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Newsletter of the Center for Slavic and East European Studies
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We welcome your comments and suggestions.

Notes from the Chair

A very active and satisfying academic year for the Center for Slavic and East European Studies and the Berkeley Program in Soviet and Post-Soviet Studies (BPS) is drawing to a close. Center faculty, staff, and students had a banner year!

The Center helped sponsor no fewer than six conferences during the academic year. On March 9 and 10, the Slavic Center, together with the Center for German and European Studies at Berkeley and the Friedrich Ebert Stiftung, cosponsored a conference on NATO expansion to the East. This important topic was debated by scholars from the US, Eastern Europe, and Russia. Next, the Twenty-Second Annual Berkeley–Stanford Conference was held on March 13 at Stanford. An audience of over one hundred listened to insightful papers on "Religion and Spirituality in Russia and the Former Soviet Union." The Annual Teachers Outreach Conference consisted of two days (April 4–5) of lively and informative papers and discussion on "The Influence of the West in the Post-Communist World." Participants included both members of the academic community and representatives of non-governmental organizations (NGO's) operating in East Europe and the Former Soviet Union.

Following closely on the Outreach Conference was an intense and rewarding two-day event on April 25 and 26 entitled "Spectacles of Death in Modern Russia," organized by Professor Olga Matich and William Nickell, Ann McDevitt Miller, and other graduate students of the Department of Slavic Languages and Literatures. On May 7, the Center sponsored a half-day symposium on "Stalin's Forgotten Zion: Birobidzhan and the Making of a Soviet Jewish Homeland." This event, which included fascinating visual material, coincided with an exhibit at the Judah L. Magnes Museum in Berkeley. Finally, to end the semester, the Graduate Training and Research Program on the Contemporary Caucasus at BPS held its annual conference on May 16, "The Geopolitics of Oil, Gas, and Ecology in the Caucasus and the Caspian Sea."

Other highlights of the year included our Annual Colin Miller Memorial Lecture on February 24, featuring Tim McDaniel, professor of sociology at the University of California, San Diego. The title of the lecture was "Ideals, Values, and Social Change in Modern Russia." Professor McDaniel is the author of an influential book on Russia, *The Agony of the Russian Idea* (Princeton UP, 1996).

During the spring, the Center administered a working group, organized by Michael Burawoy, professor of sociology (with the cooperation of V. Bonnell and G. Eyal, sociology; M. Garcelon, BPS; and A. Yurchak, anthropology), entitled "Traveling Theories: Theoretical Explorations of Contemporary Russia and Eastern Europe." The seminar was sponsored by the Ford Foundation and the Institute of International Studies at Berkeley as part of a Ford initiative to explore ways to revitalize area studies in both the humanities and the social sciences. In the seminar, faculty and graduate students discussed the ways in

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Victoria Bonnell with Tim McDaniel after the 1998 Colin Miller Memorial Lecture.

which social theory helps to understand the former Soviet and East European worlds as well as their post-Soviet successors. Presenters in the seminar included the following: Gil Eyal, assistant professor of sociology, UCB; Michael Urban, professor of political science, UC Santa Cruz; Katherine Verdery, professor of anthropology, University of Michigan; Eva Fodor, assistant professor of sociology, Dartmouth College; Vadim Volkov, professor of sociology and dean of the Faculty of Political Sciences and Sociology at the European University of St. Petersburg; Veljko Vujacic, assistant professor of sociology, Oberlin College; and Caroline Humphrey, anthropologist and director, Mongolia and Inner Asia Studies Unit, Cambridge University.

This was also the first year of a two-year research project funded by a grant from the Carnegie Foundation entitled "Russia on the Eve of the Twenty-first Century: Stability or Disorder?" This project includes nine scholars from Berkeley (V. Bonnell, G. Breslauer, M. Burawoy, M. Castells, S. Fish, G. Grossman, E. Koreysha, Y. Slezkine, and E. Walker). Six meetings were held during the year, and the framework for the publication has been set.

The Andrew W. Mellon Foundation has accepted a proposal from the Slavic Center and the Center for Chinese Studies for a "Sawyer Seminar" designed and organized by V. Bonnell and T. Gold, associate professor of sociology. The seminar is entitled "Entrepreneurs, Entrepreneurialism, and Democracy in Communist and Post-Communist Societies" and will meet twice a month during the academic year of 1998–99, culminating in a major conference.

During the coming academic year there will be several new courses in our area. I am pleased to report that we shall have a visiting lecturer from UCLA, Dr. Stephan Astourian, teaching two courses in the Department of History, one in the fall and one in the spring. Dr. Astourian was chosen to be the 1998–99 William Saroyan Visiting Professor in Armenian Studies.

In addition to Dr. Astourian, we expect other visitors to strengthen our program next year, including Dr. Alma Kunanbaeva (whom many of you already know from association with her and her husband, Dr. Izaly I. Zemtsovsky, who was visiting professor in anthropology and Slavic languages and literatures and the Visiting Bloch Professor in Music this year). Dr. Kunanbaeva will be teaching a course in Kazakh language and in the spring, a survey course on Central Asia. Dr. Gayane Hagopian, a former Fulbright scholar in the linguistics department, will be teaching Armenian language in 1998-99. Both Armenian and Kazakh are being sponsored by the Center (funding through the National Security Education Program) and taught through the Department of Near Eastern Studies. In the spring, Professor Sergei Arutiunov, Institute of Ethnology and Anthropology, Moscow, will be teaching two courses in the anthropology department, one on the Northern Caucasus and one on archaeology in northeast Siberia.

Concerning the anthropology department, it gives me great pleasure to announce the appointment of Dr. Alexei Yurchak as assistant professor, effective January 1999. Dr. Yurchak was a visiting lecturer in anthropology in 1998–99, partially supported by a grant from the Center's Title VI funds. He is a specialist on language and power as well as late socialist and post-Soviet culture.

Let me remind our readers that beginning in the fall of 1998–99, the Newsletter will be issued twice a year with expanded sections from the BPS and our Outreach Program. I hope you will enjoy the new format which will continue to carry substantive articles as well as news items. Calendar items will continue to be covered by our Updates which are mailed monthly to ASC members and to campus to guarantee timeliness. If you are not a member of ASC, please read in the Newsletter how you can join. Our ASC members are truly a lifeline for the Center.

Space prohibits me from listing all the other various programs and activities in which the Center was involved this year. I would like to add here the deep gratitude of all of us at the Center and the BPS for the assistance provided by Dr. Marc Garcelon and Dr. Mirjana Stevanović who "substituted" for Edward Walker during the year while he was on a fellowship at the Hoover Institution. We look forward to Ned's return, but we have enjoyed having Marc and Mira on board during this past year.

Have a terrific summer!

Victoria E. Bonnell
Chair, Center for Slavic and East European Studies
Professor, Department of Sociology

The Golem in Magic Prague

Hope Subak-Sharpe

Hope Subak-Sharpe is a Ph.D. candidate in the Department of Slavic Languages and Literatures, whose research includes Russian émigré culture in Prague. She also instructs an introductory Czech language course in the department.

You see it in a store window, next to Franz Kafka's pointed face. A brown, hulking, vaguely human figure, standing in a narrow street, towers looming around him. "Golem" says the t-shirt. It's not a Czech word, nor is it English or German, the most common languages in a Prague souvenir shop. "Golem" is Hebrew, and it is a part of Jewish—and not necessarily Czech—lore.

"Golem" means "shapeless matter" or "ignorant person."[1] It appears in the Bible, in Psalm 139, as the unformed matter that God has made into man. Later, a legend evolved within the Jewish mystical tradition, or cabala, about the golem as a man-made creature brought to life by someone who has taken on godlike powers of creation. The basic golem story of this sort involves a rabbi (or another person with similar knowledge) forming clay into a human figure and then bringing it to life through a mystical process. Remarkably similar to a human being, the golem looks the same, breathes, can walk, run, carry things, and so on, but cannot speak—accoding to the tradition, human beings can give life, but not the power of speech. Early debate centered around the question of whether it was possible for humans to bestow life on inanimate matter. Later on the discussions shifted to more "practical" questions—how exactly does one go about creating such a being, and what should one do with it?

