Summer 2011 was a season of transition for CEERES. Andy Graan, our Outreach and Campus Programming Coordinator of two years left us for the best of reasons: a Visiting Professor position in Anthropology at Wake Forest University. We are delighted for Andy, and we are equally delighted to welcome Dana Immertreu as our new part-time Outreach Coordinator. Dana comes to us with a background in Russian and East European History and graphic design training and is a welcome addition to our small staff. At the same time, we learned of the 40% federal budget cut to the Department of Education, which was passed on to all National Resource Centers as a 46.53% cut in federal funding. We are deeply grateful to the Dean of the Humanities Division, Martha Roth, for stepping in and helping us in our support of course offerings. Moreover, despite federal cuts, CEERES has continued and will continue to offer high quality, interdisciplinary programs for our constituents.

Fall quarter began with some exciting events, including *Agitation!: A Symposium*, part of three days of programming focused on Soviet visual art under the auspices of *The Soviet Arts Experience*. The weekend of events highlighted several exhibits currently on display at the Smart Museum of Art, the Regenstein Library, and the Block Museum of Art at Northwestern University. The one-day symposium at Chicago brought together scholars of Soviet literature and art history to discuss major themes in Soviet visual culture. Another event was *Being Black and Ukrainian* a talk by Terrell Starr, who shared his experiences interviewing Black Ukrainians for his Fulbright research.

CEERES has also continued to provide resources to area teachers this quarter through two teacher workshops. First, we collaborated with the Smart Museum on a workshop *Art and Activism*, which made use of the current Smart Museum exhibit Vision and Communism to provide teachers with ideas of how to inspire activism in their students through the creation of art. CEERES also led a workshop entitled *Learning History and Language through Soviet Children's Books*, providing teachers with an introduction to the University of Chicago's collection of Soviet children's books now showcased in the Adventures in the Soviet Imaginary exhibit at the Special Collections Research Center until December 30, 2011.

For the winter quarter, we have some larger events planned: our conference *Music and Marginality in the Balkans: The Edginess of Edges* (January 27-29, 2012) will bring together scholars of a variety of musical genres, background, and disciplinary approaches from Europe and North America both to share knowledge and create synergies for new directions in research. From the *Adriatic to the Sulu Sea: Islam and Identity in Southeast Europe and Southeast Asia* (February 10, 2012) is a collaboration between CEERES and the Center for Southeast Asian Studies (CSEAS) at Northern Illinois University, the third conference in a series of events comparing the two edges of the Islamic world. *Medical Pluralism in Soviet and Post-Soviet Eurasia* (March 2, 2012), a workshop organized by Eugene Raikhel (Comparative Human Development), will focus on the multiplicity of approaches to healing in that region. And we have the great good fortune to have the renowned ethnomusicologist Svanibor Pettan in residence from late January to mid-February.

As always, we appreciate your support, feedback, and ideas and we hope to see you at our future events.

—Victor A. Friedman, CEERES Director and Andrew W. Mellon Professor in the Humanities
## Upcoming Conferences

**Music and Marginality in the Balkans: The Edginess of Edges**  
*January 27-29, 2012*

The conference will bring together scholars of a variety of musical genres, background, and disciplinary approaches both to share knowledge and create synergies for new directions in research. The theme is purposefully framed in such a way that a variety of approaches to marginality, edges, and edginess—especially in its senses of ‘provocative’ and/or ‘trend-setting’—can be accommodated. In fact, it is precisely the edginess of marginality that can lead to its centrality. This conference will examine music that comes from contexts of social marginality both archaic and modern, including both those social marginalities that are understood in ethnic terms as well as those that are constructed through non-ethnic identities.

**From the Adriatic to the Sulu Sea: Islam and Identity in Southeast Europe and Southeast Asia**  
*February 10-11, 2012*

This conference is the third in a series of collaborations between CEERES and the Center for Southeast Asian Studies at Northern Illinois University comparing two edges of the Islamic world. In both Southeast Europe and Southeast Asia, regions at opposite ends of the traditional Islamic world, Islam is an important historical and social factor that continues to interact with both previous and subsequent cultural traditions and political realities in ways that are informatically comparable. This third conference understands “identities” in the broadest possible manner, and the papers will examine phenomena from music and literacy to politics and spirituality and beyond. This conference will also include a teacher workshop to take place on February 11.

