

Dr. Elizabeth Blake, assistant professor of Russian and coordinator of the Russian program, was awarded for her project, "Networks of Conspirators in Dostoevsky's Siberia," an Advanced Research Fellowship for Russia and Poland, funded by the U.S. Department of State, Program for Research and Training on Eastern Europe and the Independent States of the Former Soviet Union (Title VIII). She will spend seven months at various libraries conducting archival research on revolutionaries sentenced by the regime of Nicholas I to Siberian prisons, army battalions, and settlements as background research for her third book project, *The Retrieval of Memory and Imaging of Captivity in Dostoevsky's Siberia*, for which she received a Provost's Faculty Research Leave (2018). This study will demonstrate how the gathering and recycling of individual narratives to construct collective remembrances of mass incarceration, penal servitude, involuntary conscription, and forced migration by a multi-ethnic group of revolutionaries emerge as meaningful ways of building personal and communal resilience amidst adversity. Some of this research, collected at Jagiellonian University, the Czartoryski Museum, the National Museum in Krakow, the Russian State Historical Archives, and the manuscript division of the Russian National Library, has been translated and discussed in her collection for Academic Studies Press, *Travel from Dostoevsky's Siberia*.

This group of Siberian deportees has been a focus of her publications for over a decade with earlier translations of two Siberian remembrances of Dostoevsky by Szymon Tokarzewski and Józef Bogusławski appearing in *Dostoevsky Studies*. These translations subsequently influenced the first chapter of her monograph, *Dostoevsky and the Catholic Underground* (Northwestern), an article contributed to *Migration and Mobility in the Modern Age* (Indiana), and research presented in connection with SLU's Center for Intercultural Studies. With her current project, she intends to demonstrate through an analysis of correspondence, diaries, poetry about dislocation, ethnographic studies of local communities, and sketches of regional landscapes how creative outlets for these intellectuals (including Dostoevsky) helped them to survive their prolonged trauma and later to flourish in the post-exilic period as writers and publishers when they returned to such cities as St. Petersburg, Moscow, Warsaw, Vilnius, or Paris where they met with former exiles, part of a network of intellectuals, who had preserved the substance of their experience in the form of notes in personal albums, (clandestine) correspondence, notebooks, personal papers, or even manuscripts.