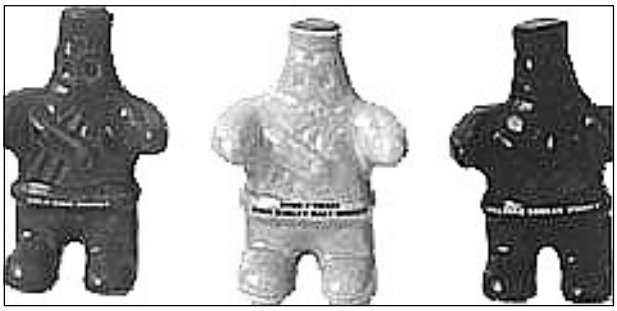
The earliest versions of the golem story in the Jewish tradition simply mention it as a creature made by a man and subsequently destroyed by him: they do not give any details about the golem's actions or temperament. Other versions show the golem as a dangerous creature, who grows uncontrollably and either destroys his creator or has to be destroyed by him. In other versions, the golem serves a specific purpose: he protects the Jews from plots against them, particularly accusations of blood libel. In some stories, the creation of a golem is only one of a series of mystical events. The golem also becomes a comic figure, used in farce and satire.

How did this medieval Jewish legend assume a position next to Kafka, the Czech lion, the Charles Bridge, clinking beer glasses, and other images that have come to symbolize the Czech Republic, and especially Prague— a city to which the vast majority of the Jewish population did not return after World War II?

There is no single legend about the Prague golem, but rather several different versions, each of which incorporates elements of the Jewish myth. Common to all of them is the basic claim that towards the end of the sixteenth century Rabbi Judah Loew ben Bezalel (1512/1520–1609) created a golem. The golem performs various tasks and then is put to rest in the attic of a synagogue in Prague's Jewish quarter, the Old New Synagogue (*Stará Nová Synagoga*), where he remains to this day. Some versions build off of this ending, creating a sequel in which the golem, independent of his creator, takes center stage.

The golem story has often been used to explore a mystical and mysterious event: the creation of a human being. Many of the stories play up the mystical side of the golem and sometimes extend the mystery to envelop Rabbi Loew, the Jewish quarter, and even the entire city of Prague. In some stories, Rabbi Loew and his mystical talents become the center of narrative attention. In others, the creation of the golem becomes just one of several strange and mysterious events that have taken place in Prague.

Curiously, during his lifetime, Rabbi Loew did not have a reputation as a mystic: he appears to have been a very conservative Talmudic scholar, interested in reforming Jewish practice and education.[2] And Prague in this period was not particularly connected with cabalistic activities, which are associated more with Galicia and Poland. A story about a golem appeared not long after Loew's death, circa 1630, but it credits the creation of the golem to another figure, Rabbi Elijah Baal Shem of Chelm.[3] It was only around 1725 that a history of Rabbi Loew appeared that hinted at his mystical activities. The stories about Rabbi Loew expanded, and his reputation grew: he was believed to be capable of feats originally credited to famous mystical Polish rabbis and even King Solomon.



Golem-shaped whisky bottles from the Czech Republic.

Peter Demetz associates the shift in Rabbi Loew's reputation to developments within the Jewish community. He writes, "the Jewish community was disturbed, if not rent apart, by conflicts between traditionalists and the followers of Shabbetai Zevi, a self-appointed Messiah and, later, of Jakob Frank (who claimed to be Shabbetai Zevi reincarnated), and everybody was eager to appropriate the heritage of Rabbi Loew, especially the later Hasidim of Eastern Europe."[4] The subsequent development of the golem legend and its attribution to Rabbi Loew makes sense in this light. Rabbi Loew already had a solid reputation. He had been the head rabbi in Prague, and before that in Moravia. His power was further confirmed by a private audience in 1592 with the Emperor Rudolf II, an unprecedented privilege for a Jew. By claiming a connection with Rabbi Loew and Rudolfine Prague, the mystical factions in Prague asserted their legitimacy.

The legend of Prague as a magical place itself dates back to the nineteenth century, according to Demetz, who notes that it was "prepared by English, German, and American writers on their grand tours in the nineteenth century, richly cultivated by Czech and German writers of the *fin-de-siècle*, and later preserved first by French surrealists and then by Czech dissidents under neo-Stalinist rule."[5] Images of magic Prague often focus on the rule of Rudolf II (1576-1611), Holy Roman Emperor, often portrayed as an eccentric, isolated figure interested in the arts and the occult, who created in Prague a flourishing center of magic, alchemy, astronomy, and other practices. When the emperor moved the royal residence to Prague, with him came, in the words of Angelo Maria Rippellino, "a host of distillers, painters, alchemists, botanists, goldsmiths, astronomers, astrologers, spiritists, soothsayers, conjurers and professors of the speculative arts."[6] It would be natural, then, for later writers to set the golem myth in the Prague of Rudolf II.

Rabbi Loew's tombstone in Prague.

Although some historians have claimed that the Prague golem story began as an oral legend in the eighteenth century, the earliest published version of the Prague golem story did not appear until 1841 in a German periodical published in Prague, the *Panorama des Universums*.[7] The author was a non-Jewish journalist, Franz Klutschak. Some other sources credit the earliest version to Leopold Weisel, who published a Prague golem story in 1847 in the publication *Sippurium*.[8] The two tales are quite similar. Both recount how Rabbi Loew created a golem and used him as a servant in the synagogue. In both tales, Loew needs to put a new "shem," a slip of paper with a magic formula, into the golem's mouth every Saturday or the golem will go out of control and wreak havoc.

The first known version in which the golem protects Jews appeared in 1909. The author, Yudl Rosenberg, claimed to have based his work on original manuscripts from Loew and his son-in-law. For Rosenberg, the golem's main function is to protect the Jews from accusations of blood libel. Here, the golem is not merely a servant, but a tireless supporter of the Jewish community. Rosenberg wrote his story not long after Leopold Hilsne, an unemployed young Jew, was tried for the murder of a seamstress, Anežka Hrůzová, in the Bohemian town of Polna. Accused of murdering Hrůzová for ritual purposes, Hilsner was found guilty and sentenced to death. The sentence was later commuted to life imprisonment, of which Hilsner served 28 years. (Many years later, in 1961, Hrůzová's brother confessed to the murder.)

Some other versions of the Prague golem story touch on the golem itself only tangentially. Gustav Meyrink's 1915 novel *The Golem (Der Golem)* revolves around the golem myth, but focuses more on the struggles of the main character, August Pernath, a non-Jew who lives in the Jewish quarter in Prague and who has suffered a nervous breakdown. Meyrink was quite free in his use of the golem myth, changing it and overlayering it with details from other legends and real events that took place in Prague. These elements he mixed with concepts from Freudian psychology, Buddhism, occultism, spiritualism, and the cabala.

Meyrink's enormously successful novel is probably the most influential version of the story to date. The scholar Johannes Urzidil writes that "Gustav Meyrink … with his *Golem* has since 1915 influenced the image of Prague for non-Praguers as well as for many Praguers."[9] The novel portrays Prague as a dark city, perhaps poor and run-down, but saturated with magic, subject to unique laws of time and space. *The Golem* is

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Book Review

ProFemina: Contemporary Women's Literature in Serbia

Mirjana Stevanović

Mirjana Stevanović received her Ph.D. in anthropology from UC Berkeley in 1996, on the subject of Neolithic social relationships as reflected in domestic architecture. Dr. Stevanović is Field Director of the Berkeley team of archaeologists at the renowned Neolithic settlement Catal Höyük, Turkey, and she served as Title VI Outreach Coordinator at the Slavic Center during the past academic year.

Svetlana Slapšak, editor, *Profemina: Contemporary women's literature in Serbia* (Belgrade), "Women who steal language" special issue, 1997, 235 pages.

It may seem surprising that Serbia, a country which has been ruled by a strong patriarchal tradition—a tradition that has culminated in the recent war—also has an influential and long-established feminist literary tradition. In this complex socio-cultural space, feminist writing and activism are a facet of the society that has often been hidden or even forbidden by the dominant regimes.