**Medical Pluralism in Soviet and Post-Soviet Eurasia**  
*March 2, 2012*

Many observers have noted the multiplicity of approaches to healing that have emerged in post-Soviet Eurasia over the past 20 years. Aside from transformations in the domain of biomedicine, these range from healing practices linked to religions traditionally associated with the region (such as Russian Orthodoxy and Buddhism) to those derived from New Age spirituality to self- and mutual-help movements such as Alcoholics Anonymous. This workshop attempts to systematically address some of the questions that arise from post-Soviet Eurasia’s heterogeneous culture of medicine and healing.

---

### The Ukrainian Cauldron: Anti-Liberal Ideology, Mass Politics, and the Search for a Russian Nation

**by Faith Hillis, Assistant Professor, Department of History**

My current project, The Ukrainian Cauldron: Anti-Liberal Ideology, Mass Politics, and the Search for a Russian Nation, tells the story of a quiet revolution that transformed the Russian empire’s southwestern borders over the last century of tsarist rule. This story unfolds in right-bank Ukraine—the provinces of Kiev, Volynia, and Podolia—which the empire acquired from the decapitated Polish state only at the close of the eighteenth century. At the beginning of my account, in the early nineteenth century, officials and intellectuals countered the region, one of Russia’s most diverse corners, with benign neglect. Indeed, officials left the region’s unique social structure, which had been created under Polish-Lithuanian rule, virtually unchanged: Polish-Catholics, who constituted virtually all of the region’s nobility, along with the Jewish financiers and professionals who served them, dominated millions of Ukrainian-speaking serfs. By the close of my narrative, in the early twentieth century, educated elites had reinvented this ethnically diverse borderland as the very heart of a Russian (by which they meant East Slavic—Great Russian, Ukrainian, and Belarusian) nation. Imperial officials had undermined the estate system in the region, turning instead to national principles of governance that sought to promote the interests of East Slavs over those of their one-time “masters”; local activists had created an integral nationalist movement that unified self-proclaimed Russians from all walks of life against the empire’s Polish and Jewish “internal enemies.” In the wake of the 1905 revolution, this movement seized control of the region’s political institutions and mass politics, launching a broader campaign to reform the entire empire in the nationalist mold of the southwest. The official quest to nationalize governance and society in the southwest began in the 1830s, following the attempt of the borderlands’ Polish-Catholic nobles (szlachta) to throw off Russian imperial rule. Disturbed by the disloyalty of a group that had been accorded considerable power by the imperial estate system, Russian officials created new policies to diminish the economic and political influence of Polish elites. Bureaucrats found an unlikely ally in this task in the southwest’s small Little Russian (as ethnic Ukrainians then were called) intelligentsia, which launched an ideological campaign to discredit Polish civilization and to raise the national consciousness of the East Slavs. ‘These intellectuals believed that the leaders of Kievian Rus’, who united the people who later became Russians, Belarusians, and Ukrainians behind Eastern Christianity, founded an East Slavic nation. Subsequent generations of Cossack leaders and Little Russian peasants, they argued, had preserved East Slavic
By the 1880s, Little Russian patriots enjoyed new opportunities to introduce their ideas to a larger public in the southwest’s administrative capital of Kiev. Infusing the unique vision of East Slavic history emerging from the borderlands with urban themes of class struggle, activists complained that the authorities had not yet taken adequate measures to protect the region’s simple folk from “foreign exploitation.” Although new policies limited the influence of the szlachta in the region, they argued, Jews continued to play a prominent role in the local capitalist system and city governance. Organizing Orthodox merchants and artisans in Kiev’s impoverished urban periphery, activists built a social movement that rallied against the capitalist system, the role that Jews played in it, and the privileges enjoyed by residents of the prosperous urban center. By the turn of the century, this movement had attracted the support of rightists who opposed an intensifying campaign to grant all of the empire’s residents—including national minorities—equal rights. But it also embraced many progressive goals, calling for the democratization of politics, the devolution of governance to local communities, and the expansion of the economic and educational opportunities available to the residents of the urban and imperial periphery. By 1895, Kiev activists had built a powerful grassroots movement that was at once anti-liberal, mass-oriented, and nationalist.

