Dear CEERES Community,

It has been my pleasure to assume the reins as Acting Director of CEERES replacing Victor Friedman, as he conducts research in Skopje, Macedonia this year. I came into the Fall quarter at The University of Chicago in the midst of another busy season of events and programming on our region. It is a testament to Victor’s stewardship that, even in his absence, CEERES hosted high-profile events that come as a result of some of the work he does in Southeast Europe—among them, hosting the U.S. Ambassador to Macedonia Philip T. Reeker for a conversation with our community; and bringing preeminent Southeast European Film specialist Dina Iordanova for residency on campus this October.

This edition of CEERES News captures these and many of the other happenings on campus. One that I am particularly proud of is a major international conference on anthropological work being conducted in the former Yugoslavia, work that I and many of my students have taken part in for a number of years. The conference Critical Spaces of Hope: Locating Postsocialism and the Future in post-Yugoslav Anthropology was co-organized by recent Chicago graduates of the Anthropology Department Jessica Greenberg and Andrew Gilbert along with colleagues from Europe. A full accounting of this important conference is on page 8. Another great accomplishment of the quarter, especially from the perspective of CEERES’s National Resource Center mission, was the workshop entitled Islam, Modernity, and Eurasia (page 6-7). This workshop was a particular success as it addressed approaches to teaching and researching a region and topics in vital need of critical interdisciplinary attention, and was organized and convened in collaboration with other Title VI centers at U. of Chicago and at U. Illinois at Urbana-Champaign.

Also in this issue, we recount a major K-12 Outreach initiative undertaken by CEERES this past summer: leading 13 teachers on a Fulbright-Hays Group Project Abroad to Russia (page 4-5). Among the many results of this outreach will be the addition of curriculum projects prepared by the Fulbright scholars to the resources on the CEERES website. For the first time, this issue also includes some summer experiences of Chicago students conducting international work and study (page 10-11), a crucial element in developing knowledge and capacity for students to conduct future work in the region.

The rest of my year as Acting Director is sure to be just as eventful. We will work in collaboration with faculty and departments across the university to host another major conference in the field—the 4th Biennial Conference of the Southeast European Studies Association (SEESA) to be held May 29-31, 2009. A call for papers is included on the back cover. CEERES also continues our commitment to K-12 Outreach by again working with the other Chicago area studies centerS to provide a teacher training workshop in June 2009—this year’s topic: Global Economies: Interdisciplinary Approaches to Teaching Economics.

I hope you will join CEERES in the many initiatives happening on campus and around Chicago in 2009.

~Susan Gal, Acting Director
After the Second World War, millions of people roamed Europe in search of lost family members. The problem of missing children (and of missing parents) was particularly grave. Whether due to bombings, military service, evacuation, deportation, forced labor, ethnic cleansing, or murder, an unprecedented number of children were separated from their families during World War II. The International Tracing Service, founded in 1944, had registered 343,057 missing children in Europe by 1956. Uniting families was far more than a challenging logistical and humanitarian problem, however. So-called “lost children” held a special grip on the postwar imagination, as symbols of European societies and families in disarray. They stood at the center of bitter political and social conflicts, as military authorities, German foster parents, social workers, Jewish agencies, East European Communists, and DP's themselves competed to determine their fates. These battles were linked, in turn, to emerging ideals of human rights, the family, democracy, social welfare, and the reconstruction of European civilization at large. In the words of Vinita A. Lewis, a social worker with the IRO in Germany, “The lost identity of individual children is the Social Problem of the day on the continent of Europe…. Even if his future destiny lies in a country other than that of his origin, he [the displaced child] is entitled to the basic Human Right of full knowledge of his background and origin.”

I am currently working on a new book project entitled Lost Children: Displacement and the Family in Twentieth-Century Europe. Focusing on activism around displaced and refugee children in Europe between 1918-51, this book will explore how the concepts of nation and family in twentieth-century Europe were redefined through experiences of mass displacement. Scholars working on the history of social welfare have traditionally analyzed both social and family policy within the framework of the nation-state. In the twentieth century, however, the experiences of total war, mass displacement and migration transformed issues such as marriage, divorce, child support and custody, adoption, and social welfare into important themes of international politics, humanitarian activism, and diplomatic conflict. This study will aim to explicitly consider the history of the family and family policies through transnational encounters in twentieth-century Europe.

Recent accounts of democratization and human rights in post-war Europe have typically portrayed World War II as a watershed moment in the advancement of liberal, individualist values in Western Europe. In response to the Nazi threat, historians have argued, liberal democracy, free markets, consumerism, and human rights allegedly triumphed over the more collectivist values and totalizing ideologies of interwar nationalist and fascist movements (and of the Communist East). But while programs to rehabilitate and repatriate Europe's children were rhetorically framed around individualist and universalist values, postwar humanitarian activists and social workers typically upheld two collectives—the family and the nation—as the fundamental sources of individual identity and agency. They sought to reunite families and renationalize displaced persons in the name of both individual and social rehabilitation. By focusing on individual psychological rehabilitation United Nations' workers sought to uphold the individual “best interests” and “human rights” of their clients. I suggest, however, that there were no abstract “individuals” in postwar individualism. In practice, international humanitarian workers, postwar governments, social workers and psychologists targeted refugees as children or adults, boys or girls, Jews, Germans, Czechs, French, or Poles. They defined refugees “best interests” in distinctly nationalist, gendered, and familialist terms.

At first glance, the effort to rehabilitate and repatriate displaced and refugee families also seems to reflect a familiar story of postwar Americanization in Europe. British and American social workers sought to apply and disseminate the psychoanalytic theories and family policies that dominated child welfare in Great Britain and the US. Focusing on early childhood relations in the family, they promoted an understanding of trauma based on the separation of children from their mothers, rather than direct experiences of wartime violence. Gradually, however, many international social workers also came to emphasize the importance of competing collectivist and nationalist claims on children. These claims were rooted in Zionist, nationalist, and Socialist traditions dating back to the late nineteenth century in Central and Eastern Europe. New ideals of human rights and democracy in postwar Europe and in emerging international organizations were therefore not simply imposed from above by occupation authorities and humanitarian activists. They were informed by longstanding local nationalist traditions and pedagogical practices in continental Europe, the agendas of European officials, and the agency of DPs themselves.