Recently, however, this feminist tradition has been brought to public attention, both within Serbia and throughout the world by *ProFemina*, a women's literature and culture journal, which came out as a special issue in 1997 in Belgrade. Along with a selection of feminist thought and the history of women's literature in Serbia, the journal contains a powerful and convincing proposal which asks writers to adopt feminist literary approaches in order to make a social and political impact on contemporary Serbian society.

The journal was published by the Independent Belgrade Radio B92, one of the central media and publishing institutions of the non-nationalist contingent of Serbia. *ProFemina* is part of a series of publications put out by Radio B92 to encourage critical thinking about the politics of the regime. Each publication features young and controversial writers grouped by their social or political status: one issue, for example, is titled *Apatrid*—"stateless writers." The *ProFemina* volume, edited by Svetlana Slapšak, a well established feminist intellectual of former Yugoslavia, contains the work of women writers in English translation.

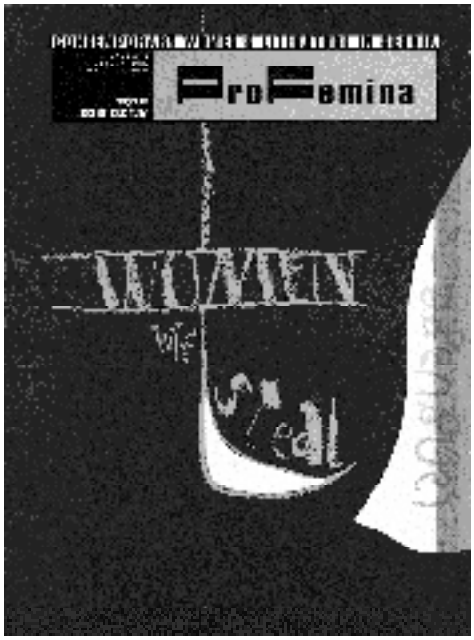
ProFemina: Contemporary women's literature in Serbia is a literary treat for connoisseurs of the literature of the region, not least of all because it makes available what for so long has been hidden, denied, or marginalized—women's literature and culture in this part of Europe. But *ProFemina* does more than display the treasures of Serbian women's writing. It also creates a space, a forum for constructive and inspiring solutions for women writers, and encourages them to participate in a vibrant debate over the cultural position of women in the region. With this anthology, women writers in Serbia determine their position in the culture and the language, in the literary community, and in the public eye. Although it reflects its own social and cultural context, *ProFemina* simultaneously aims to relate to the current discussion of women's literature and women's writing outside the borders of Serbia.

The intention of the volume is to present the *culturally constructed femininity* of the Balkan region. One important aspect of this construction is multilingualism (presented in Hana Dalipi and Katalin Ladik's contributions), which is closely connected with the social mobility of women in this part of Europe. In the patriarchal society of the Balkans, women are often relegated to the domestic sphere where they are limited in their ability to acquire and use language. But language has also been an important symbol of women's advancement in the society: in the former Yugoslavia, the majority of translators and interpreters are women. Another important theme connected to multilingualism is the issue of identity of the former Yugoslavia. The volume also has works (the contributions of L.J. Djurić) which deal with the issue of memory, showing how the struggle over historical memory is a political struggle and that remembering is a political act, one that can be accomplished through literature.

The contributors do not confine themselves to the history or borders of their country. For example, there is a discussion of the dialogue between individual poetics and the prominent Russian literary critic Mikhail Bakhtin's theory of otherness in language, and there are threads of the debate on postmodernism. Many of the contributors write about the experiences of women when they witness the devastation of their world, the disappearance and destruction of their "fatherland," and the clumsy creation of a new one by "the masters of the language"—experiences which should have resonance for women in many parts of the world.

The thirty-nine contributors to the journal (thirty-eight of whom are women) span several generations, and they have contributed to the journal over a range of media: prose, poetry, essay, criticism, and fine arts. The presentation of their work

is followed by biographical notes and photographs. Thus, any reader of *ProFemina* gets to know the writers in addition to reading their work.



The contributors call themselves "women who steal language"—borrowing the title of a book by the French feminist author Claudine Hermann, *Les voleuses de langue*. By adopting Hermann's title, the *ProFemina* group wanted to indicate that one of their main lines of inquiry is the social use of language. However, the very term "women who steal language" is used in a different sense from the one Hermann intended. As Slapšak explains it:

> I am using it as a metaphor for the various procedures of conquest, subversion, devastation and emptying of different language and literary forms by the ruling culture. In these procedures, new, women-marked products of culture are created and these continually strive to change gender-marked power structures which dominate the world. Women steal language because they are not admitted equally as participants in it, because it does not have the scope and forms they require to express themselves, because they are not indebted to it to the same degree nor do they fear it to the same degree, and also identify themselves in the difference from it. (p. 12)

Thus, the purpose of the anthology, as Slapšak states, is to open as many questions as possible about the techniques of "language theft." Language theft is suggested as the process of renewing the language through the use of poetics, irony, and transgression and rescuing it from the banality of its official employment. In examining the history of public discourse in the region, it is clear that propaganda and media manipulation of language have had a profound effect on women's existence—as, for example, when women pacifists in Serbia were branded villains by Serbian nationalists. The editor is suggesting that a fruitful means of combating official misuse of the language is to expose the manipulation and retake the words: the women without language "steal" the ruling language in order to end the distortion and broaden public discourse.

ProFemina hopes to promote women's literary procedure, women's genres, and women's poetics through innovative literary processes. One technique promoted by the journal is the use of lists, catalogues, or chronicles, which offer a radically different system of choice and a decentralized, non-hierarchical structure. The catalogue is presented as a legitimate alternative to what is usually referred to as "circular writing," the composition of women's writing in dialogue with the culture—a culture which has disadvantaged women. As the editor explains, the woman author "whether she reproaches, revenges, plays, pretends, betrays, or seduces, constructs the world according to *her* catalogue, if and/or before she tries to find a use and a meaning for it." (p. 12)

In the domain of literary criticism, the contributors have attempted to establish a *ProFemina* school of criticism, dedicated to renewing uncompromising, sharp, direct criticism in literature—the product of close reading—and thus abandon the forced, rhetorically empty, and ideologically loaded criticism of traditional Yugoslav literary critics.

The *ProFemina* volume is also trying to set high standards in the graphic design of books and journals in Serbia. For example, the journal has a cover that does not entirely match the shape of the book, a metaphorical expression of an existing mismatch between women who steal the language and the contemporary forms of expression in literature. The texts in the volume are accompanied by vignettes, works by women painters, graphic designers, and sculptors. The most telling graphic detail of the anthology is a page with twenty-five empty squares, waiting to be filled in with the photographs of the women authors who will join the women without language in the future.

The Transmission of Trauma Across Generations
Writing a Memoir of a "Baby Boom" Childhood and the Armenian Genocide

A report by Alexandra Wood

On February 19, 1998, ***Peter Balakian****, professor of English at Colgate University and poet, came to UC Berkeley to speak about his newly published memoir* Black Dog of Fate *(New York: Basic Books, 1997).*

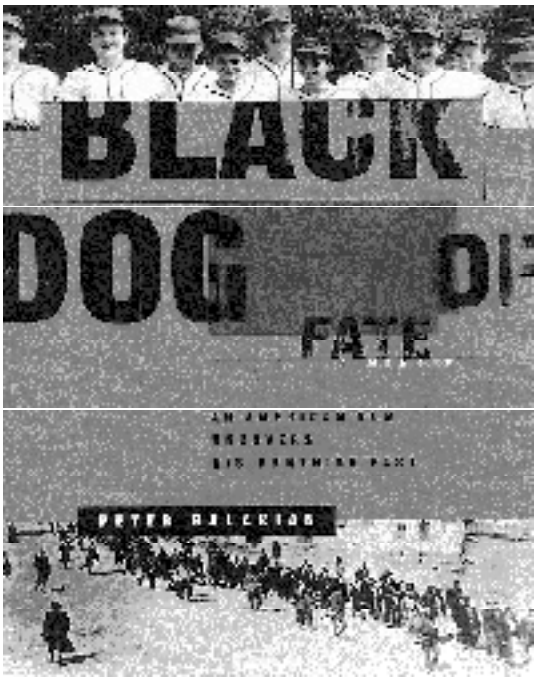
To the outside observer, it may seem as if Peter Balakian had a quintessential middle-class American upbringing. He grew up in the 1950s and 60s in the affluent New Jersey suburbs of Teaneck and Tenafly. His father was a physician with a medical practice in the next town; his college-educated mother remained home to raise the children. He played football and baseball, and life generally seemed to resemble the typical sitcom family of *Father Knows Best* or *Leave it to Beaver.* Inside the family, however, a very different world began to unfold around him. Armenian, the language of his ancestors began "spinning around the house like an archipelago of words," foreign yet familiar. In this encoded world, sudden remembrances of painful events surfaced and then were just as quickly repressed without explanation. The American dream collided with the traumatic nightmare of genocide, revealed in flashbacks, parables, folktales, and dreams.