Calling for the liberation of “truly Russian” people from Polish and Jewish domination, the movement’s proponents insisted that if the empire were to survive, it would have to protect their culture and language, my narrative analyzes the official-sanctioned nationalization of politics played a role that often obscured repressing against imperial authority and nurturing radical ideologies.

By promoting an eclectic platform that drew from both the left and the right—it denounced Poles and Jews as racial enemies of the empire and continued to agitate for policies that established the primacy of East Slavs and the Orthodox church across the empire—Detroitian activists had succeeded in nationalizing one corner of the empire, yet also celebrated Little Russian folk culture, called for land redistribution, expanded credit, and educational reform—the party attracted support from all segments of the southwest’s Orthodox society. By 1909 the nationalist party had achieved major influence in imperial politics. Working closely with top government officials, it promoted legislation that reorganized local governance in the western borderlands on a national basis and continued to agitate for policies that established the primacy of East Slavs and the Orthodox church across the empire. Proponents of Russian nationalism insisted that the empire must harness the power of national ideas if it was to save itself from its internal enemies. However, as the nationalist party reached the peak of its influence around 1911, conservative officials and intellectuals began to express concern that the anti-liberal nationalist movement that had transformed governance practices and society in right-bank Ukraine was actually eroding state stability. Some expressed concern about East Slavic nationalists’ infatuation with Little Russian folk motifs, which they argued encouraged Ukrainian separatism rather than imperial unity. Others objected to the movement’s reliance on the “uncultured” masses and its viral spread (and sometimes, physical) assaults on the alleged enemies of East Slavic civilization. As imperial officials moved to rein in the movement, sharp disputes emerged in its ranks. By 1914, the nationalist party had collapsed. Southwestern activists had succeeded in nationalizing one corner of the empire, but they had failed in their mission to transform the empire as a whole into a Russian nation-state. The ideas created by the movement, however, would survive its formal demise.

The notion that the right bank’s simple folk comprised an organic nation, that the social roles and alleged racial attributes of Poles and Jews posed an existential threat to this nation, and that the clash of civilizations unfolding in the southwest demanded the engagement of the masses in politics would breed violence and instability in the region for decades.

This project draws on a wide array sources collected in Kiev, St. Petersburg, Moscow, Warsaw, and Helsinki, including government documents, election data, family archives, memoirs, provincial reports, and municipal archives. Providing a detailed view of the inner workings of a complex local society, it also examines how intellectuals and political developments in the southwest informed imperial policy-making. Reframing a story that is often presented as a competition between the imperial state, which scholars portray as increasingly intolerant of non-Great Russian traditions, and Ukrainophiles, who sought to protect their culture and language, my narrative analyzes intellectual networks and the transmission of political ideas.

In the aftermath of the 1905 revolution, East Slavic nationalism expanded its influence beyond Kiev, becoming the dominant political force in the southwest. Activists created a formal political party that Jews played in it, and the privileges enjoyed by residents of the prosperous urban center. By the turn of the century, this movement had attracted the support of rightists who opposed an intensifying campaign to grant all of the empire’s residents—including national minorities—equal rights. But it also embraced many progressive goals, calling for the democratization of politics, the devolution of governance to local communities, and the expansion of the economic and educational opportunities available to the residents of the urban and imperial periphery. By 1895, Kiev activists had built a powerful grassroots movement that was at once anti-liberal, mass-oriented, and nationalist.

Calling for the liberation of “truly Russian” people from Polish and Jewish domination, the movement’s proponents insisted that if the empire were to survive, it would have to protect their culture and language, my narrative analyzes the official-sanctioned nationalization of politics played a role that often obscured repressing against imperial authority and nurturing radical ideologies.