Finally, I hope that this project will suggest new approaches to the history of Eastern Europe, challenging a view of Eastern Europe as distinctively backward, undemocratic, or burdened by pathological linguistic and national conflict. Without ignoring local, national, and regional specificity, Lost Children will attempt to tell a story of shared political, cultural and social challenges across Europe at mid-century, and of encounters between East European, West European, and American citizens, humanitarian workers, experts, and policymakers. It will thereby integrate the history of East Central Europe into a broader story of Europe and the world in an era of war, displacement, political transition, and reconstruction.

My study begins with the pre-history of humanitarian relief after the First World War, focusing on the activism of Herbert Hoover’s American Relief Administration in Central and Eastern Europe. I am particularly interested in how the experience and memory of humanitarian relief after the First World War informed planning for the post-World War II era. I then turn to history of relief and rescue efforts for child refugees during the Nazi regime, the Spanish Civil War, and the Second World War. Through the mass displacement of unaccompanied children during the Spanish Civil War, the
category of the “displaced child” first emerged as an object of both humanitarian intervention and international diplomatic conflict. Initially concerned with meeting children’s basic material needs for food, health, and safety, humanitarian workers and international organizations soon turned their attention to restoring the psychological health of refugee families. Chapter two will explore debates about the role of the family in the rehabilitation of displaced and refugee children. It will focus on the work of new international organizations, particularly the United States Relief and Rehabilitation Administration (UNRRA) and the International Refugee Organization (IRO) in Europe’s DP camps after World War II. The camps and children’s homes erected by humanitarian organizations in Europe became laboratories, where social workers and psychologists tested new ideas about child development and human nature through their observation of refugees. While UNRRA and IRO child welfare officers promoted family reunification in the name of individual and social rehabilitation, their methods were contested by Zionist and nationalist groups that insisted that children were better off in collective settings than in war-damaged families. Even UNRRA and IRO workers were alarmed by a perceived lack of maternal instinct among refugee women. Rather than promoting collective solutions to supplement or replace fragile DP families, however, they sought to strengthen the family through gendered forms of rehabilitation, such as homemaking courses for refugee women who were allegedly “defeminized” by experiences in concentration camps and labor barracks.

The book’s third chapter will focus on the nationalist ideals that underpinned postwar activism around DP families, placing disputes over the repatriation and resettlement of DP families at the center of emerging Cold War conflicts. In the name of preserving national patrimony and “honoring the dead,” Jewish agencies fought bitter custody battles to recover so-called “hidden children” from Christian institutions and families in France and Poland. Meanwhile UNRRA teams combed the German countryside in search of thousands of lost children from Eastern Europe, who had either been kidnapped by the Nazis for Germanization or abandoned by forced laborers. Polish, Czechoslovak, and Yugoslav Communists polemically insisted that the Western powers and organizations deliberately hindered the repatriation of East European children. Far from hindering repatriation, however, UNRRA and the IRO favored returning DP children to their country of origins. While claiming to uphold the individual best interests of children, they understood those interests in nationalist terms, insisting that children could not grow into healthy individuals without a stable sense of national belonging.

The fourth and fifth chapters will consist of case studies focused on policies toward so-called children of “mixed” parentage in France and Czechoslovakia. French authorities after World War II saw displaced and refugee children as a precious demographic resource. In the French occupied zone of Germany, the military undertook an ambitious program to recover all children born to French fathers and German mothers for the French state. Their goal was to select the most desirable young candidates for immigration and adoption in France, in order to avert a perceived menace of overpopulation in Germany. While the French government was searching for German babies to make into Frenchmen, Czechoslovak authorities were busy shipping three million former German citizens “Heim ins Reich,” in a violent wave of ethnic cleansing. Chapter Five traces the polarizing debates that erupted in Czechoslovakia over whether so-called German-Czech “mixed” children and Jews represented a demographic resource or a political threat, as the politics of family reunification and pronomatism conflicted with an overriding nationalist agenda to cleanse every trace of Germandom from Czechoslovak soil.

Chapter six explores the intersection of pedagogy, migration policy, and Cold War politics in postwar Czechoslovakia through the story of Premysl Pitter. Pitter, a Christian pacifist, established a network of children’s castles in postwar Czechoslovakia, where he attempted to rehabilitate Czech, Jewish, and German children together under one roof. He deployed a pedagogy of reconciliation that was tightly linked to his Christian and anti-Communist ideals. By demonstrating that the most fanatic Hitler Youth could learn not to hate, that Jews could forgive, and that Czechs could be reconciled with their German neighbors, Pitter hoped to convince Czechs to look westward to Germany rather than East to the Soviet Union for future alliances and support.

The final chapter of the postwar saga for many DP families was resettlement in a new land. The book’s seventh and final chapter will therefore trace the experiences of Jewish families and children who eventually left Europe’s DP camps and made a new homes in the United States. I explore the experiences and integration of DP families, the perceptions of the American social workers and families who greeted them, and finally, and the ways in which encounters with DP’s provoked Americans to define their own ideals of family, pluralism, and democracy in opposition to those of the failed democracies of interwar Europe and the dictatorships of the Communist East during the Cold War.
Outreach Spotlight
Discovering Russia on a Fulbright-Hays Group Project Abroad

By Meredith Clason, Assoc Dir CEERES

It started as an exploratory email message: an introduction, some history on two previous summer programs in Russia, and an inquiry into whether CEERES would be interested in collaborating on a hopeful third Fulbright-Hays funded trip. While weighing the exciting but labor-intensive prospect, my first thought was: what’s in it for CEERES? I knew without looking at the application materials that writing a proposal for federal funding is no small venture but, if successful, could be rewarding in many ways, not the least of which was its impact on CEERES’ K-12 outreach efforts.

There was really no time to ponder this request from Professor Ronald Pope, a faculty member at Illinois State University and President of Serendipity-Russia. The deadline for the proposal was a mere six weeks from when Ron first emailed me. The next 48 hours involved research about the Group Projects Abroad (GPA) program, the application procedures and obligations of the institution submitting such a proposal, and filling in our Director who was, at that time, traveling in Dagestan. Another month of writing, editing, obtaining signatures from University of Chicago administrators and suddenly we were free to “hurry up and wait” on the decision of the Fulbright-Hays staff and reviewers.