This collision of worlds is the primary focus of Balakian's memoir, entitled *Black Dog of Fate*. They trace Balakian's discovery of his family's history and his own attempt to grapple with the trauma that they suffered. Balakian shows through his own experiences and memories that past trauma cannot be blocked forever from memory or from active consciousness, no matter how hard an individual, a family, or even an entire nation may try to repress it. As the aftermath or "second life" of any catastrophic event, trauma may be postponed for a while—indeed, psychological studies of trauma survivors have shown that there is a lag time, or latency, between the causal event and the trauma experienced by the victim—but it can never be completely repressed. Part of the survival process is to shut down, to close off the pain, in an "arc of numbing" that allows the survivor to move away from the event for a period of time, in order to remain whole. In the case of Armenians who survived the genocide, this latency, or "psychic numbing," was even longer than normal since it occurred in a pre-Holocaust era, before there was a public discourse on human rights. In this pre-human rights era, survivors did not know how to be "public" about their experiences. Such silence and prolonged psychic numbing of Armenian genocide survivors, Balakian argues, was only exacerbated by the Turkish government's success for many years in blocking any discourse on the genocide.

On August 1, 1915, Balakian's grandmother, her husband, and two infant daughters were kicked out of their homes and forced to participate in a death march from Diarbekir, in eastern Turkey (southeastern Anatolia) to Aleppo, on the Mediterranean coast—a march the husband did not survive. Stripped of everything, in famine-ravaged Aleppo, Balakian's grandmother tried to file suit against the Turkish government, something remarkable even by today's standards, but even more extraordinary as an assertion of human rights in an era before human rights received international public recognition. Eventually, she and her daughters immigrated to Newark, New Jersey, where the suit was finally filed in 1920 by the State Department. Although no action was ever taken on the suit, Balakian's grandmother kept this document of her terror in a drawer of her secretary—a silent but permanent reminder of that catastrophic experience. Like the suit, her memories of the suffering that she and her family endured lay hidden away but not completely forgotten. She never spoke of the incident to her grandchildren, keeping the memories locked away in some far corner of her mind—until the bombing of Pearl Harbor in 1941 triggered these long-suppressed memories.

This new tragedy brought the latency period to an abrupt end, and Balakian's grandmother suffered for a year from the depression and paranoia of post-traumatic stress disorder. She was able to overcome the trauma only after electroshock therapy, although her full recovery took several years. Balakian came to see that the last four years of her life were spent working through the genocide, talking it out through parables, flashbacks, and dream-like interchanges between her and her grandson. "It takes two people to bear witness to trauma, and often generational distance is important," Balakian notes. As the third generation, he was able to chronicle and bear witness to the events that happened to his grandmother. "Because of the psychic numbing process, a generational arc can make sense. A third generation is the respondent to the first generation's experiences," with the second generation—Balakian's aunts—filling in the gaps of the story begun by the grandmother.

Balakian recalled several key moments in his awakening to the past in interactions with different members of his family.



He recalled one incident from his childhood that took place at the time of the Cuban Missile Crisis. Lying awake in fear of the impending nuclear winter, the young Balakian decided to go downstairs for a bowl of cereal. As he slipped by his grandmother, who was sitting in the living room watching the news, he saw her smoking a long ivory pipe and praying. The image, so incongruous, shocked him into silent puzzlement for days afterwards. When he finally related the incident to his mother as if it were a dream, she replied that in the "old country," it was something that women of a certain age did from time to time; it was an indication of wisdom. Relieved to have an answer, Balakian was nonetheless unsettled because the answer only raised more questions:

> *The old country*. That phrase came up now and then. A phrase that seemed to have a lock on it. I knew it meant Armenia, but it made me uneasy. If I asked about the old country, the adults would change the subject. Once my mother said, "It's an ancient place. It's not really around anymore." Where had it gone, I asked myself? (p. 16)

Enduring the trauma of past generations is not an experience unique to third generation Armenians, as Balakian was to learn through his friendship with the poet Alan Ginsburg. When he was a senior at Bucknell University, Balakian succeeded in convincing Ginsburg to come and give a poetry reading. To close the reading, Ginsburg recited his now-famous poem, "Kaddish," about his mother and her own post-Holocaust trauma. Balakian's mother attended the reading and was deeply affected by the poem, which opened her up to her own mother's traumatic experience. Poetry—and shared trauma—was able to bridge the gap between generations as well as cultures.

Balakian's father also played an important role in helping the author to come to terms with the trauma. When Balakian was in college and the civil rights movement and the Vietnam war were in the headlines, he received a letter from his father exhorting him to remember his heritage in a time of troubles:

> In an era in which the misfortunes of other peoples are in the headlines constantly, it is most necessary and worthwhile to know about your own people. We have a tremendous historical ancient background with strife against odds, bravery against treachery, but eventual triumph. 50 short years ago it was felt that the Armenians were finished after World War I. (p. 116)

His father's invocation of the Armenian genocide reminded the author of other moments when his father had tried to make the past relevant to the present. In particular, the letter triggered the memory of a 1964 cross-country road trip that he took with his father. In Black Hill, Montana, Balakian's father had an exchange with a Native American. "We are alike," he told the man—members of old, great nations pushed out of their homelands. From Black Hill to Yellowstone, neither father nor son spoke. An important lesson about identity was given to Balakian in a half-statement—then silence.

Experiences such as these—this repression of trauma and memories and their rediscovery—fueled Balakian's artistic endeavors. At the same time, it was his desire to write poetry, to find an experience and a personal language for his art, that led him to discover the history of the Armenians in the twentieth century. For all its forgotten tragedy, the Armenian past had a sensuousness, all connected inextricably with his grandmother—the embodiment for so long of the "old country"—which allowed Balakian to become not only a witness to the past, but also its poet.

Selected Courses For the 1998–99 Academic Year

Fall 1998

Ancient History of Armenia and Armenian Language. Near Eastern Studies 298:3, 3 units. Gayane Hagopian.
A language and culture course. All levels of Armenian language ability can be accommodated.

The Caucasus under Russian and Soviet Rule. History 130B, 4 units. Stephan Astourian.

Lithuanian for Reading Knowledge. Slavic 280, 4 units. Alan Timberlake.

Study Group on the Kazakh Language. Near Eastern Studies 298:4, 3 units. Alma Kunanbaeva.
A language course. Elementary level, unless other needs exist.

Spring 1999

Ancient History of Armenia and Armenian Language. Near Eastern Studies 298:3, 3 units. Gayane Hagopian.
A language and culture course. All levels of Armenian language ability can be accommodated.

Archaeology of Northeast Siberia. Anthropology, course number to be announced. Sergei Arutiunov.

Armenian History from Prehistory to the Present. History 172, 4 units. Stephan Astourian.

Peoples and Cultures of the Caucasus. Anthropology, course number to be announced. Sergei Arutiunov.
Emphasis on the North Caucasus region.

Study Group on the Kazakh Language. Near Eastern Studies 298:4, 3 units. Alma Kunanbaeva.
A language course. Intermediate level, unless other needs exist.

Survey Course on Central Asia. International and Area Studies, course number to be announced, 1 unit. Harsha Ram and Alma Kunanbaeva.

