



Newsletter of the Institute of Slavic, East European, and Eurasian Studies

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your comments and suggestions.

Notes from the Director

As many of you know, my second five-year term as director of the Institute of Slavic, East European, and Eurasian Studies (ISEEES) concludes at the end of the coming spring semester. Thanks to the lively participation of colleagues, graduate students, members of the community, and of course, our staff and academic coordinators, the Institute has continued to grow and to flourish during the past decade. It has been enormously gratifying to preside over an organized research unit that inspires so much intellectual curiosity and passionate interest in our region.

As for the future, I am very pleased to report that Yuri Slezkine will serve as the new ISEEES director beginning in July 2004. Yuri has been with the UC Berkeley Department of History since 1992. He brings to the position a multidisciplinary perspective, a deep knowledge of the region, and a broad set of interests—both historical and contemporary. I look forward to working with Yuri next year in my continued capacity as faculty chair of the Berkeley Program in Soviet and Post-Soviet Studies.

My impending departure gives me an opportunity to reflect on one of the core components of the ISEEES mission. In addition to the promotion of multidisciplinary research and graduate training, we devote a great deal of time and effort to community outreach. Those beyond the Berkeley campus who might benefit from our scholarly efforts include the general public, educators, business and other professionals, the US government and military, and the foreign diplomatic corps. Representatives of all these professions have at one time or another been involved directly with the Institute, and we greatly value our contacts with them. As anyone knows who has participated firsthand in ISEEES activities, we benefit greatly from the involvement of community members who live in the Bay Area and attend our events. We are particularly appreciative of the ongoing support we have received from members of the Associates of the Slavic Center (ASC), especially in this era of diminishing budgets.

We are also very proud of our effort to reach out to educators, particularly primary, secondary, and post-secondary teachers. As an organized research unit, supported in part by public funds from the state and the federal governments, we recognize that it is part of our mandate to make available to other educators the results of our research and training efforts. We do this in various ways. Our speakers bureau service is available, free of charge, to educational institutions, community groups, and professional organizations. The ISEEES Web site provides information, updates, working papers, and links, as well as current and back issues (from 1995) of the *ISEEES Newsletter* and the *Caucasus and Central Asia Newsletter* containing substantive articles on many topics. Through ORIAS (Office of Resources for International and Area Studies), ISEEES joins the other National Resource Centers on campus in conven-

ing an annual Summer Institute for Teachers. In 2004 the theme will be "Legal Systems and Human Rights in World History." ISEEEES also collaborates with the UC Berkeley History-Social Science Project, which organizes professional development programs for teachers. The goal of the project is to help teachers learn how to instruct students in undertaking historical research. ISEEEES and the History-Social Science Project will cosponsor a program on the Cold War during the coming summer.

The annual spring Teacher Outreach Conference has, for many years, been a centerpiece of our endeavor to reach the community. This conference, which originated in 1973, is supported by a Title VI grant from the US Department of Education. Over the years, conferences have addressed a wide range of topics pertaining to our region, its subdivisions, and its place in the world. This year, however, in an effort to target more effectively the needs of secondary and post-secondary school teachers, and to provide enrichment and instructional material for them, we have decided to experiment with a new format. On Saturday, May 1, 2004, we will hold a public program, "Historical Juxtapositions: Russia and the US in the Nineteenth and Twentieth Centuries." The morning panel will compare the practice and legacy of serfdom in Russia with slavery in the United States. In the afternoon, we will turn our attention to a comparison of post-Soviet Russian oligarchs and the robber barons of nineteenth-century American capitalism. An additional half-day program on Sunday, May 2, will be designed specifically for teachers in a format that is currently under consideration. Teachers who have attended our outreach conferences in the past will soon receive a survey form, and we hope to appoint a Teacher Advisory Board to help formulate plans for future conferences. Further information about the conference will be forthcoming and can also be found on the ISEEEES Web site at <http://socrates.berkeley.edu/~iseeess/outreach.2html#current>.

Several other noteworthy events are scheduled for the spring semester. ISEEEES will again cosponsor with the Stanford University Center for Russian, East European, and Eurasian Studies the annual Stanford-Berkeley Conference on Russia, Eastern Europe, and Eurasia. This year's conference, "Spatial Form: Centers, Borders, and Construction of Difference in Russia, Eastern Europe, and Eurasia," will be held at Stanford University on Friday, April 16, 2004 (9:30 a.m. to 5:30 p.m.) in the Tresidder Union's Oak Lounge.

