Refugees in French Mandatory Syria, 1918-1946"

**Honorable Mention:** Jennifer Manoukian, "In Search of Purity: Language, Ideology and Global Intellectual Movements in Ottoman Armenian History, 1750-1915"

**Honorable Mention:** Nora Lessersohn, "The Sultan of New York: Instructive Entertainment and Ottoman Armenian Politics in Nineteenth Century America (1818-1895)"

## [Society for Romanian Studies](#)

### Annual Graduate Student Essay Prize

**Winner:** Miruna Chirila, "Identities in Romania Post-Same Sex Marriage Ban Referendum: Negotiating Queerness"

### Keith Hitchins Dissertation Prize

**Co-Winner:** Keith Harrington, "Exploring the Internal Dynamics of the Transnistrian Separatist Movement, 1989-1992"

**Co-Winner:** George Andrei, "Our Struggle for Existence: Negotiating Forestry, Rural Citizenship, and Statebuilding in Modern Romania"

## Institutional Member News

### 2024 [Polish Institute of Arts and Sciences of America](#) (PIASA) Awards

#### Karol Pilarczyk Foundation Award to Promote Democracy and the Rule of Law

Recipient: The Team of Journalists at OKO Press, Warsaw

#### Casimir Funk Award in the Natural Sciences

Recipient: Piotr Chomczyński, Founder and Director of the Molecular Research Center, Cincinnati

#### Tadeusz Sendzimir Award in the Applied Sciences

Recipient: Wojciech Zaremba, Co-founder and Robotics Research Manager, OpenAI

#### Anna M. Cienciala Award for Best-Edited Multi-Authored Scholarly Volume

Recipient: Halina Goldberg and Nancy Sinkoff, eds., *Polish Jewish Culture Beyond the Capital: Centering the Periphery* (Rutgers University Press, 2023)

Honorable Mention: Stanley Bill and Simon Lewis, eds., *Multicultural Commonwealth: Poland-Lithuania and Its Afterlives* (University of Pittsburgh Press, 2023)

#### Bronisław Malinowski Award in the Social Sciences

Recipient: Magdalena Waligórska, *Cross Purposes: Catholicism and the Political Imagination in Poland* (Cambridge University Press, 2023)

Honorable Mention: Jack Palmer, *Zygmunt Bauman and the West: A Sociology of Intellectual Exile* (McGill Queens University Press, 2023).

#### Wacław Lednicki Award in the Humanities

Recipient: Agata Łuksza, *Polish Theatre Revisited: Theatre Fans in the Nineteenth Century* (University of Iowa Press, 2023)

Honorable Mention: Sławomir Dobrzański, *Complete Piano Works of Feliks Łabuński* (CD album and YouTube video performance, 2023).

#### Oskar Halecki Award in Polish and East-Central European History

Recipient: Tomasz Grusiecki, *Transcultural Things and the Spectre of Orientalism in Early Modern Poland* (Manchester University Press, 2023)

#### Ludwik Krzyżanowski TPR Best Article Award

Recipient: Dariusz Libionka, "On Military Assistance to the Fighters of the Jewish Ghetto in Warsaw – 80 Years Later," translated by Philip Earl Steele, *The Polish Review*, vol. 68, no. 4 (December 2023)

#### Rachel Feldhay Brenner Award in Polish Jewish Studies

Recipient: Janine Holc, *The Weavers of Trautenau: Female Labor in the Holocaust* (Brandeis University Press, 2023)

#### Susanne M. Lotarski Distinguished Achievement Award

Recipients: Joanna Rostropowicz Clark and Krzysztof Jasiewicz

## Regional Affiliate Conferences

### [Southern Conference on Slavic Studies](#)

February 27-March 1, 2025 – Lexington, KY

### [Western Association of Slavic Studies Annual Conference](#)

2–5 April 2025 - Seattle, WA

### [North East Slavic, East European, and Eurasian Studies Conference](#)

April 5, 2025 - New York, NY

### [Midwest Slavic Conference](#)

April 4-6, 2025 – Columbus, OH

Deadline: January 24, 2025

### [REECAS Northwest Conference](#)

April 10-12, 2025 – Seattle, WA

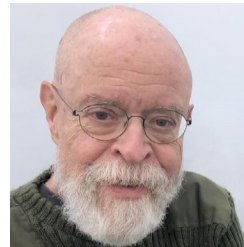
Deadline: February 3, 2025

# In Memoriam



**Elizabeth Valkenier**, Adjunct Associate Professor Emerita of Art History and Archaeology at Columbia University, passed away on November 13, 2024.