Promoting an eclectic platform that drew from both the left and the right—it denounced Poles and Jews as racial enemies of the empire and continued to agitate for policies that established the primacy of East Slavs and the Orthodox church across the empire—Detroitian activists had succeeded in nationalizing one corner of the empire, yet also celebrated Little Russian folk culture, called for land redistribution, expanded credit, and educational reform—the party attracted support from all segments of the southwest’s Orthodox society. By 1909 the nationalist party had achieved major influence in imperial politics. Working closely with top government officials, it promoted legislation that reorganized local governance in the western borderlands on a national basis and continued to agitate for policies that established the primacy of East Slavs and the Orthodox church across the empire. Proponents of Russian nationalism insisted that the empire must harness the power of national ideas if it was to save itself from its internal enemies. However, as the nationalist party reached the peak of its influence around 1911, conservative officials and intellectuals began to express concern that the anti-liberal nationalist movement that had transformed governance practices and society in right-bank Ukraine was actually eroding state stability. Some expressed concern about East Slavic nationalists’ infatuation with Little Russian folk motifs, which they argued encouraged Ukrainian separatism rather than imperial unity. Others objected to the movement’s reliance on the “uncultured” masses and its viral spread (and sometimes, physical) assaults on the alleged enemies of East Slavic civilization. As imperial officials moved to rein in the movement, sharp disputes emerged in its ranks. By 1914, the nationalist party had collapsed. Southwestern activists had succeeded in nationalizing one corner of the empire, but they had failed in their mission to transform the empire as a whole into a Russian nation-state. The ideas created by the movement, however, would survive its formal demise.

The notion that the right bank’s simple folk comprised an organic nation, that the social roles and alleged racial attributes of Poles and Jews posed an existential threat to this nation, and that the clash of civilizations unfolding in the southwest demanded the engagement of the masses in politics would breed violence and instability in the region for decades.

This project draws on a wide array sources collected in Kiev, St. Petersburg, Moscow, Warsaw, and Helsinki, including government documents, election data, family archives, memoirs, provincial reports, and municipal archives. Providing a detailed view of the inner workings of a complex local society, it also examines how intellectuals and political developments in the southwest informed imperial policy-making. Reframing a story that is often presented as a competition between the imperial state, which scholars portray as increasingly intolerant of non-Great Russian traditions, and Ukrainophiles, who sought to protect their culture and language, my narrative analyzes intellectual networks and the transmission of political ideas, revealing points of convergence between groups and forces generally assumed to have been hostile to each other. It treats the long-running collaboration between local officials and intellectuals as an innovative attempt to reconcile local interests, national ideas, and the imperial system, and show how concerns that first emerged from the southwest came to be driving forces in imperial politics.

This project also situates the political history of late imperial Russia in a broader European context. Historians have emphasized imperial officials’ and conservative intellectuals’ antipathy toward the national ideas and mass politics that transformed European societies in the nineteenth century; their unwillingness to embrace these ideas, many have argued, doomed the movement’s proponents and national separatist movements to claim them instead. Certainly, national ideas and mass politics posed obvious challenges to the multi-ethnic estate system and the autocratic system. Yet this project chronicles the experience of a whole class of people in the Russian empire who saw national ideas as an opportunity to unify diverse segments of the population and to mobilize them behind the state. Like their counterparts in the Habsburg empire, Russian officials and loyalist intellectuals worked together to define and promote national collectives and to nationalize institutions of governance; these policies, in turn, laid the ground for one of Europe’s first integral nationalistic movements—a force that its proponents hoped would strengthen the foundations of the empire. This reform effort, however, ultimately unleashed ideological forces that its proponents could not control. At least in the southwest, the officially-sanctioned nationalization of politics played a role of a more than official repression in corralling imperial authority and nurturing radical ideologies.
Recent Events

Agitation!: A Symposium
October 14, 2011

Freelance photojournalist and Fulbright Scholar Terrell Starr visited the Franke Institute this Fall to speak about the interviews he conducted with black Ukrainians during his research year. Starr’s account of his very interesting experiences and research was heard attentively by a group of student of the CEERES region cultures.

To view a video of this event visit csrpc.uchicago.edu/.

Post-Socialist Changes in Europe and the Roma Minority: Importance of Educational Strategies to Future Improvement
October 18, 2011

Dárdóczi Gábor, director of Romaversitas, an organization that advocates for Roma students in Hungarian higher education, addressed a diverse audience at the Franke Institute. The talk discussed current issues facing the Roma minority in East Europe, particularly their access to post-secondary education.

For more information on Romaversitas visit romaversitas.hu.

