

### The Crimean Tatars: From Soviet Genocide To Putin's Conquest

*The dissolution of the Soviet Union brought about multidimensional problems to the former republics of the USSR and their inhabitants. In 1990s Ukraine, Crimea became a center of conflict between Ukraine and Russia over the former Soviet Black Sea Fleet and Crimea itself, perceived as historically their own by both sides of the conflict. Local Crimean authorities took advantage of the specificity of a demographic situation in Crimea were Ukrainians, the titular nation, are in minority and considerably Russified to claim for autonomy. Later, they attempted to secede from Ukraine. At the same time, the Crimean Tatar influx from exile, orchestrated by the Stalin regime in 1944, further exacerbated the 'triangle of conflict' between the dyads Russia-Ukraine and Crimea-Ukraine. The Crimean Tatars, currently 12 percent of the Crimean population, proclaimed Crimea the national territory of the Crimean Tatar people, on which they alone possess the right to self government and claimed greater rights for themselves as allegedly the most indigenous peoples in Crimea, while the rest are colonizers. The thesis explains the historical developments in Crimea and attempts to draw implications to the Ukrainian government in dealing with Crimean Tatar nationalism which seems to be overcoming the problems within the 'triangle of conflict' that was so sharp in 1990s.*

*The first in a series of volumes to discuss the history and development of the non-Russian nationalities in the Soviet Union. --"Professor Fisher's excellent book is brief but clear and succinct. It should be required reading for all students of Russian and European History."*--Slavic Review

*The history of the Crimea is recounted, from its earliest known settlements, through the many invasions it has experienced over 2000 years, to the present time when the world awaits the outcome of the return of the Crimea to Russia.*

*This publication presents the results of the work on collecting the facts of international law violations related to the occupation of the territories of the Autonomous Republic of Crimea and the city of Sevastopol (Ukraine) by the Russian Federation military forces, as well as of the human rights violations on the temporarily occupied territory of Crimea in February 2014 - March 2015. The publication is intended for the representatives of human rights organizations, diplomatic missions, and state authorities.*

*Recalling the Deportation, Exile, and Repatriation of Crimean Tatars*

*Tatarstan's Sovereignty Movement*

*The Russian Empire 1450-1801*

*Beyond Memory*

*Resisting Ethnic Cleansing*

*Sevastopol's Wars*

*Where the Iron Crosses Grow*

*The 'Return to the Homeland Movement' of one of the Crimean Tatars, is the principal subject of this article. Whereas Western observers have generally focused their attention on Russian and Jewish dissidents in the Moscow area, they have given somewhat less consideration to protesting members of other nationalities in other parts of the Soviet Union.*

*Therefore a description of Crimean Tatar dissidence provides an opportunity to demonstrate that national dissent is more widespread (and as will be seen, more violent) than is perhaps generally believed. Here it might also be mentioned that dissent from Crimean Tatars in isolation from the other currents of dissent mentioned above cannot be viewed.*

*Therefore when Crimean Tatar activities are known to have merged with those of other dissidents throughout the USSR, the occurrences will be noted. It is useful to bear in mind that the present dissidence of Crimean Tatars is merely a modern-day form of their past resistance to coercion and their determination to secure their national rights. Therefore a brief treatment of the history of the Crimean Tatars, and particularly their opposition to Russian domination, is discussed.*

*The Crimea has been the scene of conflict throughout its history. First occupied by the Russians in the 18th century it was the scene of the Crimean War, and was drawn into the Russian Civil War, as well as World War II. Today it remains a much disputed region with the Crimea at the center of ongoing tensions between East and West. Throughout World War II the Crimea was a microcosm of the more general war on the Eastern Front, reflecting the ebb and flow of fortunes of that conflict. It was a crucible that saw first Soviet and then German armies surrounded, overwhelmed, and then destroyed. The nature of the fighting in the Crimea was unusual for the Eastern Front, with naval forces playing an important role, as the Crimea's position in the Black Sea gave rise to a major role for naval supply, amphibious landings, and, ultimately, evacuation. However, in other ways it was more characteristic of the Eastern Front, and the fighting for and occupation of the region saw the same level of atrocity and ethnic cleansing commonplace throughout the war in the East, with each side reaching the depths of barbarity in their treatment of the civilian population. Based on extensive new archival research, this incredible narrative history by acclaimed historian Robert Forczyk sheds new light on this vital aspect of the Eastern Front that has not been covered in English before.*