Between the time when the proposal left our hands and news of our success reached us five months later, we had firmed up both the pre-departure workshop agenda and the in-country itinerary for our proposed month-long program “Discovering Russia: Challenging Stereotypes and Media Myths,” and had run a competitive application process for potential participants. The happy news of our secured funding kept the momentum going as we notified the selected applicants and made plans to rendezvous in Chicago and travel together to Russia.

I accompanied the group as the Curriculum Specialist, a role which facilitated what I considered to be a multi-faceted research project with the general goal of expanding the CEERES outreach trajectory. The myriad personal rewards of traveling with the group, including some lasting friendships, are too numerous to mention and fall outside the scope of this piece. Here I will focus on the professional results, which also exceeded what I envisioned as my goals as Curriculum Specialist:

• As a National Resource Center, we are always seeking linkages with cultural and educational organizations which focus on the CEERES region. The relationship with Serendipity-Russia and The American Home in Vladimir is a gift that will keep on giving. Serendipity-Russia can provide opportunities for our students to study Russian or teach English, as well as possibilities for high school exchanges, and cooperation on future programs such as the
Fulbright-Hays Group Projects Abroad. The American Home is Serendipity-Russia’s headquarters in Vladimir, Russia. In addition to their excellent teaching staff, I cannot say enough positive things about the superb planning and attention to every logistical detail of the in-country seminar. The planning and care demonstrated throughout our month in Russia was truly exceptional.

- It is part of CEERES’ mission to serve as a resource for elementary and secondary teachers and students. A large part of my goal this summer was to build relationships with the thirteen K-12 educators selected to participate in our GPA. I spent a great deal of time listening and learning about what these educators do and what they need and how CEERES can best serve as a resource for them and their students.

- While fostering awareness of American culture is not central to our mission as a National Resource Center, meeting Russian educators and students has taught me that CEERES can facilitate putting American teachers/students in contact with Russian teachers/students so that there is truly an exchange of cultural knowledge based on direct contact between the two.

- Finally, at the heart of the Fulbright-Hays GPA program is the transformation of the knowledge gleaned by the participating educators into curricular projects, which will be used in their own classrooms and school districts, as well as collected by CEERES and posted on our website. The fact that each participant must create pedagogical materials that will be available to the public—free of charge—will hopefully have a significant impact on both the amount and the quality of information about Russia being covered in American classrooms.

In short, I know that the experience offered by this Fulbright-Hays GPA left an overwhelmingly positive and lasting impression on these educators and this cohort of enthusiastic and dedicated teachers is currently working on some wonderful projects. They are the answer to my initial question, what’s in it for CEERES? Through their creativity and hard work, CEERES will expand our online resources for other teachers and students. I am confident that the relationships I have built with this vibrant set of educators will yield future projects and even more rich resources in the name of international education.

CEERES is currently working on the infrastructure to support these curricular projects on our website. Look for these expanded resources by spring 2009 at ceeres.uchicago.edu.

Along with the co-directors of the Fulbright-Hays Group Project Abroad—Meredith Clason, and Ron Pope, President of Serendipity-Russia—the teachers and curriculum specialists who participated in the trip were:

Raymond Buniak, IB and AP Coord. Philosophy, Chicago, IL
Stephen Dunn, Social Studies Teacher, Lake Forest, IL
Cathy Fielding, Librarian, San Antonio, TX
Bruce Fischer, History and Geography, McFarland, WI
Breanne Goldman, Social Studies Teacher, Chicago, IL
Cherie Koss, Russian and World History Teacher, Wasilla, AK
Jacqueline Lesh, Classroom/Dance Teacher, Baltimore, MD
Barbara Marmon, Library/Media Specialist, Bladensburg, MD
Olga Piekarski, Russian Language Teacher, Anchorage, AK
Scott Read, History Teacher, Carrollton, TX
Jeffrey Schagrin, Social Studies Teacher, Grayslake, IL
Alyssa Silverman, Russian Teacher, Chicago, IL
Barbara Stout, Secondary Demonstration, Mesa, AZ

Photo Alexei Altonen
Chicago and UIUC Area Centers

“It’slam, Modernity, and Eurasia”, a workshop held at The University of Chicago on October 3 and 4, 2008, was conceived jointly by The University of Chicago’s Center for East European and Russian/Eurasian Studies and Center for Middle Eastern Studies along with The University of Illinois’ Russian, East European, and Eurasian Center and Center for South Asian and Middle Eastern Studies.

The purpose of this collaborative workshop between our four area centers is to strengthen resource networks by cooperating in organizing an event that allows scholars—faculty and students alike—to share their research and engage in discourse that will help us all to better understand important issues in the interconnected world regions that we study.

Originally scheduled for February, the workshop was snowed out in the unpredictable midwest winter. This is the first workshop in what is planned to become an annual series of workshops conducted between our respective campuses.

The following papers and topics were presented at the workshop:

Opening remarks
A. Holly Shissler (University of Chicago), Director, Center for Middle East Studies; Associate Professor of Ottoman and Modern Turkish History, Department of Near Eastern Languages & Civilizations.

Keynote Address
Michael Khodarkovsky (Loyola University Chicago) “Why Is There No Switzerland in the North Caucasus? Some Thoughts on Empire, Religion and Identity.”

Panel: Muslims in the Global North/Diasporic Islam
John Perry, UC, “European Muslims: The Pressures from East and West”
Junaid Rana, UIUC, “Islam as Racial Modernity”
Ercan Balci, UIUC, “Islam in Europe and in Turkey: Radical vs. Moderate”
Moderator: Tracie Wilson, REEC, UIUC

Panel: Changing meanings of Islam: Contemporary and Competing Discourses and Practices
Russell Zanca, UC, “The Nature of Islam in Today’s Central Asia”
Mohammad Khalil, UIUC, “Rethinking Islamic Soteriology”
Tamara Sivertseva, UC, “The Place of Religion in Daily Life of Azerbaijanis”
Moderator: Marilyn Booth, CSAMES, UIUC

Panel: Nineteenth-Century Modernisms
Ken Cuno, UIUC, “Keeping women at home: was the enforcement of marital cohabitation Islamic or colonial in origin?”
Moderator: Holly Shissler, CMES, UC

Roundtable discussion
“Modernist Interpretations and their others: Modernist interpretations have been important to the intellectual, cultural and political life of Muslim-majority societies and Muslim communities since the 19th century. As scholars and teachers, we may find these interpretations particularly congenial, given the obligations we feel constantly to undo stereotypes and dispel negative images that are often prevalent among North American audiences. But modernist interpretations are only part of the picture. How do we grapple with the whole picture, and with competing interpretations, in our teaching? How do we undo stereotypes about the societies we teach and care about, while offering the richness of heterogeneous interpretations and ways of living Islam? What strategies are useful?”
Discussion leaders:
Holly Shissler, UC
Mahir Saul, UIUC
Valerie J. Hoffman, UIUC
Collaborate on Islam and Modernity in Eurasia

A transcript of the open roundtable discussion at "Islam, Modernity, and Eurasia" has been reproduced and edited by Alex Barna, who is the Outreach Coordinator for the Center for Middle Eastern Studies at The University of Chicago.