The Social Meanings of Swearing
Mat in the Russian Revolution

Steve Smith

Steve Smith is professor of history at the University of Essex in England and author of Red Petrograd: Revolution in the Factories, 1917–1918 *(Cambridge UP, 1983). The following summarizes a brown bag talk given by Professor Smith during the past semester.*

In modern Russian the word for obscene language is *mat*, a word closely related to the word for mother (*mat'*). The origins of the word are obscure but may refer to "mother oaths," i.e., aspersions cast on the honor of one's mother. One of the remarkable things about Russian *mat*, in contrast to swearing in many other cultures, is that it relates exclusively to the genitalia and sexual and bodily functions and does not have an explicit religious content. Nevertheless, over centuries it was associated by the Russian Orthodox Church with paganism and acquired a taint of blasphemy.

In the discourse of the educated public from the late nineteenth century, swearing carried meanings relating to class, gender, and ethnicity but, above all, served to connote the cultural backwardness of Russian society. For the intelligentsia *mat* was seen as a symptom of the moral degradation of the common people brought about by poverty, urbanization, lack of education, and the legacy of serfdom. For "official Russia" the factories and city slums were leading to a "decline in popular morality," manifest in a weakening of religious devotion, sexual dissoluteness, and lack of respect for government and law. There was a belief on the part of many of the educated elite that *mat* was on the increase in the countryside, even though obscene language and behavior had been a vital element in peasant culture for centuries—especially in the festivals and rituals associated with the anxiety-laden moments in the agricultural and human cycles. During the 1905 Revolution, disorder in popular speech was seized upon by the government as evidence of the collapse of authority, and there was an increase in the number of convictions for blasphemy. But it was especially in the towns that the "decline in popular morality" was seen to be most acute. Here swearing was associated with the moral degradation of factory work—particularly for women, for whom it entailed a loss of femininity—and after the turn of the century with "hooliganism."

From the 1880s a layer of "conscious" workers, seeking to acquire the *kul'turnost'* (culture)—which they admired in the intelligentsia and repudiating the *nekul'turnost'* (lack of culture) that seemed to epitomize Russian society—sought to demonstrate their *lichnost'* (identity), in part, by repudiating *mat*. For them learning to regulate one's speech was seen as vital to the intellectual and moral self-activity at the heart of *kul'turnost'* and also as indicating one's potential to exercise control over wider aspects of social life. By contrast, the widespread use of *mat* among the mass of workers was for these "conscious" workers a depressing reminder of the political backwardness of the working class as a whole. It is curious that these workers took on board the attitudes to swearing of the educated elite, without showing any interest in the carnivalesque use of *mat* in peasant culture, where its sexual and bodily signifiers were used to satirize those in authority and parody the relationship of high to low.

After the 1905 Revolution, the trade unions took up the fight against *mat*, although it was never as big a concern as drunkenness or gambling. The campaign was particularly developed in the print trade, and Marxist renditions of the proscription now began to appear, which construed *mat* as "evidence of the lack of respect for personality that exists under the bourgeois system." Women workers were particularly likely to oppose *mat*, since there is plenty of evidence that male workers used *mat* to "masculinize" the culture of the workplace and make women feel uncomfortable. With the repression that ensued after 1907, the campaign against *mat* faded until the February Revolution when it reemerged. It was not uncommon for factory committees to fine workers who swore—with the proceeds going to the unemployed.

The effect of the Bolshevik Revolution and the civil war was to produce a perceived "coarsening" of language—with the Komsomol types favoring "proletarian" forms of speech, including the slang of the slums, village colloquialisms, and criminal argot. There was thought to be in the early 1920s a greater tolerance of *mat* as a result of this development. A printer observed "in the matter of *mat* we have long since surpassed our prewar level." It was in reaction to this that a "struggle for cultured speech" got underway in 1923–24, to which Trotsky's essay on swearing was a contribution. This was more than a campaign to get young people to speak Russian correctly, purged of all vulgarisms, since issues to do with speech were now construed as relevant to the creation of a new *byt* (way of life), that was, in turn, linked to the long revolution in culture that was part of the transition to socialism. *Mat* continued to carry many of its pre-Revolutionary associations, but these were sharpened. It became a symbol of the "old" society, with its legacy of serfdom, squalor, illiteracy,

drunkenness, superstition, and wife-beating. The associations with political backwardness were strengthened, with the "hooligan" once more center stage. Finally, the association with male chauvinism was also strengthened. While many cogent reasons were adduced by the Bolsheviks for their opposition to *mat*, at some level it may have sprung from a revulsion at the intimate association with what Bakhtin called the "grotesque body"—their fear that disorderly excesses of popular speech were somehow at odds with the orderly, rational, controlling will of the party-state.

The struggle for cultured speech did not always go down well, even among party and Komsomol activists, and these resisters accused the Kulturträger of *meshchanstvo*, seeing in their exhortations to speak correctly a petty-bourgeois fixation with respectability. During the 1930s, *mat* came to be more tolerated among party officials. In addition, *kul'turnost'* was redefined, coming to center more on the performance of social duties, especially the cultivation of disciplined work habits, rather than on one's inner orientation to the goals of socialism. *Mat* continued to be frowned upon in public, but swearing became rather depoliticized—a matter of taste rather than of revolutionary virtue. Whereas between 1905 and the 1920s not to swear had been a sign of "conversion" for the conscious worker, a sign of stubborn opposition to the status quo, it now became part of the accoutrement of the loyal worker, a sign of social conformity.

The Golem, continued from page 4

certainly not the only source of this image, but it helped to expand it. In fact, the description of Prague is similar to the version of Prague often ascribed to Kafka. Although Kafka set only one story specifically in Prague, any number of Kafka's works can be said to take place in a city following its own illogical laws of time and space.

Meyrink frees the golem of his creator and puts him under the control of the city itself. Instead of being called up by the rabbi or by another human being, the golem appears every thirty-three years to roam around the Jewish quarter. But the golem is no longer associated particularly with the Jews. Rabbi Loew's name comes up only once in the entire novel, and the character who retells the golem legend claims not to even know its exact origin. By making the golem's appearance a regularly recurring event, Meyrink linked the legend instead to a nineteenth-century Prague ghost story, in which a man cursed for eternity has to return to the city at regular intervals to wander around. The Christian significance of the number thirty-three is also obvious. Although the golem is said to be almost indescribable, its one discernible characteristic is an overall Asian appearance. Meyrink's casting the golem as Asian removes him from the claims of any national group that was present at the time in Prague, either Jewish, Czech, or German. While still acknowledging the myth's Jewish origins, Meyrink denationalized the legend of the golem and made it into a symbol with multiple reference points—to the city of Prague, to Christian and other religious myths, to ghost stories, and so on.

Although the image Meyrink evokes of Prague remains today, the popular image of the golem itself does not resemble the one in his novel. The golem one can buy, printed on t-shirts or made into a little clay figure, is not Asiatic in appearance, but rather more like an indistinct human-shaped lump. This golem comes from the 1950s Czech movie, *The Emperor's Baker and the Baker's Emperor* (*Císařův pekař a pekařův císař*). The film is a farce of earlier golem stories and portrays the golem as a huge, shapeless clay creature, held together by bolts, who is kept in the court of Rudolf II. The golem is eventually tamed and becomes part of the emperor's bakery, working as the oven in which bread is baked. The golem as a possession of the emperor was a theme already explored in a play *Golem* (1931) by the Czech duo Jiří Voskovec and Jan Werich. In their play, the emperor's servants steal the golem from the Old New Synagogue and bring it to life. No longer a servant, a possession of the Jews, or part of the Jewish quarter, the golem becomes one of the many gadgets of Rudolf II's court.

So which is the golem that one sees in present-day Prague? The protector and servant of the Jews? The possession of some mad emperor? The creation of Rabbi Loew or of mystics looking for legitimacy? Is it a symbol of the Jews, or of magic Prague? The answer to these questions, I think, lies in Meyrink's treatment of the golem. Although not the first non-Jew to tell the story of the golem, he made the figure into a receptacle for all sorts of myths—Jewish, Christian, Buddhist, alchemical. With Meyrink, the golem ceased to be a Jewish creation and became the possession of the city itself—a symbol of "magic Prague."