*historical essays*

*This history of the Crimea is essential reading for all those who have been perplexed by what lies behind Russia's recent annexation of the Black Sea peninsula.*

*The Homeward Bound-Ness of Crimean Tatars*

*Preserving the Eternal Flame of Crimea*

*Identity, Transition, and Conflict*

*Ukraine?Crimea?Russia*

*Ukraine's Crimean Tatars*

*Russia-Crimea-Ukraine*

*Having a Homeland*

*Founded by Catherine the Great, the maritime city of Sevastopol has been fought over for centuries. Crucial battles of the Crimean War were fought on the hills surrounding the city, and the memory of this stalwart defence inspired those who fruitlessly battled the Germans during World War II. Twice the city has faced complete obliteration yet twice it has risen, phoenix-like, from the ashes. In this groundbreaking volume, award-winning author Mungo Melvin explores how Sevastopol became the crucible of conflict over three major engagements - the Crimean War, the Russian Civil War and World War II - witnessing the death and destruction of countless armies yet creating the indomitable 'spirit of Sevastopol'. By weaving together first-hand interviews, detailed operational reports and battle analysis, Melvin creates a rich tapestry of history.*

*The book examines the role of the Crimean khan, members of his council and other officials in the Crimean political and judicial systems as well as the practice of the Crimean sharia court during the reign of Murad Giray (1678-1683).*

*In the 1700s, Kazan Tatar (Muslim scholars of Kazan) and scholarly networks stood at the forefront of Russia's expansion into the South Urals, western Siberia, and the Kazakh steppe. It was there that the Tatars worked with Russian agents, established settlements, and spread their own religious and intellectual cuture that helped shaped their identity in the 19th and early 20th centuries. Kazan Tatars profited economically from Russia's commercial and military expansion to Muslim lands and began to present themselves as leaders capable of bringing Islamic modernity to the rest of Russia's Muslim population. Danielle Ross bridges the history of Russia's imperial project with the history of Russia's Muslims by exploring the Kazan Tatars as participants in the construction of the Russian empire. Ross focuses on Muslim clerical and commercial networks to reconstruct the ongoing interaction among Russian imperial policy, nonstate actors, and intellectual developments within Kazan's Muslim community and also considers the evolving relationship with Central Asia, the Kazakh steppe, and western China. Tatar Empire offers a more Muslim-centered narrative of Russian empire building, making clear the links between cultural reformism and Kazan Tatar participation in the Russian eastward expansion.*

*"Resisting Ethnic Cleansing: Crimean Tatars Against and Within the Soviet Union, 1944-1991," examines Stalin's multifaceted ethnic cleansing of the Crimean Peninsula and how the region's largest ethnic group, Crimean Tatars, created a decades-long protest movement to resist each aspect of Stalin's policy. First, I argue that Stalin's deportation and exile of Crimean Tatars amounted to a bureaucratic genocide: a Soviet iteration on state violence that used inefficiency, irresponsibility, confusion, and loyalty to the system to destroy the national and class "enemies" of the Soviet Union. Second, this study emphasizes how ethnic cleansing in Crimea was extraordinary in the way Soviet power transformed Crimea after the deportations. From 1944 to 1954, this transformation created a "new Russian Crimea" through policies of mass settlement, land redistribution, and renaming geographic locations and rewriting history. Third, having revealed the full extent Stalin's project, I explore how Crimean Tatars created the largest protest movement in the postwar Soviet Union. Throughout the 1960s and 1970s, Crimean Tatar activists and everyday citizens established contacts with Soviet dissidents and Western human rights activists to create a transnational protest movement. Through this network, a small, repressed nation demanded specific changes from what was one of the world's most complex state bureaucracies and framed their arguments within the international language of protest and human rights. They accomplished their main goal, and returned to Crimea as the Soviet Union collapsed. Overall, this project highlights how activists can incorporate the ideas and language of post-Nuremburg human rights into practical actions and how ordinary citizens can work simultaneously within and outside of a system to resist a repressive police state*