By Alex Barna

Holly Shissler (UC) opened the discussion with a series of questions: What does it mean to talk about a normative Islam, or an “orthodox” Islam, and what is at stake in doing so? Are there varying kinds of Islam? How does one define these? Does one resort to scripture, geographic context, legal discourses, mysticism, theology, philosophy, or modern/progressivist movements? Who speaks authoritatively for Muslims? How do we address the tension that exists between the sundry transcendent truth-claims espoused by Muslims while recognizing their temporal specificity?

Ken Cuno (UIUC) responded by broaching the subject of modern Islam. He asked quite bluntly, what is it? He went on to discuss concerns about stereotyping Muslims if they were to become a pedagogical distraction. He argued that non-Muslim Westerners reforming their thoughts, or more precisely thinking positively about Muslims, is not going to aid us in analyzing the challenges that modern Muslims face. According to Cuno, government institutions are little help on this front because of their unrefined vocabulary and reductionist language vis-à-vis Muslims and Islam. He uses the U.S. Department of State as an example—its conception of the “moderate” Muslim, i.e. a Muslim who is non-violent or directs his or her violent energy against the wrong kind of Muslim, which is a Muslim who is violent and opposes, generally speaking, the imposition of U.S. foreign policy. Cuno insisted that the metaphor of Sodom and Gomorrah is still a persuasive example.

Valerie Hoffman (UIUC) spoke next, and began by sharing some of her experiences of teaching Islam within the diverse community of the University of Illinois’ flagship campus. Often, several of the students who enroll in her “Introduction to Islam” course are Muslims and from time to time they challenge her authority on the subject. Hoffman said she announces specific ground rules at the beginning of each term that are designed to move away from phenomenal, historic, and geographic essentialisms in order to combat the prejudices of her students. The basic principle is: no one is allowed to speak for or on behalf of Islam. Islam cannot speak, only Muslims can, and given the diversity of the 1.3 billion Muslims that populate the world, no single Muslim can speak for all of his or her co-religionists. How is one to avoid the twin problems of uninhibited cultural relativism and sensitivity? Hoffman stressed it is important to remember that “Islam” as a complex religious system is not the only cultural phenomenon that animates the lives of Muslims, and that religion does not compel a Muslim devotee to act in every facet of her life.

In response to Hoffman, Muhammad Khalil (UIUC) mentioned the opposite challenge of teaching Islam to followers of other confessional traditions, which sometimes have adherents that are persuaded by the arguments of anti-Muslim polemics. He cautioned on the use (and misuse) of language and advocated a strategy that navigates between apologetics and polemics. Orit Bashkin (UC) suggested that, to address polemical narratives and discourses, professors who teach Islam-related courses should encourage students to study abroad in Muslim countries. If this is not possible—and often it is not—then it is important for the professor to find creative ways to bring the cultures, histories, languages and traditions of the Muslim world to the classroom. She seemed to think that this was an effective antidote to the hysteria among those who are set on demonizing anything associated with Islam and Muslims. Cuno and Hoffman both echoed this sentiment and reminded their colleagues that, when met with a statement structured according to the formula “Islam says X about Y,” the next question must be, “Who, what, where and when?” Shissler responded by asking rhetorically, “So what if [something] is in the Qur’an, what then?” She invited her colleagues to consider the difficulty of teaching an “Introduction to Islam” course where one group (Muslims) thinks they know a great deal about Islam through ritual practice while another group knows very little and can merely imitate various iterations of the anti-Islam polemic. This binary is an extreme scenario, but it seems that all the professors present for this discussion have faced this sort of problem in an attenuated form at one time or another.

Hoffman closed by agreeing with Bashkin that the pedagogical utility of studying abroad is nearly infinite and should not be underestimated because it asks students to see first-hand not only majority voices but also subaltern views, and it has a way of showing students that Islam or being Muslim does not determine every aspect of a Muslim’s life.

More Islam Coming Up

“Islam at the Edges: Southeast Europe and Southeast Asia”

March 30, 2008

Location: Northern Illinois University

The upcoming conference is aimed at exploring this European-Asian continuity from a salient and innovative perspective: Europe and Asia as parts of the Islamic world.

This conference will bring together anthropologists, historians, linguists and religious studies specialists to explore the links between Europe and Asia through their participation in the Islamic world as peripheral members. By focusing on the “edges” of the Islamic world, namely Southeast Europe and Southeast Asia, we expect to find a new vantage point for understanding the present and past unities of Eurasia, as well as the inherent fragility of such peripheral areas of confrontation and conceptualization.

Contact Jim Collins, NIU Center for Southeast Asian Studies, jtcukm@yahoo.com.
Anthropologists examine the Post-Socialist Landscape of Former Yugoslavia

“Critical Spaces of Hope: Locating Postsocialism and the Future in post-Yugoslav Anthropology”, a conference held at The University of Chicago October 24-25, 2008, brought together an international group of junior anthropologists engaged in ongoing post-Yugoslav field research and senior anthropologists known for their work on postsocialist transformation, aiming to deprovincialize the anthropology of the former Yugoslavia by putting it in long overdue conversation with the study of postsocialism.

This conference was a follow-up to the workshop “Towards An Anthropology of Hope? Comparative Post-Yugoslav Ethnographies,” held at the University of Manchester in November 2007.