[1] Arnold L. Goldsmith, *The Golem Remembered* (Detroit: Wayne State University Press, 1981), p. 16.
[2] Peter Demetz, *Prague in Black and Gold* (New York: Hill and Wang, 1997), pp. 203-204.
[3] Emily D. Bilski and Moshe Idel "The Golem: An Historical Overview," in Emily D. Bilski, ed. *Golem! Danger, Deliverance and Art* (New York: The Jewish Museum, 1988), p. 13.
[4] Demetz, p. 207.
[5] *ibid*., pp. 179-180.
[6] Angelo Maria Rippellino, *Magic Prague*, trans. David Newton Marinelli, ed. Michael Heim (London: The Macmillan Press, 1994), p. 67.
[7] Demetz, p. 207.
[8] *ibid.*
[9] Johannes Urzidil, *There Goes Kafka*, p. 123.

Associates of the Slavic Center

The Center acknowledges with sincere appreciation the following individuals who have contributed to the annual giving program, the Associates of the Slavic Center (or have been enrolled due to their particular generosity toward Cal to support some aspect of Slavic & East European Studies), between January 30 and May 15, 1998. Financial support from the Associates is vital to our program of research, training, and extra-curricular activities. We would like to thank all members of ASC for their generous assistance.

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Brown Bag Talks and Other Public Lectures Cosponsored by the Slavic Center and BPS During the 1997–98 Academic Year

September 24—"The Changing 'Invariants' of Armenian Identity." **Levon Abrahamian**, visiting professor of Armenian studies and visiting Caucasus scholar, UC Berkeley. Sponsored by BPS and CSEES.

October 1—"Legal Transplants in the Russian Federation and Eastern Europe." **Gianmaria Ajani**, visiting professor of law, UC Berkeley and professor of comparative law, University of Torino, Italy. Sponsored by CSEES.

October 21—"The Politics and Economics of Oil and Gas in the Non-Arab Middle East and Central Asia." **Siddiq Noorzoy**, professor emeritus of economics and research associate of the Center for Middle Eastern Studies, UC Berkeley. Sponsored by CSEES and the Center for Middle Eastern Studies.

October 22—" Triumphant Solidarity? The Polish Parliamentary Elections of 1997." **Tomasz Grabowski** and **Carrie Timko**, Ph.D. candidates in political science, UC Berkeley. Sponsored by CSEES.

October 23—"On the Formation of 'Proto-Slavic.'" **Henning Andersen**, professor of Slavic languages and literatures, UCLA. Sponsored by CSEES, the Department of Slavic Languages and Literatures, and the Indo-European Language and Culture Working Group.

November 3—"A Tour of Babel: New Archaeological Discoveries from the Steppes of Russia and Kazakhstan." **David Anthony**, professor of anthropology, Hartwick College. Sponsored by CSEES, the Indo-European Language and Culture Working Group, and the Department of Linguistics.

November 5—"Belarus and the European Community: Problems of Political and Economic Integration." **Elena Dostanko**, Ph.D. candidate in political science, Belarussian State University and visiting scholar, CSU Fresno. Sponsored by CSEES.

November 11—"Policies without Strategy: EU's Record in Eastern Europe." **Jan Zielonka**, professor of European studies, Department of Social and Political Sciences, European University Institute, Florence. Sponsored by CSEES and the Center for German and European Studies.

November 13—"Oil: A Stabilizing or Destabilizing Factor in the Caucasus." **Vartan Oskanian**, First Deputy Foreign Minister of Armenia. Sponsored by BPS and *Armenian International Magazine*.

November 19—"Between Europe and Asia: the Geography of Russian National Identity." **Mark Bassin**, lecturer, Department of Geography, University College, London. Sponsored by BPS, CSEES, the Eurasian Working Group, and the Department of Geography.

November 25—" The European Union's Eastern Enlargement: Expectations and Prospects." **Marie Lavigne**, professor of economics, University of Pau, France. Sponsored by CSEES and the Center for German and European Studies.

November 26—"Kosovo, Next Tinderbox of the Balkans." **Janusz Bugajski**, director of East European studies, Center for Strategic and International Studies, Washington, D.C. Sponsored by CSEES.

December 1—"American Business and Strategic Interests in the Caspian Region: Oil, Security, and Democracy." **Jayhun Molla-Zade**, president of the US-Azerbaijan Council, Washington, D.C. and editor-in-chief of *Caspian Crossroads*. Sponsored by BPS.

December 2—"Central Asian Ethnic Identity: Past and Future." **Alma Kunanbaeva**, visiting scholar, Department of Slavic Languages and Literatures, UC Berkeley and former head of the Department of Ethnography of Central Asian Peoples, Museum of Ethnography, St. Petersburg. Sponsored by CSEES and the Center for Middle Eastern Studies.

January 26—"'The People are Speechless?'—A Pushkinian Commentary on Stalinist Culture." **Evgeny Dobrenko**, visiting scholar, Stanford University. Sponsored by CSEES and the Department of Slavic Languages and Literatures.

January 28—"The Relationship of Armenian Art to Iranian Art." **Levon Chookaszian**, director, UNESCO Chair of Armenian Art History, Yerevan State University, Armenia. Sponsored by CSEES and the Center for Middle Eastern Studies.

February 4—"Art Trends in Central Europe Since the Fall of Communism." **Barbara Benish**, visual artist. Sponsored by CSEES and the Center for German and European Studies.

February 5—"The 'Varna Phenomenon' in the European Copper Age: Rethinking the Grand Narrative of the Proto-Indo-Europeans." **Peter Biehl**, Humboldt Post-Doctoral Fellow, Department of Anthropology, UC Berkeley. Sponsored by CSEES and the Indo-European Language and Culture Working Group.

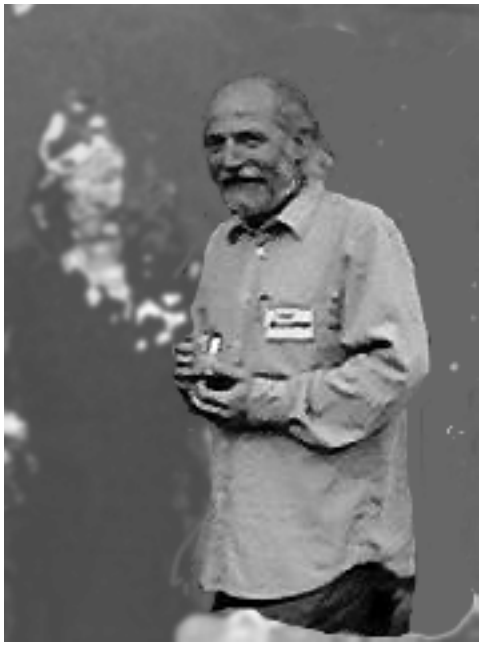
February 11—"Social Meanings of Swearing: *Mat* in the Russian Revolution." **Steve Smith**, professor of history, University of Essex. Sponsored by CSEES and the Department of History.

February 18—"U.S. Policy and the Caucasus." **Liz Sherwood-Randall**, fellow, Center for International Security and Arms Control, Stanford University. Sponsored by BPS.

February 19—"The Transmission of Trauma Across Generations: Writing a Memoir of a 'Baby Boom' Childhood and the Armenian Genocide." **Peter Balakian**, professor of English, Colgate University and author of *Black Dog of Fate*. Sponsored by CSEES, the Townsend Center for the Humanities, the Center for Middle Eastern Studies, and International and Area Studies.

February 24—Annual Colin Miller Memorial Lecture: "Ideals, Values, and Social Change in Modern Russia." **Tim McDaniel**, professor of sociology, UC San Diego. Sponsored by CSEES.

February 25—"Possible Solutions for the Nagorno-Karabakh Conflict: A Strategic Perspective." **Armen Aivazian**, visiting senior Fulbright scholar, Center for Russian and East European Studies, Stanford University. Sponsored by BPS.



Levon Abrahamian, visiting Caucasus scholar, at our fall reception.

March 2—"The Politics of Reburial and Revival of Religion in Post-Socialist Transylvania." **Katherine Verdery**, professor of anthropology, University of Michigan. Sponsored by CSEES and the Department of Anthropology.

March 3—"New Russia: Hopes for Growth." **Yuri Blagov**, visiting professor, IAS, UC Berkeley and professor, School of Management, St. Petersburg University, Russia. Sponsored by CSEES.