*Essays on Ukraine's Past and Present*

*A Clash of National Identity, the State, and the Crimean Peninsula*

*Crimean Tatars, Crimea, and the Soviet Union, 1941-1991*

*Crimea*

*Triangle of Conflict*

*National movements and national identity among the Crimean Tatars*

*Nation, Language, Islam*

Ivan Mazepa (1639-1709), hetman of the Zaporozhian Host in what is now Ukraine, is a controversial figure, famous for abandoning his allegiance to Tsar Peter I and joining Charles XII's Swedish army during the Battle of Poltava. Although he is discussed in almost every survey and major book on Russian and Ukrainian history, Ivan Mazepa and the Russian Empire is the first English-language biography of the hetman in sixty years. A translation and revision of Tatiana Tairova-Yakovleva's 2007 Russian-language book, Ivan Mazepa and the Russian Empire presents an updated perspective. This account is based on many new sources, including Mazepa's archive - thought lost for centuries before it was rediscovered by the author in 2004 - and post-Soviet Russian and Ukrainian historiography. Focusing on this fresh material, Tairova-Yakovleva delivers a more nuanced and balanced account of the polarizing figure who has been simultaneously demonized in Russia as a traitor and revered in Ukraine as the defender of independence. Chapters on economic reform, Mazepa's impact on the rise to power of Peter I, his cultural achievements, and the reasons he switched his allegiance from Peter to Charles integrate a larger array of issues and personalities than have previously been explored. Setting a standard for the next generation of historians, Ivan Mazepa and the Russian Empire reveals an original picture of the Hetmanate during a moment of critical importance for the Russian Empire and Ukraine.

Regional diversity such as Ukraine's often embodies potential for friction and conflict, in particular when it involves territorialised ethnicity and divergent historical experiences. Political elites interested in stability and conflict prevention must find ways either to accommodate or control this diversity. In the early to mid-1990s, the Western media, policymakers, and academics alike warned that Crimea was a potential centre of unrest in the aftermath of the Soviet Union's dissolution. However, large-scale conflict in Crimea did not materialise, and Kyiv has managed to integrate the peninsula into the new Ukrainian polity. This book explores the factors that led to the largely peaceful transition and places the situation in the larger context of conflict-prevention studies, explaining this critical case in which conflict did not erupt despite a structural predisposition to ethnic, regional, and even international enmity.

Introduction "Ottoman Sources for a Study of Kefe Vilayet: The Maliyeden Mudevver Fond in the Basbakanlik Arsivi in Istanbul," Cahiers du Monde Russe et Soviétique, XIX/102, 1978, pp. 191-205. "Les rapports entre L'Empire Ottoman et La Crimée: L'aspect financier," Cahiers du Monde Russe et Soviétique, XIII/3, 1972, pp. 368-381. "The Ottoman Crimea in the Sixteenth Century," Harvard Ukrainian Studies, V/1, 1981, pp. 135-170. "The Ottoman Crimea in the Mid-Seventeenth Century: Some Problems and Preliminary Considerations," Harvard Ukrainian Studies, III/IV, 1979-1980, pp. 215-226. "Crimean Separatism in the Ottoman Empire," William W. Haddad and William Ochsenswald (eds). Nationalism in a Non-National State: The Dissolution of the Ottoman Empire, Ohio State University Press, Columbus, 1977, pp. 57-76. "Sahin Giray, the Reformer Khan, and the Russian Annexation of the Crimea,," Jahrbücher für Geschichte Osteuropas, XV/3, 1967, pp. 341-364. "Social and Legal Aspects of Russian-Muslim Relations in the Nineteenth Century: The Case of the Crimean Tatars,," Abraham Ascher, Tibor Halasi-Kun, Bela K. Király (eds.), The Mutual Effects of the Islamic and Judeo-Christian Worlds: The East European Pattern, Brooklyn College Press, Brooklyn, 1979, pp. 77-92. "Ismail Gaspirali, Model Leader for Asia,," Edward Allworth (ed), Tatars of the Crimea: Their Struggle for Survival, Duke University Press, Chapel Hill, 1988, pp. 11-26. "Ismail Bey Gasprinski, 1851-1914,," Shura, nos. 21 (1 November 1914); 22 (15 November 1914); 23 (1 December 1914); 24 (15 December 1914), pp. 641-44, 673-75, 705-8, 737-41, respectively; translated by Alan Fisher. In Edward Allworth (ed), Tatars of the Crimea: Their Struggle for Survival, Duke University Press, Chapel Hill, 1988, pp. 72-99. "The Crimean Tatars, the USSR, and Turkey,," William O. McCagg, Jr., Brian D. Silver (eds), Soviet Asian Ethnic Frontiers, Pergamon Press, New York, 1979, pp. 1-24.