The presentations were as follows:

**Session 1: Hope in Space and Place**


Nevena Škriić Alempijević (University of Zagreb) “Political places in everyday usage: finding alternatives for memory in the birthplace of Josip Broz Tito”

Elissa Helms (Central European University, Budapest) “Around these parts’: Geographies, temporalities, and discourses of exceptionalism in the field of Bosnian women’s activism”

Discussant: Gerald Creed (CUNY)

**Session 2: Institutional and Organizational Horizons of Hope and Transformation**

Pamela Ballinger (Bowdoin) “Reconstructed Hope: Tourism and the Limits of Hope in Post-Yugoslav Croatia”

Slobodan Naumović (U. of Belgrade) “Institutionalizing EU-Integration Related Hopes: A Case Study of the First Twinning Project in the Serbian Ministry of Agriculture, Forestry and Water Management”

Michaela Schäuble (Martin-Luther University, Halle, Germany) “Turning Back to the Mediterranean? Euroscepticism and the (Re-) Conceptualization of Ethnic Regionalism in Croatia”

Discussant: Frances Pine (Goldsmiths College, University of London)

**Session 3: Parameters for (Postsocialist) Politics**

Jessica Greenberg (Northwestern) “Youth, Democracy and Citizenship in Serbia”

Maple Razza (Colby) “Uncivil Society;” NGOs, Endless War, and the Limits of Polite Protest in Croatia”

Daniel Hammer (Pittsburgh) “State, non-state, anti-state? The conceptual terrain of Civil Society in Bosnia-Herzegovina”

Discussant: Katherine Verdery (CUNY)

**Session 4: The State, Bureaucracy, and Hope**

Larissa Vetter (U. of Administrative Sciences, Speyer, Germany) “The Incorporation of Individual Aspirations in the State-Building Project – Past and Present Trajectories in Mostar”

Marina Simić (Manchester) “Travel and state after the ‘fall’ in Serbia”

Carolin Leutloff-Grandits (Graz) “When the State Lacks Care: between national utopia, Catholicism and EU aspirations in post-war Croatia”

Stef Jansen (Manchester) “Looking for a Bus: How Certain Schemes to Improve the Suburban Condition Have Been Hailed”

Discussant: Robert Hayden (Pittsburgh)

**Session 5: Creating New Subjectivities, Resisting Old Roles**

Azra Hromadžić (Penn.) “‘I want, I can, and I have connections!’ Immoral Democratization and Anti-Citizenship in Bosnia-Herzegovina”

Monika Palmberger (Oxford) “‘Distancing’ as a Way to Confront the Past: Creating Room for Hope”

Sanja Potkonjak (Zagreb) “Can there be a future without a hero? The post-socialist key to victimization”

Discussant: Susan Gal (Chicago)

**Session 6: Navigating Post/Socialist Moral Terrain**

Larisa Jašarević (Chicago) “By the Wizard’s Grave: The Experience of “Surviving” and the Politics of Disposition in Contemporary Bosnia”

Emira Ibrahimpašić (New Mexico) “Women, Small Faith-Based Groups, and Empowerment”

Andrew Gilbert (Toronto) “Cynicism and the Politics of Time in Bosnia-Herzegovina”

Discussant: Alaina Lemon (Michigan, Ann Arbor)
Recent Activities

His Excellency Radoslaw Sikorski, Minister of Foreign Affairs, Poland, “Europe And The United States: Navigating The Future NATO’s Past, Present, and Future: A View From Europe” at the Chicago And The World Forum of the Chicago Council on Global Affairs, Sept. 8


Prof. Azat Yeghiazarian, Director of M. Abeghyan Literature Institute, Armenian National Academy of Sciences, “Armenian Folk Epic ‘Daredevils Of Sasun,’” Oct. 21

Steve LeVine, “Putin’s Labyrinth: What Russia Won in Georgia; Why the U.S. Will Continue to Lose,” Oct. 22. This was part of the World Beyond the Headlines series, recorded and archived on CHIASMOS, http://chiasmos.uchicago.edu/

Prof. Robert Hayden, University of Pittsburgh, Department of Anthropology, Law and Public and International Affairs, Director of the Center for Russian and East European Studies, “Antagonistic Tolerance: A Comparative Study of Competitive Sharing of Religious Sites,” Oct. 23

Leszek Balcerowicz, Professor of Economics, Warsaw School of Economics “Post-Communist Transition in a Comparative Perspective,” in the Myron Scholes Global Markets Forum of the Chicago Booth School, Nov. 10.


Ronald Grigor Suny, Professor of Social and Political History at the University of Michigan, and Professor Emeritus at The University of Chicago, “The Mountains Move: Russia, Caucasus, and the West,” Nov. 17.

Ambassador Elizabeth Jones, Executive Vice President, APCO Worldwide, and former U.S. Assistant Secretary of State for Europe and Eurasia, “Europe And The United States: Navigating The Future Russia: Partner or Adversary?” at the Chicago And The World Forum of the Chicago Council on Global Affairs, Nov. 24


Council on Advanced Studies Workshops Fall 2008

Dan Koehler (University of Chicago) "A World Beyond Confessions? Hybrid Evangelicalism in Church and Social Life, 1885-1905." (Russian and Modern European Studies Workshop)

Gerald Stourzh “How Human Rights Got Constitutionalized: Three Types of Western Constitutionalism” (Russian and Modern European Studies Workshop)


Tatiana Tchoudakova (University of Chicago) “Ethnographic knowledge production in 1920s Russia.” (Anthropology of Europe Workshop)

Zdenko Mandsic (University of Chicago) “Switching Sides and Reconstructing Villages, or How We See National Identity.” (Anthropology of Europe Workshop)

“A Step Away From the Third World: Soviet Policy towards the UAR, 1965-1967.” (Russian and Modern European Studies Workshop)

Alice Weinreb “Work for Food or Food for Work? Canteens and the East and West German Worker.” (Russian and Modern German Studies Workshop)

Check it out at http://ceeres.blogspot.com
Watching Across Borders: Baldwin Film Expert

Dr. Dina Iordanova was in residence at Chicago during October to offer students and the CEERES community a chance to view seldom screened cinema from Southeast Europe, and offered a series of intensive lectures to contextualize the complex issues raised by these films.