Recent Teacher Workshops

 USC Summer Teacher Institute: Migration Causes and Consequences
June 27-29, 2011

This interdisciplinary 5-day institute explored the causes and consequences of migration. Daily themes addressed were: Social and Legal Aspects of Migration, Conflict and the Environment, and Economic Factors. Faculty and staff from the University of Chicago and other educational institutions from around the world gave presentations each day, interspersed with discussions of K-12 curriculum development.

Resources developed at this institute are now available online at: csc.uchicago.edu/outreach/summerinstitute/2011/

Islam and Identity
February 11, 2012

This teacher workshop is being organized in conjunction with From the Adriatic to the Sulu Sea: Islam and Identity in Southeast Europe and Southeast Asia, the third in a series of conferences comparing the two edges of the Islamic world. Teachers will hear presentations that provide a foundation for teaching about the Islamic world and its diversity to their students and will have time to discuss lesson plans with their colleagues that incorporate the subject matter.

For more information about CEERES’ teacher workshops visit http://ceeres.uchicago.edu/education/training/

Upcoming Teacher Workshops

Islam and Identity
February 11, 2012

From the Adriatic to the Sulu Sea: Islam and Identity

CEERES Speakers Bureau

CEERES faculty and students not only study our world region, but also use their regional expertise to illuminate issues in art, history, culture, and politics. A CEERES guest speaker is thus a tremendous resource that can enhance learning in a variety of contexts, and CEERES is always happy to work to schedule guest speakers to visit Chicago area schools and cultural centers. To explore the possibility of arranging for a CEERES speaker, please contact ceeres@uchicago.edu or the CEERES outreach coordinator at 773-702-0875.
A Fresh Eye on Soviet Art

Chicago scholars analyze a vanished superpower through its visual images.

by Katherine Muhlenkamp
Reprinted from Tableau: The magazine of the Division of the Humanities at the University of Chicago, October 2011.

“...the largest and broadest representation of Soviet visual culture that’s ever been assembled in a single place — and that includes in the Soviet Union,” says Robert Bird, associate professor of Slavic languages and literatures.

Bird and his colleague Matthew Jesse Jackson, associate professor in visual art and art history, have been integral to the conception and realization of the Soviet Arts Experience, says outgoing University of Chicago Presents executive director Shauna Quill. In additional to offering advice and guidance throughout, the scholars have played a key role in organizing the autumn 2011 art exhibitions Adventures in the Soviet Imaginary at Regenstein Library’s Special Collections Research Center, Vision and Communism at the Smart Museum of Art, and Windows on the War at the Art Institute of Chicago.

In doing so, Koretsky pushed the envelope, creating vivid, often violent images that painted a bleak picture of the postwar world outside the Soviet Union, “In the Soviet Union, you didn’t have access to products, so there’s no point in advertising that. But one could advertise the ideology,” and particularly of American culture and imperialism. A repeated theme is racial intolerance in the United States: lynching, Klansmen, the assassination of Martin Luther King Jr. Jackson explains that the Soviet Union was ahead of its time in terms of racial integration and equality — Patrice Lumumba University in Moscow welcomed students from around the world — and Koretsky seized on that strength to create powerful advertising for the state.

For example, Vision and Communism presents the posters of Viktor Koretsky (pictured here), who produced much of his work after World War II. Jackson collaborated with scholars and curators at and beyond the University to organize the exhibit; Bird assembled a complementary series of documentary films, with screenings at UChicago’s Film Studies Center.

The posters in Vision and Communism were sponsored and approved by the Soviet government — what some would call propaganda, though Jackson and Bird avoid that term. “I’m inclined to think advertising is a better description,” says Jackson. “In the Soviet Union, you didn’t have access to products, so there’s no point in advertising that. But one could advertise the ideology.”

Over time, says Bird, the Soviet Union increasingly viewed art as an instrument for achieving specific policy goals, which led to a decline in innovation. Nevertheless, he continues, “there’s an attempt among scholars that’s ongoing, and that Matthew and I are a part of, to take a look at the later periods. The fact that artists don’t continue the same kind of experimentation doesn’t mean they’re not interesting.”

In addition to the exhibition, the scholars have produced an exhibition catalog. “Any truly ‘Soviet’ children’s illustrations are a part of, to take a look at the later periods. The fact that artists don’t continue the same kind of experimentation doesn’t mean they’re not interesting.”