Russia's long-standing claims to Crimea date back to the eighteenth-century reign of Catherine II. Historian Kelly O'Neill has written the first archive-based, multi-dimensional study of the initial "quiet conquest" of a region that has once again moved to the forefront of international affairs. O'Neill traces the impact of Russian rule on the diverse population of the former khanate, which included Muslim, Christian, and Jewish residents. She discusses the arduous process of establishing the empire's social, administrative, and cultural institutions in a region that had been governed according to a dramatically different logic for centuries. With careful attention to how officials and subjects thought about the spaces they inhabited, O'Neill's work reveals the lasting influence of Crimea and its people on the Russian imperial system, and sheds new light on the precarious contemporary relationship between Russia and the famous Black Sea peninsula.

Essays on Central Asia

The History of the Tatar Ethnic Groups and Tatar Confederation

The Red Book of the Peoples of the Russian Empire

The Fear Peninsula

With Special Reference to the Reign of Murad Giray (1678-1683)

Crimean Tatars

Thornbush

*Blood of Others offers a cultural history of Crimea and the Black Sea region, one of Europe's most volatile flashpoints, by chronicling the aftermath of Stalin's 1944 deportation of the Crimean Tatars in four different literary traditions.*

*The Russian annexation of the Crimea in March 2014 focused the world's attention on the Peninsula in ways not seen since the Crimean War. Thousands of Crimean Tatars clashed with pro-Russian militiamen in Simferopol, while Moscow has in turn stoked fears of jihadi terrorism among the overwhelmingly Muslim Tatars as retrospective justification for its invasion. The key thread in this book is the Crimean Tatars' changing relationship with their Vatan (homeland) and how this interaction with their natal territory changed under the Ottoman Sultans, Russian Tsars, Soviet Commissars, post-Soviet Ukrainian authorities and now Putin's Russia. Taking as its starting point the 1783 Russian conquest of the independent Tatar state known as the Crimean Khanate, Williams explains how the peninsula's native population, with ethnic roots among the Goths, Kipchak Turks, and Mongols, was scattered across the Ottoman Empire. He also traces their later emigration and the radical transformation of this conservative tribal-religious group into a modern, politically mobilized, secular nation under Soviet rule. Stalin's genocidal deportation of the Crimean Tatars in 1944 to Uzbekistan and their almost messianic return to their cherished 'Green Isle' in the 1990s are examined in detail, while the author's archival investigations are bolstered by his field research among the Crimean Tatar exiles in Uzbekistan and in their samozakhvat (self-seized) squatter camps and settlements in the Crimea.*

*\*Includes pictures \*Includes a bibliography for further reading A history of the Tatar peoples covers a huge expanse of territory, time, and the rise and fall of many Tatar communities. As such, they played a role in Europe, Asia, and the Middle East over several centuries, and from Genghis Khan to Ivan the Terrible and Josef Stalin, some of history's most infamous tyrants have played a key role in this story. Crucially, the history of the Tatars is one that seems to take place at the fringes of the great empires. Geographically the Tatars descend from several parts of Asia, particularly Central Asia, but the Crimean region has been the nexus of several great power rivalries and numerous conflicts. Yet the Crimean Tatars endured through many of these, aligning themselves with a number of larger powers and developing a reputation as fearsome warriors. Today the Tatars are mainly linked with and live in the Volga region of the Russian Federation. Indeed, Tatarstan is a republic in modern Russia. The "Volga Tatars" are perhaps the best known of the peoples known as Tatars and today number about 5 million people. Yet, other Tatars and those descending from Tatars also live in modern Ukraine, Kazakhstan, Turkey and many other countries in Europe and former Soviet republics. What, then, defines a Tatar? Historically, Tatars have been considered ethnically Turkic and related to Central (and North) Asian peoples. In practice, this meant the Turkic and Mongol peoples that were predominantly nomadic or semi-nomadic. Tatars, for the most part, converted to Islam and their lands, once settled, were punctuated by mosques and Islamic religious practices. Perhaps the best example of Tatar culture that survives today is in the Kazan region of Tatarstan around the Volga River, for instance the Kul-Sharif mosque in Kazan. As the centuries progressed, the Tatars came to represent an important group within Russia and its surrounding countries, as not only members of those societies but also sitting slightly outside the establishment. One example would be Ukraine, where the Crimean Tatars were important players in the politics and trade of the region, but who were essentially independent until the Russian Empire came to dominate the Crimean Peninsula. The Tatars represented a unique fusion of Central Asian culture, style and practices and in many ways represent the crossroads between east and west. However, for centuries they also represented the marauding hordes of eastern invaders who remained in the Ukraine and Russia*