Dr. Iordanova is the premiere scholar of Balkan and Southeast European Film, and the Chair of Film Studies at University of St. Andrews, UK. Her lecture series and film screening dovetailed with a course in Balkan cinema taught by Slavic Department lecturer Dr. Angelina Ilieva.

Full details on the series can be found at http://ceeres.uchicago.edu/balkan_cinema.html

Among the films screened during Iordanova’s residency, a public audience had a chance to view the Macedonian masterpiece by Yugoslav-era director Kiril Tsenevski Black Seed (1971). Still controversial for its depiction of civil war-time Greek abuse of ethnic Macedonian prisoners, the film is considered a technical masterpiece, though it is seldom viewed.

The issues of Black Seed and the many other films discussed were explored transculturally, in an effort to ‘watch across borders’ and reference a wider Balkan context. It is not only the region’s shared history, the Ottoman footprint, and the fact that in post-Cold War period the Balkans linger at the periphery as a culturally incompatible civilizational chunk that makes it imperative to assert a newly consolidated concept of Balkan cinema. This need is, most of all, based on the discovery of consistent stylistic and thematic features shared by the cinemas of former Yugoslavia, Bulgaria, Romania, Albania, Greece, and sometimes Turkey.

Dr. Iordanova maintains a cinema blog at www.dinaview.com.

CEERES Profiles: New Faces @ Chicago, 08-09

Brinton Ahlin is a Fourth-Year student of Dr. Susan Gal in the Department of Anthropology. He is currently writing a senior thesis based on several months of ethnographic fieldwork in Tajikistan that focuses on the changing dynamics of village life for the families of migrant laborers. Ahlin is the president of the Undergraduate Anthropology Society, and an active member in the Union of Russian Students and the Central Asian Studies Society.

Cécile Jouhanneau is a visiting Ph.D. student at CEERES, working under the academic supervision of Dr. Gal in the Department of Anthropology. She is a student at the Institut d’Etudes Politiques in Paris, France. She is conducting doctoral research on “War Memories and ‘Transitional Justice’ in Bosnia and Herzegovina” under the supervision of Drs. Jacques Rupnik and Pt. Marie-Claire Lavabre. Ms. Jouhanneau has funding from the doctoral exchange program of the France Chicago Center.

Zaza Shatirishvili is a Fulbright visiting research scholar at the Department of Slavic Languages and Literatures and the Center of East European and Russian/Eurasian Studies of the University of Chicago during 2008-09. A literary critic and philosopher, Dr. Shatirishvili is a professor at the Tbilisi Institute of Theology and Culture. He writes on literary theory and cultural history, and has published more than 70 articles and two books: An Apology for Narrative (Tbilisi: The Centre of Theology and Culture, 2005) (in Georgian); Galaktion Tabidze’s Poetics and Rhetoric: 1919–1927 (Tbilisi: Logos Press, 2004) (in Georgian). His most recent articles include: ‘The montage of Tbilisi culture’ in Film International, Vol. 4, (Issue 23, 2006), pp. 48-51; ‘Romantic Narrative and Allegorical Discourse’ in Der Kommentar in Antike und Mittelalter, 2 (Leiden and Boston: Brill, 2004), pp.179–83; ‘Romantic Topography and the Dilemma of Empire: The Dialogue of Georgian and Russian Poetry’ (in cooperation with Harsha Ram) in Russian Review, 1 (2004), pp. 1–25. While at The University of Chicago, Dr. Shatirishvili is working on the project “Caucasus and Balkans in The Midst of Imperial Discourses, National Narratives and Literary texts: from Romanticism to Postmodernism.”
Exhibit @ The Reg:
Armenian Art Around the World & Through the Ages
November 2008 - February 2009, Regenstein Library, Second Floor Reading Room

Submitted by June Pachuta Farris, Bibliographer for Slavic, E. European and Central Eurasian Studies, The University of Chicago Library


[Armenian Art Around the World & Through the Ages, an exhibit on Armenian painters] provides a convenient vehicle to consider some basic questions about art, especially Armenian art. Although the artists are Armenian by their ethnic origin many of them were born outside of Armenia or spent their entire creative life in countries other than Armenia. Is their art individually or collectively Armenian? If one chooses to answer “yes” then there is a presumed relation between artistic creativity and ethnicity, a notion that is very difficult, if not impossible, to demonstrate.... Perhaps when limiting the idea to those artists who live and work in Armenia we might find a number of common factors. But are there such shared qualities among diasporan artist scattered over three continents with little, if any, contact among themselves or with the homeland? What then is Armenian art? Perhaps then, Armenian painting has characteristics that are distinctive and therefore identifiable. Whatever these characteristic might be, they have not yet been commonly defined or accepted, though terms are sometimes applied such as “a rich palette,” “seriousness” bordering on sadness, while other times one hears about the “exuberance” of Armenian art.

Art, particularly painting, has been practiced continuously in historical Armenia from at least the first millennium before Christ. Through archaeology we have discovered the polychrome frescoes of the Urartians and mosaics and frescoes from early Christian centuries, many still in situ. However, the greatest quantity of Armenian painting is preserved within the pages of the 30,000 surviving medieval Armenian manuscripts. Tens of thousands of miniatures provide a nearly decade by decade (at times year by year) record of Armenian art from the ninth to the eighteenth century. The transitional period from manuscript illumination to canvas painting, the seventeenth and eighteenth centuries, has not been thoroughly studied. Frescoes, painted altar curtains, ceramics, and canvas paintings are preserved in churches and the homes of the wealthy from Constantinople to New Julfa (Isfahan), Egypt to the Crimea, in Central Europe, Aleppo, Jerusalem, and the Caucasus. They represent the links in the unbroken chain of Armenian painters from the early middle ages to the twentieth century... The works of European based Armenian artists of the turn of the twentieth century are to be viewed in these terms. They are more easily understood and explained through occidental currents than native orientation, even though some of them occasionally introduced Armenian or oriental themes... Those who remained in the Caucasus, especially in Tiflis, or in other traditional Armenian communities seemed to retain or cultivate, despite travel and study in Europe, a strong predilection toward an Armenian or oriental flavor... Paradoxically, Armenian artists, while seeking out native historical themes as subjects, no longer looked for artistic inspiration in their nation's past. There focus was on trends in the western art.