Bird’s Vision and Communism film series includes works by Aleksandr Medvedkin, a contemporary of Koretsky’s who focused
on similar themes, including stinging critiques of US capitalism and involvement in foreign affairs.

“We could easily dismiss such films as propaganda,” says Bird. “However, if we look at the work and try to get a sense of its individual texture, we see things that remain potentially enlightening or moving.” Medvedkin’s Letter to a Chinese Friend (1969), for example, follows a Soviet worker attempting to reestablish friendship with a Chinese counterpart by writing a letter — an old-fashioned form of communication, says Bird, which seems to imagine “the Soviet Union and communism as a form of intimacy that is threatened by technological society.”

Similarly, the Windows on the War exhibit offers a glimpse into the subtexts of Soviet messaging. The exhibition includes 250 Soviet World War II posters with corresponding poems. Bird edited translations of the poems and elucidated them for the exhibition catalog. The posters are notable for their large size (between five and ten feet tall) and vibrant hand stenciling, but the poems, says Bird, are “not very good as a rule. They are rough and ready, and many are simply doggerel; make it rhyme by sticking the necessary words in there somehow.”

Moreover, as Bird notes in his catalog essay, they often do nothing more than enunciate over and over what’s already in the poster. But that repetition is deliberate, illuminating a motivation to promote unshakable truths: “the redundancy of the text underscores the close correspondence between ideology (text) and reality (image) in Soviet discourse, in which a always equals a and only a, no matter how many times and in how many variations it is repeated.”

Marxism-Leninism was a set of ideas, says Bird, “but it was a set of ideas that required visualization. It required artists to imagine what the society could look like and to go out and implement these images. By organizing these exhibitions, we can get as close as possible to putting people within that image world and sensing how it was.”

Regardless of how one regards the Soviet Union, trying to understand its history is important, Bird continues: “The Soviet Union was one of two superpowers for over 50 years. Its role in World War II has never really been appreciated in the West. The workings of its society and its art remain obscure, but certainly artists were trying to reinvent visual, verbal, and musical language to suit a new civilization, and that carries through even into the darkest days.”

“We hope to bring a greater degree of complexity to people’s understanding of what the Soviet Union was,” says Jackson. “That does not mean that one’s assumptions will be necessarily contradicted — they might be very much confirmed. But they’ll be confirmed in a different way.”

For a full list of Soviet Arts Experience events visit sovietartsexperience.org

Library News

Reading Room & Bookstacks Collections

As part of the general reconfiguration of the Regenstein reading rooms, the Slavic Reference Collection has been moved. It is now located in the center section of the 4th Floor Reading Room of Regenstein Library. The 2nd and 3rd floor reading rooms will house a General Reference Collection in one A-Z Library of Congress classification (a merging of the various Humanities and Social Sciences reference materials previously located in reading rooms 2-5). Call numbers A-L of general reference will locate in the Second Floor Reading Room and call numbers M-Z will locate in the Third Floor Reading Room.

As part of the general reconfiguration of the Regenstein bookstacks, materials classified in D (World History) will, for the first time, be located together in one sequence in the 2nd Floor Bookstacks. This includes:

- DB (history of Hungary, Czech Republic, Slovakia, Austro-Hungarian Empire)—to be moved from the 5th floor
- DF (history of Ancient & Modern Greece)—already shifted to its new 2d floor location
- DK (history of Russia/Soviet Union and the countries of the former USSR, history of Poland)—in the process of being shifted to its new 2d floor location
- DJK (East European history)—already moved from the 5th to the 2nd floor
- DR (history of the Balkans, Bulgaria, Albania, Romania, countries of the former Yugoslavia)—to be moved from the 5th floor

It is anticipated that the entire reorganization of the Regenstein bookstacks will be complete by the end of Spring Quarter 2012. It is anticipated that the entire reorganization of the Regenstein bookstacks will be complete by the end of Spring Quarter 2012. It is anticipated that the entire reorganization of the Regenstein bookstacks will be complete by the end of Spring Quarter 2012. It is anticipated that the entire reorganization of the Regenstein bookstacks will be complete by the end of Spring Quarter 2012.