*region and appeared to be engaged in perpetual war. Once the Tatars had been incorporated into the Russian Empire and then its successor the Soviet Union, they were often discriminated against. In the case of Soviet leader Josef Stalin's rule, that meant deportation as "suspicious" fifth columnists. The Tatars would fight for repatriation up until the end of the Soviet period and beyond. The Tatars: The History of the Tatar Ethnic Groups and Tatar Confederation looks at the origins of the ethnic groups, their place in medieval times, and their impact on various modern nations. Along with pictures depicting important people, places, and events, you will learn about the Tatars like never before.*

*This book explains the unexpected mobilization of the Crimean Tatar diaspora in recent decades through an exploration of the exile experiences of the Crimean Tatars in Central Asia, Middle East, Eastern Europe, and North America. This book adds to the growing literature on diaspora case studies and is essential reading for researchers and students of diasporas, migration, ethnicity, nationalism, transnationalism, identity formation and social movements. Moreover, this book is relevant both for specialists in Crimean Tatar Studies and for the larger fields of Communist, Post-Communist, Middle Eastern, European, and American studies.*

**Tatar Empire**

**THE CRIMEA. A VERY SHORT HISTORY**

**The Crimea Question**

**Memoirs of a Crimean Tatar Nationalist and Educator Relating to the Russian Civil War and the Famine of 1921-1922**

**Claiming Crimea**

**Émigré, Exile, Diaspora, and Transnational Movements of the Crimean Tatars**

**Return to the Homeland : Studies and Documents**

*Taking as its starting point the 1783 Russian conquest of the independent Tatar state known as the Crimean Khanate, this book explains how the peninsula's native population, with ethnic roots among the Goths, Kipchak Turks, and Mongols, was scattered across the Ottoman Empire. It also traces their later emigration and the radical transformation of this conservative tribal-religious group into a modern, politically mobilized, secular nation under Soviet rule.*

*Grand Prize Winner, Banff Mountain Festival Book Competition*
The relationship between man and horse on the Eurasian steppe gave rise to a succession of rich nomadic cultures. Among them were the Mongols of the thirteenth century – a small tribe, which, under the charismatic leadership of Genghis Khan, created the largest contiguous land empire in history. Inspired by the extraordinary life nomads lead, Tim Cope embarked on a journey that hadn't been successfully completed since those times: to travel on horseback across the entire length of the Eurasian steppe, from Karakorum, the ancient capital of Mongolia, through Kazakhstan, Russia, Crimea and the Ukraine to the Danube River in Hungary. From horse-riding novice to spending months in the saddle, he learnt to fend off wolves and would-be horse-thieves, and grapple with the haunting extremes of the steppe as he crossed sub-zero plateaux, the scorching deserts of Kazakhstan and the high-mountain passes of the Carpathians. As he travelled he formed a close bond with his horses and especially his dog Tigon, and encountered essential hospitality – the linchpin of human survival on the steppe – from those he met along the way. Cope bears witness to how the traditional ways hang in the balance in the post-Soviet world – an era that has brought new-found freedom, but also the perils of corruption and alcoholism, and left a world bereft of both the Communist system upon which it once relied, and the traditional knowledge of the nomadic forefathers. A journey of adventure, endurance and eventual triumph, *On the Trail of Genghis Khan* is at once a celebration of and an elegy for an ancient way of life.

*The publisher of this book was a man who was born in 1938, in a free and democratic country (Estonia), with Estonian identity and citizenship. That all was amended in 1940 by Russian Empire as a result of the occupation of a sovereign country. The book was written with help of leading specialists of that time and with an attempt to stay neutral, almost as bystanders. The purpose was to describe cultures and ethnic groups of people who have suffered or have been eradicated under the power of "Russian Empire." Oppression of neighbors has taken place for over 500 years, and continues even today with Russian Federation changing daily into more totalitarian and dangerous state in an attempt to restore its former glory. Also Russian Federation is the only surviving colonial country in the world, from whose clutches have fled only a few nations, who gained sovereignty. Still this is not an complete view of the Empire, because the 84 nations covered in this book is only a third of more than 200 nations and cultures, whose fate is evanesce and disappearance into the larger Russian population by aggressive social politics. This relentless process is irreparable loss to world cultural heritage, diversity and democratic freedoms. On the other hand, it is also a loss to these nations economy, because the aggressor ravages and robs natural resources while destroying the environment. The idea of the book the author, publisher and financier a Thomas Niimann.*