Armenian artists, whether creating in the homeland or the diaspora, are in the last analysis, artists. As such, they bring to their creativity, consciously or unconsciously, the legacy of heredity and environment that is each person's lot in the acting out of his or her life... despite apparent differences in the works of these painters, they share, in addition to a common ethnic bond rooted in a perceived awareness of the millennia old tradition of Armenia art, an inner integrity, a disturbing intensity, and a cohesive artistic vision. If in the future, art continues to be classified by ethnic or national labels, the works of these painters will serve to define and give dimension to the term “Armenian art,” an art which remains as complex and rich today as it has been in past centuries.
Foreign Service Internship in Armenia

By Kati Proctor '09

YEREVAN, ARMENIA. This summer I was an intern at the U.S. Embassy in Yerevan, Armenia. I lived in a nice apartment right down the street from the Parliament building (and even saw the president driving to work a few times!). I worked your standard 9-5 day, but there was nothing ordinary about what I did at work.

I worked in the Consular Section of the Embassy. The Consular section is in charge of Visas and American Citizen Services. Some of things I did daily were: take fingerprints of non-immigrant visa applicants, answer emails about applying for visas, and just generally help out around the office. For example, I wrote the “Ask the Consul” sections for the website for the months of July-October. I was also able to get out of Yerevan every so often. Once, I got to go to Dilijan, to give a presentation at an “American Corner” about being a college student in the US.

One of the exciting things that happened this summer was the war in Georgia. It definitely livened things up at the Embassy, to say the least. The Consular section was a bustle of activity as we were in charge of helping the evacuation of Americans from Georgia. We helped on our end by meeting the buses at the Armenia/Georgia border and working with passport control officials in Armenia to make sure everything went smoothly. We also ended up helping a lot of anxious Americans in the US locate their relatives who came to Armenia on the convoy. Although this was a traumatic event, it was a thrilling experience and I was lucky to get to be part of it.

Another exciting event was the Armenia vs. Turkey football (that is, soccer) match. This was ground-breaking because Armenia and Turkey aren’t on the best of terms, and this was the first time they had ever played soccer against each other. Nobody really knew what to expect. Everything ended up being fine, and there were no problems, although Turkey won 2-0, which the Armenians were not happy about. It marked an historic occasion as Turkey's president was in attendance, and this is the first time a Turkish head of state had ever come to Armenia.

All in all, my experience at the Embassy and interning for the State Department was a great one. My coworkers were wonderful, as was everybody in the Embassy, and I really gained a lot from my time in Armenia. Anybody who is even a little bit interested in possibly going into the Foreign Service would benefit from a State Department internship and I highly recommend it.

NGO Internship in Armenia

By Katie Casey, MA '09

YEREVAN, ARMENIA. I am in my final year of a Masters program at the Center for Middle Eastern Studies, focusing on modern Armenian studies, and I can say that two years is not enough time to explore even a sliver of ones interests in the Middle East. I considered this summer as a means of stretching my education, if only by 3 months. I had three main objectives for this summer: to participate in an internship that would contribute to my education while exposing me to a potential, post-graduation career path; to develop my Armenian and Russian language skills; and to learn how to cook.

I initially sought funding for my summer through government grant programs for language studies; however, unlike some of the countries my peers from the Center for Middle Eastern Studies visited, Armenia does not have a well-established summer language program for advanced students. Instead, I researched organizations that I could see myself working for after completing my Master’s work—mainly NGOs and development programs. I ended up finding the organization I worked for on an Armenian news website, where the organization's anti-corruption initiative received modest press coverage. I thought the project sounded interesting so I looked up the organization, sent them an inquiry asking if they accepted interns, and then waited for months before I received a response. They were a USAID contractor, with a three to five year grant to target corruption in Armenia’s public and private sectors. I learned there are a wealth of contractors like the one I interned with, implementing USAID projects all over the world.

My internship started with a couple of editing assignments that provided me a good oversight of the project’s goals. I also conducted research projects on sector-specific approaches to fighting corruption in developing countries. Of particular interest to me as I explored the international development field was attending meetings at the USAID office in the brand new US embassy in Yerevan. By providing administrative and technical support I learned a considerable amount about USAID’s anti-corruption
I accomplished my goals and then some. Summer and pursuing my vision relentlessly, I had a clear idea of what I wanted to achieve this year. I saw the economic reality. I can’t really sum it up. Modern-day Armenia’s political, social, and economic landscape is complex. Work experience while learning much about Armenian culture and society. Beyond the knowledge I will take away from my work in anti-corruption, I will also take away the impressions the country has made on me as a result of working for, and commuting to, my internship.

While I did work full-time, I had plenty of opportunities to explore the country and experience all kinds of culture. One highlight was travelling to the conflict-ridden region of Nagorno Karabagh, for which I was required to purchase a visa at their consulate in Yerevan. **I am now the proud owner of a passport with a visa to a country that no other country recognizes.**

I also re-kindled my relationship with some very distant family members who live in Yerevan and speak only Armenian. This time around, my language skills were adequate to chat for hours, make long, proper Armenian toasts, sing versions of Armenian pop songs, and eat (and compliment) their delicious food. I even received multiple cooking lessons from the family matriarch. I can now proudly make **tolma**.

As my network of friends and family expanded, I ended up as the only non-native Armenian in the room on multiple occasions. I stretched my vocabulary and picked up sayings and borrowings from Russian. I took Armenian and Russian lessons as planned, but acquired greater language proficiency through total immersion and, admittedly, quite a bit of television. I even received multiple cooking lessons from the family matriarch. I can now proudly make **tolma**.

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**Ethnographic Research in Tajikistan**

By Brinton Ahlin ’09

**Tajikistan.** As I walked across the Uzbek border checkpoint into Tajikistan, halfway between Tashkent and the regional Tajik capital of Khujand, the first thing that raised my eyebrows was the shiny silver Mercedes parked at the gate. The real surprise came when I found out that that car was waiting for me! Though I had come to Tajikistan as a young ethnographer to study the inflow of money—remittance payments—sent back from Tajik laborers in Russia and elsewhere, I was still quite shocked to see it so bluntly materialized before me.

**Migrant monies constitute nearly 40% of the economy in Tajikistan,** which is where I enter the picture. I had received a F. Champion Ward International Travel Grant from the College’s Study Abroad office to study the cultural dynamics of this phenomenon on-the-ground as part of my B.A. in Anthropology. After taking the departmental methods course in the spring, I was eager to try out real ethnographic fieldwork for myself.