New Databases & Other Acquisitions of Note

Izvestiia Digital Archive [full-text online access to the newspaper from 1917-current issues] Access through the Database Finder, LENS or the Slavic LibGuide

New Films & Documentaries


Avant-garde adaptation of Chekhov’s Three sisters, incorporating close-up recordings of the performers simultaneously with continuous wide-angle footage.


Documentary follows a group of abandoned, orphaned and runaway Romanian children who live out of a Bucharest subway terminal.


“How does art survive in a time of oppression? During the Soviet rule artists who stay true to their vision are executed, sent to mental hospitals or gulags. Their plight inspires young Igor Savitsky. He pretends to buy state-approved art but instead daringly rescues 40,000 forbidden fellow artists’ works and creates a museum in the desert of Uzbekistan, far from the watchful eyes of the KGB.”


Kiev born Svetlana Geier re-translated five great novels by Dostoievsky that she calls “The Five Elephants”. This film tells the story of her life as a literary translator living in exile in Germany.

Komsomolc mon amour. A film by Thomas Lahusen, et al.


Explores the history and present-day struggles of Komsomolc-on-Amur in the Russian Far East (created in 1952 as part of the Soviet Gulag) as seen through the eyes of young people, old Communists, former labor-camp prisoners, and the local avant-garde theater KnAM.


Follows five ordinary Russians living in extraordinary times, from their sheltered Soviet childhood, to the collapse of the Soviet Union during their teenage years, to the constantly shifting political landscape of post-Soviet Russia. Together, these childhood classmates paint a complex picture of the dreams and disillusionments of those raised behind the Iron Curtain.


Russian peasant women remember the trauma of collectivization.

Current Exhibits in Regenstein

Dostoevsky: Life into Art (2nd Floor Reading Room) Through December 2011

Continuity and Change in Russian Children’s Books, 16th-19th Centuries (2d Floor Reading Room) Through December 2011

Adventures in the Soviet Imaginary: Children’s Books and Graphic Art (Special Collections Research Center Exhibition Gallery) Through December 2011

New Faces at Chicago

Faith Hillis

Faith Hillis, Assistant Professor in the Department of History, is an historian of imperial Russia, with a special interest in nineteenth- and early twentieth-century politics, culture, and ideas. She received her doctorate from Yale University in 2009. Before joining the Chicago faculty, Hillis taught at Yale and was as a post-doctoral fellow at Columbia University’s Harriman Institute. In her research and teaching, she explores how Russia’s peculiar political institutions, and its status as a multi-ethnic empire, shaped public opinion and political cultures. She also considers where the Russian experience belongs in the broader context of European history.

Hillis’ book manuscript in progress, tentatively titled The Ukrainian Cauldron: Illicit Mass Politics and the Demise of the Russian Empire, tracks the rise of an ideologically radical, socially emancipatory, right-wing mass movement in Kiev, one of prerevolutionary Russia’s largest, most ethnically diverse, and most culturally contested urban centers. Following Kiev residents as they learned to practice politics over the last half century of tsarist rule, her project explains how a handful of intellectuals opposed to capitalism, liberalism, and long-standing local traditions of inter-cultural accommodation used urban political institutions and cultural activities to consolidate an organized movement with mass appeal.

Before joining the Chicago faculty, Hillis taught at Yale and was as a post-doctoral fellow at Columbia University’s Harriman Institute. In her research and teaching, she explores how Russia’s peculiar political institutions, and its status as a multi-ethnic empire, shaped public opinion and political cultures. She also considers where the Russian experience belongs in the broader context of European history.

Hillis’ book manuscript in progress, tentatively titled The Ukrainian Cauldron: Illicit Mass Politics and the Demise of the Russian Empire, tracks the rise of an ideologically radical, socially emancipatory, right-wing mass movement in Kiev, one of prerevolutionary Russia’s largest, most ethnically diverse, and most culturally contested urban centers. Following Kiev residents as they learned to practice politics over the last half century of tsarist rule, her project explains how a handful of intellectuals opposed to capitalism, liberalism, and long-standing local traditions of inter-cultural accommodation used urban political institutions and cultural activities to consolidate an organized movement with mass appeal.
Accolades

Philip V. Bohman (Music)
Was inducted as a Fellow of the American Academy of Arts and Sciences, October 1. Received the 2011 Noah Greenberg Award from the American Musicological Society For his research and performance of Jewish music from the Holocaust.