*The Crimea was the only region of Ukraine in the 1990s where separatism arose and inter-ethnic conflict potentially could have taken place between the Ukrainian central government, ethnic Russians in the Crimea, and Crimean Tatars. Such a conflict would have inevitably drawn in Russia and Turkey. Russia had large numbers of troops in the Crimea within the former Soviet Black Sea Fleet. Ukraine also was a nuclear military power until 1996. This book analyses two inter-related issues. Firstly, it answers the question why Ukraine-Crimea-Russia traditionally have been a triangle of conflict over a region that Ukraine, Tatars and Russia have historically claimed. Secondly, it explains why inter-ethnic violence was averted in Ukraine despite Crimea possessing many of the ingredients that existed for Ukraine to follow in the footsteps of inter-ethnic strife in its former Soviet neighbourhood in Moldova (Trans-Dniestr), Azerbaijan (Nagorno Karabakh), Georgia (Abkhazia, South Ossetia), and Russia (Chechnya).*

*Between Russians, Ottomans and Turks*

*Stalin's Crimean Atrocity and the Poetics of Solidarity*

*The Frontline*

*Crimean Tatars: a Case Study in Soviet Nationalities Policy*

*The Crimea 1941-44*

*Crimea from Potemkin to Putin*

*National Dissent in the Soviet Union: The Crimean Tatar Case*

*The Crimean TatarsFrom Soviet Genocide to Putin's ConquestOxford University Press*

*State repressions of minority groups threaten human rights, undermining their development and survival. After the collapse of the Soviet Union, countless minority groups found themselves living in a new country as a result of annexation, redefined territorial boundaries and migration, with some suffering repression from the states in which they now resided. This thesis examines the interactions and conditions necessary for such repressions from the state to take place with the central research question: why and how might a state, having just acquired an ethnic or minority group, repress the said group following its acquisition. Through the combination of Benedict Anderson's conceptualizations of a nation as an "imagined community," and Rogers Brubaker's triadic nexus as a mold for the roles of a state and a minority group in conflict, I hypothesize that a state will repress an ethnic minority if the state's goals and ambitions are in conflict with the minority groups goals and ambitions deriving from the strength of their national identity. This results in the State, with its greater mobilization capabilities and political prowess, repressing the minority group, in order to counter the perceived threat to the sovereignty and integrity of the state. The hypothesis is tested through the evaluation of levels of repression using eight indicators of state repression, focusing on a qualitative case study of the Crimean Tatars and their experiences with repression under three states: The Soviet Union, Ukraine, and the Russian Federation. Through the history of the Crimean Tatars, the formation of their national identity through collective memory and sufferings in exile provides unity and coherence to the needs of the group along with concerns that seemingly threaten the state's own status quo, leading to repressions by that state. Such repressions will support the hypothesis, demonstrating that under Soviet rule post-exile, repressions came as a reaction to the Crimean Tatars national movement and their desire to return to the Crimean Peninsula, and under Russian rule, repressions resulted from their protests over the Russian annexation and its legitimacy in Crimea, whereas repressions were not a major policy from the state under Ukraine.*

*This volume provides the most up-to-date analysis of the ethnic cleansing of the Crimean Tatars, their exile in Central Asia and their struggle to return to the Crimean homeland. It also traces the formation of this diaspora nation from Mongol times to the collapse of the Soviet Union. A theme which emerges through the work is the gradual construction of the Crimea as a national homeland by its indigenous Tatar population. It ends with a discussion of the post-Soviet repatriation of the Crimean Tatars to their Russified homeland and the social, emotional and identity problems involved.*

*Examines the situation of the Crimean Tatars since the breakup of the USSR and of their continuing strutle to find peace and acceptance in a homeland.*

*Law and Division of Power in the Crimean Khanate (1532-1774)*

*(1905-1916)*

*A History*

*Ivan Mazepa and the Russian Empire*

*The Crimean Tatars, Volga Germans and Meskhetians*

*Blood of Others*

*The Tatars of Crimea*

A detailed academic treatise of the history of nationality in Tatarstan. The book demonstrates how state collapse and national revival influenced the divergence of worldviews among ex-Soviet people in Tatarstan, where a political movement for sovereignty (1986-2000) had significant social effects, most saliently, by increasing the domains where people speak the Tatar language and circulating ideas associated with Tatar culture. Also addresses the question of how Russian Muslims experience quotidian life in the post-Soviet period. The only book-length ethnography in English on Tatars, Russia's second most populous nation, and also the largest Muslim community in the Federation, offers a major contribution to our understanding of how and why nations form and how and why they matter – and the limits of their influence, in the Tatar case.