Tajikistan is not the first place one would expect to find a Mercedes. Historically one of the most far-flung outposts of Russian and Soviet influence, it is cursed with one of the region’s most difficult geographies. With a crumbling Soviet-era infrastructure, a landlocked territory consisting of 93% mountains, and an economy whose only major exports are cotton and aluminum, it is not surprising that Tajikistan is considered the most impoverished of the newly independent Central Asian republics.

I was soon to find out that Mercedes imports were just the surface of a much wider culture of conspicuous consumption that has emerged in recent years as migration to Russia has exploded. My ethnographic research suggests that this behavior is caught in a self-reproducing cycle that becomes intertwined with local understandings of hospitality and kinship, helping villagers “save face” before each other and increasingly working to change the dynamics of who marries whom in Tajik society.

The rapid changes currently underway are neither completely new nor the unmediated result of “ancient” traditions, but they do manifest themselves in ways that are always reliant on deep cultural (and socio-political) history, particularly the transformative experience of Soviet rule and the current government’s contributions to objectifying Tajikness. My two months living in a Tajik village is just a scratch on the surface by ethnographic standards, but as with any preliminary research project, I hope it will serve as the seed for more in-depth scholarly work to come.
Accolades

Victor A. Friedman (Slavic) received the “Duhoven voin” [“Spiritual Warrior”] award from the NGO Makedonski duhovni konaci, for contributions to the affirmation of the Macedonian language. Awarded in Bitola, Republic Macedonia on 3 October 2008.

Brian Horne (Ph.D. Anthropology) received a Wenner-Gren Foundation for Anthropological Research Dissertation Fieldwork Grant for his project “Save Our Souls': Russian Bards and the Sound of State Transformation,” for study in Moscow, Russia, Nov. 2008 - Nov. 2009.

Nada Petković-Djordjević was elected Vice President of the North American Society for Serbian Studies at the meeting of the 2008 AAASS National Convention. Founded in 1978, the North American Society for Serbian Studies (NASSS) is an organizational member of the American Association for the Advancement of Slavic Studies. Its membership, among whom is 2007-08 U.S. National Poet Laureate Charles Simic, consists of individuals interested inad dedicated to the multi-disciplinary study, and advancement of, knowledge of Serbia and the Serbian Diaspora. The website http://www.serbianstudies.org is forthcoming.

Faculty News


Victor Friedman (Slavic, Linguistics, CEERES Director) published:
Macedonian Dialectology and Eurology: Areal and Typological Perspectives. Sprachtypologie und Universalienforschung Vol. 61, No. 2, 2008. 139-146.
Lectures:
Turkish Grammar in Balkan Romani: Hierarchies of Markedness in Balkan Linguistics, Sixteenth Biennial Conference on Balkan and South Slavic Linguistics, Literature and Folklore, Banff, Canada (organized by University of Calgary & University of Alberta), April 30-May 4 2008.

Richard Hellie (History) presented “The Fate of the Provincial Middle Service Class Cavalry, 1654-1699” at the AAASS National Convention in Philadelphia, Nov. 2008.

Walter Kaegi (History), President of the
Faculty News continued on p. 15...
Alumni & Student News


Alan Joseph Barenberg (Ph.D. History) presented “The Perpetrator as Patron: The ‘Tsar’ of Vorkuta, Mikhail Mitrofanovich Mal’tsev” at AAASS.

Gabrielle Ivy Cavagnaro (Ph.D. Slavic) presented “A Problem of Transference: Returning to Nabokov’s Polemic with Dostojevsky” at AAASS.


Michael Zdenek David (Ph.D. History and M.D.) presented “Who’s Afraid of the Big Bad Wolf? The Arrival and Dissemination of Pasteur’s New Rabies Vaccine in Russia, 1885-1910” at AAASS.

Andrew Dombrowski (Slavic) presented “Albanian-Slavic Contact: Phonetic and Phonological Variation” at AAASS.

Julia Esther Fein (History) presented “Maps and Markets: Siberian Local Museums and the Organization of Russian Archaeology, 1887-1932” at AAASS.


Richard Grainer (Ph.D. History) presented “The Forgotten Revolution: Revolt and Resistance in the Czech Lands during WWI and the Creation of the First Czechoslovak Republic” at AAASS.


William Martin (Comp. Lit.) presented “Notes on Berging: Michał Witkowski’s Lubiewo and the Carnival of Inexpressible Desire” at AAASS.


Rachel Kathryn Rossner (Ph.D. Student, Art History) presented “Building the Foundations for Modern Croatian Art: The Strossmayer Gallery in Zagreb,” at AAASS.

Andrey Alexander Shlyakhter (History) presented “Socioeconomic Dimensions of Soviet Border Policy in the 1930s” at AAASS.

Andrew Slin (History) presented “The Oktiabr’ Affair and the Jewess Question: Anti-Semitism and Gender on a Soviet Factory Floor” at AAASS.

Ji Eun Song (Slavic) presented “Vaginov’s Satyr Song: Marginalized Collectors in the Marginalized City,” at AAASS.

The fourth biennial SEESA conference will be hosted by the Center for East European & Russian/Eurasian Studies at The University of Chicago (Chicago, Illinois) on 29-31 May 2009.

The Organizing Committee is now accepting proposals for papers that treat some aspect of the Southeast European region, including the successor states of the former Yugoslavia, Bulgaria, Romania, Albania, Greece, Moldova, and Turkey. All disciplines are welcome, including but not restricted to, anthropology, cultural studies, education, film studies, art history, folklore, history, language, literature, linguistics, political science, and sociology. Papers will be 20 minutes in length, with an additional 10 minutes for questions and discussion.

Potential presenters should submit paper proposals by sending a title and a one-page abstract of the proposed paper, together with the author's name, address, and contact information (phone and e-mail). The deadline for submitting all proposals is 19 January 2009. The program will be announced in late February 2009.

Please address all questions to Elisabeth Elliott (eelliott@northwestern.edu). Titles, abstracts, and contact information may be sent by e-mail to eelliott@northwestern.edu, by fax to 847-467-2596 in care of Elisabeth Elliott or to the address below. Submissions by e-mail are preferred.

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