Victor A. Friedman (Slavic, Linguistics, CEERES Director)

Organized roundtable “Language Contact at the Margins: New Approaches to Southeast Europe” at the ASEES Annual Meeting, November 17-20.

Publications:
Reviews:

Invited Lectures:
Promotion speech for the first Modern Macedonian-Greek dictionary to be published in Greece, Florina (Lerin), Greece, September 17.
“E mos shikioni kish e chamija (And look not to church and mosque): How Albania and Macedonia Illuminate Bosnia and Bulgaria.” Conference “Beyond Mosque, Church, and State: Negotiating Religious and Ethno-National Identities in the Balkans,” Ohio State University, Columbus, October 6-8.

Anastasia Giannakidou (Linguistics)
Gave a keynote address at the 10th International Conference on Greek Linguistics.

Walter Kaegi (History)
Lected to the U of C Alumni Tour on “Legendary Turkey,” August 28-September 10.

Faculty News

Philip V. Bohman (Music)
Served as Artistic Director of the New Budapest Orpheum Society, a Humanities Division ensemble-in-residence at the University of Chicago.

Student News

Organized a special visit and reception of U. S. attendees (to the Byzantine Congress) to the American Research Center in Sofia, August 27.
Represented the U. S. National Committee for Byzantine Studies (as President) at the 22nd International Congress of Byzantine Studies at Sofia, Bulgaria, 22-27 August 2011. He also read a communication there entitled “On Reinterpreting the Chronology and Lists of Muslim Raids into Byzantine Anatolia Between 640 and 1000 CE.”

Stanislav Markus (Political Science)
Publications:
“Secure Property as a Bottom-Up Process: Firms, Stakeholders, and Predators in Weak States,” accepted in the April 2012 issue of World Politics.

Valentina Pichugin (Slavic)
Publications:

Lisa Steinler (Slavic)
Co-organized conference “Concepts of Bildung around 1800 and Early 1900s,” University of Chicago, November 18-19.
Gave a paper at the annual meeting of ASEES entitled “A Choice of Inheritance: Pushkin’s Prose and the Debates on Karamzin’s Legacy,” August 26-1836.

Publications:
For Humanity’s Sake: the Bildungsroman in Russian Culture. (University of Toronto Press, 2011).

Kate Franklin (Anthropology)
Won a Wenner-Gren Dissertation Fieldwork Grant.

Kristy Ironside (History)
Won the SSRC International Dissertation Research Fellowship.

Michelle Maydanchik (Art History)
Won the Mellon/IDERA graduate fellowship and the Council for European Studies Pre-Dissertation Research Fellowship.

Jake Ransehoffs (Undergraduate, History and Medieval Studies)
Publications:

Chris Straughn (Linguistics)
Successfully defended his dissertation “Evidentiality in Uzbek and Kazakh.”

Alumni News

Andy Graan (Ph.D. Anthropology, 2011)
Won the 2011 University of Chicago Sol Tax Prize for a “dissertation that combines highest intellectual merit with relevance to anthropology and action.”

Congratulations to our 2011-2012 Academic Year FLAS recipients!
Natalia Czarnecki (Anthro) Goergian, Stephanie Mielcarek (Slavic) Polish, Chelsea Paige (Poli Sci) Russian, Sarah Holhausein (Slavic) Russian, Zachary King (Slavic) Polish, Brittany Roberts (Slavic) Russian, Antje Postema (Slavic) BCS, Christopher Mercado (Poli Sci) Polish, Karyn Tucker (Slavic) BCS, Cheryl Stephenlosson (Slavic) Czech.
This conference is the third in a series comparing two edges of the Islamic world. The choice of Southeast Europe and Southeast Asia for the focus of these conferences is motivated by the fact that in each of these regions at opposite ends of the traditional Islamic world Islam is an important historical and social factor that continues to interact with both previous and subsequent cultural traditions and political realities in ways that are informatively comparable. This conference understands “identities” in the broadest possible manner, and the papers will examine phenomena from music and literacy to politics and spirituality and beyond.

Sponsored by CEERES at the University of Chicago and by CSEAS at Northern Illinois University.

If you need assistance for listening or accessing the venue, please contact 773-702-0866 or ceeres@uchicago.edu.