[Read the obituary](#)



**Harold M. Leich**, Russian area specialist at the Library of Congress and [recipient of the 2019 ASEEES CLIR Distinguished Service Award](#), passed away on November 26, 2024.

[Read the obituary](#)



**Alfred Burney Evans**, Professor Emeritus in the Department of Political Science at Fresno State, passed away on October 10, 2024.

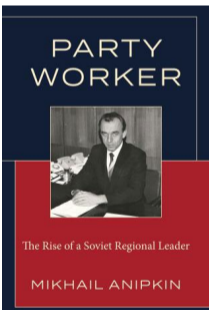
[Read the obituary](#)



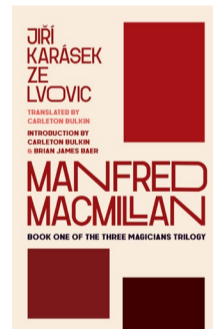
**Loren Graham**, Professor Emeritus of the History of Science at MIT and former ASEEES Board Member, passed away on December 15, 2024. [Read Graham's reflection on the inaugural AAASS Convention in 1968, published in the August 2018 issue of NewsNet.](#)

[Read the obituary](#)

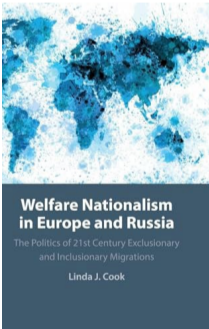
# Member News



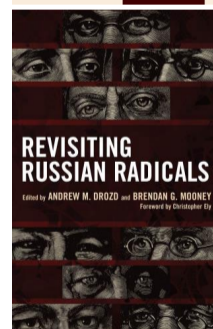
**Mikhail Anipkin** published [Party Worker: the Rise of a Soviet Regional Leader](#) with Rowman and Littlefield.



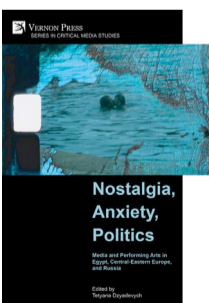
**Carleton Bulkin** published a translation of *Manfred Macmillan: Book One of the Three Magicians Trilogy* by Jiří Karásek ze Lvovic. The open access edition can be read [here](#).



**Linda J. Cook** published [Welfare Nationalism in Europe and Russia: The Politics of 21st Century Exclusionary and Inclusionary Migrations](#) with Cambridge University Press.



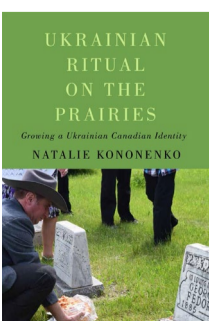
**Andrew M. Drozd**, with Brendan G. Mooney, published the edited volume [Revisiting Russian Radicals](#) with Rowman and Littlefield.



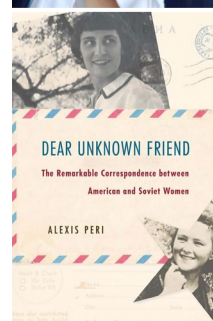
**Tetyana Dzyadevych** published the edited volume [Nostalgia, Anxiety, Politics: Media and Performing Arts in Egypt, Central-Eastern Europe, and Russia](#) with Vernon Press.



**Cassandra Hartblay** was promoted to Associate Professor with Tenure at the University of Toronto.



**Natalie Kononenko** was awarded the [2024 Canadian Association of Slavists' Taylor & Francis Book Prize in Slavic, East European, and Eurasian Studies](#) and the [2024 Canadian Historian Association's Clío Prize](#) for [Ukrainian Ritual on the Prairies: Growing a Ukrainian-Canadian Identity](#), published with McGill-Queen's University Press.



**Alexis Peri** published [Dear Unknown Friend: The Remarkable Correspondence between American and Soviet Women](#) with Harvard University Press.