This study is the first and only scholarly attempt to cover the process of the formation of the modern national identity among the Crimean Tatars during the first decades of this century. It also illuminates similar processes among the other Turkic peoples of the Russian Empire.

"The Frontline presents a selection of essays drawn together for the first time to form a companion volume to Serhii Plokhy's The Gates of Europe and Chernobyl. Here he expands upon his analysis in earlier works of key events in Ukrainian history, including Ukraine's complex relations with Russia and the West, the burden of tragedies such as the Holodomor and World War II, the impact of the Chernobyl nuclear disaster, and Ukraine's contribution to the collapse of the Soviet Union. Juxtaposing Ukraine's history to the contemporary politics of memory, this volume provides a multidimensional image of a country that continues to make headlines around the world. Eloquent in style and comprehensive in approach, the essays collected here reveal the roots of the ongoing political, cultural, and military conflict in Ukraine, the largest country in Europe."

Modern Russian identity and historical experience has been largely shaped by Russia's imperial past: an empire that was founded in the early modern era and endures in large part today. The Russian Empire 1450-1801 surveys how the areas that made up the empire were conquered and how they were governed. It considers the Russian empire a 'Eurasian empire', characterized by a 'politics of difference': the rulers and their elites at the center defined the state's needs minimally - with control over defense, criminal law, taxation, and mobilization of resources - and otherwise tolerated local religions, languages, cultures, elites, and institutions. The center related to communities and religions vertically, according each a modicum of rights and autonomies, but didn't allow horizontal connections across nobilities, townsmen, or other groups potentially with common interests to coalesce. Thus, the Russian empire was multi-ethnic and multi-religious; Nancy Kollmann gives detailed attention to the major ethnic and religious groups, and surveys the government's strategies of governance - centralized bureaucracy, military reform, and a changed judicial system. The volume pays particular attention to the dissemination of a supranational ideology of political legitimacy in a variety of media - written sources and primarily public ritual, painting, and particularly architecture. Beginning with foundational features, such as geography, climate, demography, and geopolitical situation, The Russian Empire 1450-1801 explores the empire's primarily agrarian economy, serfdom, towns and trade, as well as the many religious groups - primarily Orthodoxy, Islam, and Buddhism. It tracks the emergence of an 'Imperial nobility' and a national self-consciousness that was, by the end of the eighteenth century, distinctly imperial, embracing the diversity of the empire's many peoples and cultures.

Chronicle of Occupation and Violation of Human Rights in Crimea

Kazan's Muslims and the Making of Imperial Russia

Russian as Spoken by the Crimean Tatars

The Crimean Tatars' Deportation and Return

The Tatars

A History of Catherine the Great's Southern Empire

Crimea and Crimean Tatars

*In the early morning hours of May 18, 1944 the Russian army, under orders from Stalin, deported the entire Crimean Tatar population from their historical homeland. Given only fifteen minutes to gather their belongings, they were herded into cattle cars bound for Soviet Central Asia. Although the official Soviet record was cleansed of this affair and the name of their ethnic group was erased from all records and official documents, Crimean Tatars did not assimilate with other groups or disappear. This is an ethnographic study of the negotiation of social memory and the role this had in the growth of a national repatriation movement among the Crimean Tatars. It examines the recollections of the Crimean Tatars, the techniques by which they are produced and transmitted and the formation of a remarkably uniform social memory in light of their dispersion throughout Central Asia. Through the lens of social memory, the book covers not only the deportation and life in the diaspora but the process by which the children and grandchildren of the deportees 'returned' and anchored themselves in the Crimean Penininsula, a place they had never visited.*

*The Crimean Tatars*

*An Epic Journey Through the Land of the Nomads*

*On the Trail of Genghis Khan*

*The Crimean Tatars and Their Influence on the 'triangle of Conflict'*

*The Crimean Tatars and Volga Germans: Soviet treatment of two national minorities*

*From Soviet Genocide to Putin's Conquest*

*The Diaspora Experience and the Forging of a Nation*