March 4—"The Economic Consequences of Nationalism: the Case of the Former Yugoslavia." **Bruno Dallago**, visiting professor of economics, UC Berkeley and professor of economic policy and comparative economic systems, University of Trento, Italy. Sponsored by CSEES.

March 5—"Change and Continuity in Armenia Today." **Gerard Libaridian**, former senior advisor to the President of the Republic of Armenia. Sponsored by BPS.

March 10—"Scythian Gold in the North Caucasus." **Aleksandr Leskov**, former head of the Department of Archaeology and Ancient Art, Museum of Oriental Art, Moscow. Sponsored by CSEES and the Indo-European Language and Culture Working Group.

March 18—"Comparing Soviet and Russian Decision-Making in Afghanistan and Chechnya." **Oleg Grinevsky**, visiting Fulbright scholar, Center for International Security and Arms Control, Stanford University. Sponsored by BPS.

March 19—"Poet Between Worlds." **Liliana Ursu**, poet, cultural host on Romanian National Radio, and visiting Fulbright fellow, Pennsylvania State University. Sponsored by CSEES.

March 30—"The Indo-European Dispersals, Archaeological Cultures, and the Social Context of Language Change: Defining the Real Terms of the Debate." **Marek Zvelebil**, professor of archaeology, Department of Archaeology and Prehistory, University of Sheffield, England. Sponsored by CSEES and the Indo-European Language and Culture Working Group.

April 1—"The Debate Between Liberals and Communitarians and the Problem of Democracy and Pluralism in Poland." **Andrzej Szahaj**, professor, Institute of Philosophy, Nicolaus Copernicus University, Torun, Poland. Sponsored by CSEES.

April 2—"The Christian East: Narrative Sources of Medieval Georgia." **Medea Abashidze**, scientific secretary, Commission for the Study of Georgian Historical Sources, Georgian Academy of Sciences, Tbilisi, Republic of Georgia. Sponsored by CSEES and the Department of East Asian Languages.

Allan Urbanic, Slavic collections librarian (left), speaking with Izaly Zemtsovsky, Visiting Bloch Professor, at the fall reception.

April 2—"Still Some Questions on Hitler." **John Lukacs**, professor emeritus of history, Chestnut Hill College. Sponsored by CSEES, the Department of History, the Center for German and European Studies, and the Intercollegiate Studies Institute.

April 3—"The Historical Problems of 'Culture.'" **John Lukacs**, professor emeritus of history, Chestnut Hill College. Sponsored by CSEES, the Department of History, the Center for German and European Studies, and the Intercollegiate Studies Institute.

April 7—"An Overview of the Andronovo Culture: Late Bronze Age Indo-Europeans in Central Asia." **Ludmila Koryakova**, professor, Department of Archaeology, Ural State University, Ekaterinburg, Russia. Sponsored by CSEES, the Townsend Center, the Department of Anthropology, the Archaeological Research Facility, the Indo-European Language and Culture Working Group, the Center for the Study of Eurasian Nomads, and the Archaeological Institute of America.

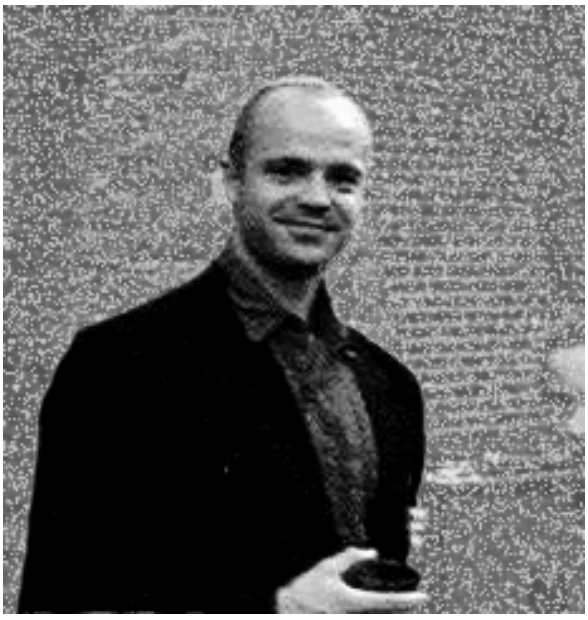
April 8—"Russian in the USSR: Language as Instrument of Power." **Evgeniy Golovko**, visiting Fulbright scholar, University of Alaska, Fairbanks and senior fellow, Institute of Linguistic Research, Russian Academy of Sciences, St. Petersburg. Sponsored by CSEES.

April 8—"The Rise of Metallurgy in Eurasia: Bronze Age Eastern and Western Centers." **Ludmila Koryakova**, professor, Department of Archaeology, Ural State University, Ekaterinburg, Russia. Sponsored by CSEES, the Townsend Center, the Department of Anthropology, the Archaeological Research Facility, the Indo-European Language and Culture Working Group, the Center for the Study of Eurasian Nomads, and the Archaeological Institute of America.

April 9—"The Eastern Urals Arkian-Sintashta Culture: Bronze Age Monumental Architecture, Social Stratification, and Funerary Practices." **Ludmila Koryakova**, professor, Department of Archaeology, Ural State University, Ekaterinburg, Russia. Sponsored by CSEES, the Townsend Center, the Department of Anthropology, the Archaeological Research Facility, the Indo-European Language and Culture Working Group, the Center for the Study of Eurasian Nomads, and the Archaeological Institute of America.

April 15—"The Politics of Oil in Post-Communist Azerbaijan." **Nasib Nasibzadeh**, former ambassador of Azerbaijan to Iran and visiting Fulbright scholar, University of Chicago. Sponsored by BPS.

April 23—"Women, Gender, and Civil Society in Today's Russia." **Olga Lipovskaya**, director, St. Petersburg Center for Gender Issues, St. Petersburg. Sponsored by CSEES and the Beatrice Bain Research Group.



Sven Gunnar Simonsen, visting Fulbright scholar, at the fall reception.

April 24—"'Dear Comrade: You Ask What We Need': Rural 'Notables' and Socialist Paternalism in Stalin's Russia." **Lewis Siegelbaum**, professor of history, Michigan State University. Sponsored by CSEES and the Department of History.

April 29—"Post-Soviet Nightlife: Transforming Power, Identity, and Aesthetics in a Rave Culture." **Alexei Yurchak**, visiting lecturer, Department of Anthropology, UC Berkeley. Sponsored by CSEES.

April 30—"Georgia and the New Silk Road: Energy, Regional Security, and Democratization in the Caucasus and Central Asia." **Rusudan Gorgiladze**, chief state advisor, Republic of Georgia and fellow, Weatherhead Center for International Affairs, Harvard University. Sponsored by BPS.

May 6—"The Role of the Military in Russian Politics, 1991–1998." **Sven Gunnar Simonsen**, Ph.D. candidate, International Peace Research Institute, Oslo, Norway and visiting Fulbright scholar, CSEES. Sponsored by CSEES.

Conferences and Symposia Cosponsored by the Slavic Center and BPS During the 1997–98 Academic Year

December 1—"**Remembering Victims of Soviet Terror**." Veniamin Iofe and Irina Reznikova, Scientific and Information Center, MEMORIAL, St. Petersburg; Jan Plamper, Ph.D. candidate in history, UC Berkeley; and Eric Stover, director, Human Rights Center, UC Berkeley. Sponsored by BPS, CSEES, and the Department of Slavic Languages and Literatures.

January 22–25—"**Physicists in the Postwar Political Arena: Comparative Perspectives**." Sponsored by CSEES, the Institute for Global Conflict and Cooperation, UC Office of the President, the Office for History and Science of Technology, the Department of History, the Townsend Center, the Center for German and European Studies, the Center for Western European Studies, the Center for Chinese Studies, the Center for Japanese Studies, and the Consulate of France.

February 28–29—**Annual California Slavic Colloquium**. Sponsored by CSEES and the Department of Slavic Languages and Literatures.

March 9–10—"**The Debate over NATO Expansion**." Sponsored by CSEES, the Center for German and European Studies, and the Friedrich Ebert Stiftung.

March 13—**Annual Berkeley-Stanford Conference**: "Religion and Spirituality in Eastern Europe and the Former Soviet Union." Sponsored by CSEES and the Center for Russian and East European Studies, Stanford University.

April 4–5—**Annual Teachers Outreach Conference**: "The Influence of the West on the Post-Communist World." Sponsored by CSEES.

April 25–26—"**Spectacles of Death in Modern Russian Culture**." Sponsored by CSEES, the Department of Slavic Languages and Literatures, the Townsend Center, and Graduate Division.

May 7—"**Stalin's Forgotten Zion: Birobidzhan and the Making of a Soviet Jewish Homeland**." Sponsored by CSEES and the Judah L. Magnes Museum, Berkeley.

May 16—**Annual Caucasus Conference**: "The Geopolitics of Oil, Gas, and Ecology in the Caucasus and the Caspian Sea." Sponsored by BPS and CSEES.

Faculty and Student News

Ron Bialkowski, Ph.D. candidate in history, received an Individual Advanced Research grant from IREX on his dissertation topic, "Crime and the Liberal Imagination: Criminology in Late Imperial Russia, 1855–1917."

Professor Victoria Bonnell, sociology, recently published *Iconography of Power: Soviet Political Posters under Lenin and Stalin* (Berkeley: UC Press, 1997). *Iconography of Power* analyzes the shift in the images, messages, styles, and functions of political art in the Soviet Union from 1917 to 1953. Reproduced in the book are one hundred posters, many of which have never been published.

Marc Garcelon (Ph.D. in sociology, 1995) has been appointed assistant professor in the Department of Sociology and Anthropology at Middlebury College.

Theodore P. Gerber (Ph.D. in sociology, 1995) is co-author of the paper, "More Shock Than Therapy," which will be published in July by the *American Journal of Sociology*. Gerber, who is currently assistant professor at the University of Oregon, co-authored the paper with Professor Michael Hout, sociology.

Oleg Kharkhordin (Ph.D. in political science, 1996) gave a lecture on Civil Society and Orthodox Christianity as the first Annual Europe-Asia Lecturer, sponsored by the Institute of Russian and East European Studies and the University of Glasgow and the International Institute of Social History in Amsterdam. Kharkhordin is currently an associate professor at the Faculty of Political Sciences and Sociology at the European University in St. Petersburg and holds a postdoctoral fellowship at Harvard University.

Professor Claire Kramsch, director of the Berkeley Language Center, received the 1998 Goethe Medal from the Goethe Institute in Germany.

Professor Olga Matich, Slavic languages and literatures, received a 1997 IREX short-term travel grant to conduct research for a chapter in a book on the Religious-Philosophical Meetings (1901–1903).

Jeffrey Rossman (Ph.D. in history, 1997) received a tenure track position as assistant professor at the University of Virginia.

Christine Ruane (Ph.D. in history, 1986) was appointed Associate Professor with tenure at the University of Tulsa.

Arthur Small (Ph.D. in argricultural and resource economics, 1998) received a joint appointment in the Business School and the Earth Institute at Columbia University where he will be an assistant professor.

Professor Richard Taruskin, music, was recently elected a member of the American Philosophical Society.

Professor Alan Timberlake, Slavic languages and literatures, received a 1997 IREX short-term travel grant to conduct field research with native speakers of Russia as part of an extended project of writing an English reference grammar of the Russian language.

Professor Ruth Tringham, anthropology, received the Presidential Chair in Undergraduate Education on April 28. Tringham will develop a series of anthropology courses using multimedia technology with a focus on multimedia authoring, creating hypermedia learning environments based on the data of archaeological research.

Francis Violich, professor emeritus of city planning and landscape architecture, authored *The Bridge to Dalmatia: A Search for Meaning of the Place* (Baltimore: Johns Hopkins University Press, 1997) in which he examines the Adriatic Coast of Croatia.

Barbara Voytek, Executive Director of the Slavic Center, received an Excellence in Management Award from the Berkeley Staff Assembly this past spring. Nominated by current and former staff members, Voytek received the award for managing work and life quality.

Alexei Yurchak, visiting lecturer in anthropology, will spend the 1998–99 academic year as a postdoctoral fellow at the Harriman Institute, Columbia University. He will return to Berkeley for the fall 1999 semester as assistant professor in anthropology.

Professor Reginald Zelnik, history, received a distinguished teaching award from the Division of Social Sciences this past semester. The annual award recognizes tenured faculty who have been particularly generous, effective, and responsible in serving their departments and the campus.

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Fellowship and Other Opportunities

Slavic Center Travel Grants. Limited travel support for faculty and Center-affiliated graduate students, up to $300, are made to those presenting a paper at a meeting of a recognized scholarly organization. Awards are made on a first-come, first-served basis, and priority is given to those who did not receive Slavic Center funding during the last AY. Deadline: ongoing. Send request with budget to Barbara Voytek, U.C. Berkeley, CSEES, 361 Stephens Hall # 2304, Berkeley, CA 94720-2304.

Kennan Institute Short-Term Grants are available to Russian, Post-Soviet, and East European studies scholars who need to use the library, archival, and other specialized resources of the Washington, D.C. area. Provides an $80 per diem, for up to one month. Deadlines: June 1, 1998; September 1, 1998. Contact: Fellowships/Grants, Kennan Institute for Advanced Russian Studies, 370 L'Enfant Promenade SW Ste 704, SI MRC 930, Washington, DC 20024; Tel: (202) 287-3400; ngill@sivm.si.edu.

IREX Short Term Travel Grants support research and conference travel for postdoctoral scholars to/from Central and Eastern Europe, Eurasia, and Mongolia (limited). Basic support, for up to 30 days, pays a maximum of $3,000 and may include coverage for airfare, per diem (up to two weeks), and other incidentals. These grants do not provide administrative assistance from IREX. Deadline: June 1, 1998. Applications are available at the IREX website, http://www.irex.org. Contact: IREX, 1616 H Street NW, Washington, DC 20006; Tel: (202) 628-8188; irex@irex.org.

National Research Council COBASE Program provides grants for individual US specialists in the social and applied sciences who possess or will possess a Ph.D. at least six months prior to the grant to establish new research partnerships with their colleagues from Central and Eastern Europe and the Newly Independent States. Intended primarily to prepare these new partnerships for competition in National Science Foundation programs, the program offers travel/host grants for two-week, short-term grants and one- to six-month grants for long-term visits, in order to put together collaborative research proposals or conduct longer collaborative research with the intent of publishing the results. Deadline: July 10, 1998 (long-term only); August 17, 1998 (short-term only). Contact: Office for Central Europe and Eurasia, National Research Council, 2101 Constitution Ave NW, Washington, DC 20418; Tel: (202) 334-3680; Fax: (202) 334-2614; ocee@nas.edu; http://www2.nas.edu/oia/22da.html.

Kennan Institute Research Assistantships offer paid opportunities for graduate students to work with a scholar-in-residence at the Institute over a period of three to nine months. Applicants should have a good command of the Russian language and ability to conduct independent research. Deadline: ongoing. Contact: Kennan Institute for Advanced Russian Studies, 370 L'Enfant Promenade SW Ste 704, SI MRC 930, Washington, DC 20024; Tel: 202/287-3000 x324; http://wwics.si.edu/fellow.

Hertelendy Fellowships Awarded

The Center is pleased to announce the winners of the 1997–98 competition for the Hertelendy Graduate Fellowship in Hungarian Studies. The fellowship is intended to support enrolled graduate students working in the general field of Hungarian studies and/or US–Hungarian or European (including EU)–Hungarian relations, all areas of history, language, culture, arts, society, politics, and institutions of Hungary. The fellowship is supported by a generous gift to the university by Martha and Paul Hertelendy. The endowment is able to support only small research grants at this time. Such grants have been awarded to the following graduate students:

Kari Johnstone, political science, for dissertation research which involves the study of pressures placed on Slovakia and Ukraine by their Hungarian minorities and by the Hungarian state to influence their internal policies.

Eiko Kuwana, history, for dissertation research on the Hungarian intelligentsia and its changing role during the nineteenth century.

Danielle Fosler-Lussier, music, for dissertation research on the effects on music, and especially on the attitudes toward Bela Bartok, that were caused or influenced by the transition to socialism in Hungary.

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ADDRESS CORRECTION REQUESTED