The annual Caucasus and Central Asia Conference is scheduled for Saturday, March 13, 2004. "Xinjiang: China or Central Asia?" will investigate how identities in Xinjiang were and continue to be shaped, and how identity markers lead to cross-border and transnational connections. We anticipate separate panels on the post-Soviet political landscape; Chinese nationality policies; political and cultural nationalisms; and Xinjiang studies within academia. The conference will be cosponsored by UC

Berkeley's Silk Road Working Group and the Department of Near Eastern Studies.

We are also planning a number of events dealing with the Balkans. A lecture series supported by Title VI will continue with a presentation by Ellen Comisso, professor of political science at UC San Diego, who will speak on Tuesday, February 17 on the topic "Now that the Wars Are Over, Did We Learn Anything?" On Thursday, March 4, Susan Woodward, professor at the Graduate School at the City University of New York, will present a lecture in this series on the situation in Bosnia. The annual Peter N. Kujachich Lecture on Serbian and Montenegrin Studies will take place on Tuesday, April 27 and will feature a talk by Ranko Bugarski, professor of English and general linguistics at the University of Belgrade. Please see our Web site for announcements about other lectures on the Balkans as the details become available.

I look forward to seeing many of you at ISEEEES events during the spring semester 2004!

Victoria E. Bonnell
Director, Institute of Slavic, East European, and
Eurasian Studies
Professor, Department of Sociology

Spring 2004 Courses

Selected Faculty Course Offerings and Selected Area-Related Courses

Anthro 230.2	Digital Publishing	R. Tringham
Comp Lit 155 (Slavic 131)	The European Avant-Garde: From Futurism to Surrealism	H. Ram
Econ 215A	Political Economics	G. Roland
English 125C (Slavic 132)	The European Novel: Tolstoy, Dostoevsky, and the English Novel	L. Knapp
English 166.1 (Slavic 134F)	Vladimir Nabokov	E. Naiman
Film 151.3 (Slavic 138)	Eisenstein	A. Nesbet
History 3	History of the Byzantine and Islamic Near East, 4th–15th Centuries	M. Mavroudi
History 100.3	The Cold War: Events and Issues	D. Wolff
History 100.6 (Slavic 158)	The Rise and Fall of Yugoslavia	J. Connelly/R. Alexander
History 101.16	19th- and 20th-Century European Labor Movements	B. McCook
History 103B.1	Stalin's Great Terror	Y. Slezkine
History 103B.3	Nationalism and Empires in Eastern Europe, 1815–1914	E. Doxiadis
History 171C	The Soviet Union, 1917 to the Present	Y. Slezkine
History 177B	Armenia	S. Astourian
History 280B.4 (History 280U.1)	Germany and Russia: Together Again	M. Anderson/R. Zelnik
Music 77	History of Western Music and Culture: 20th Century	R. Taruskin
NES 126	Silk Road Art and Archaeology	B. Marshak
NES 173B	Nationalism, Culture, and Identity in Central Asia	A. Kunanbaeva
NES 190K	Kazakh Language and Culture	A. Kunanbaeva
Poli Sci 129B	Russian After Communism	S. Fish
Poli Sci 141C	Politics and Government in Eastern Europe	A. Janos
Poli Sci 200	Comparative Politics	S. Fish
Poli Sci 241D	The Politics of Post-Communist Societies	A. Janos/E. Walker
Slavic R5A.1	The Outsider	J. Shamaeva
Slavic R5B.1	Crisis and Anxiety	Staff
Slavic R5B.2	Madmen, Dreamers, and Drunks	G. White
Slavic 39E	Science Fiction	A. Nesbet
Slavic 46	20th-Century Russian Literature	O. Matich
Slavic 132 (English 125C)	The European Novel: Tolstoy, Dostoevsky, and the English Novel	L. Knapp
Slavic 134A (Comp Lit 155)	The European Avant-Garde: From Futurism to Surrealism	H. Ram
Slavic 134C	Dostoevsky	O. Matich
Slavic 134F (English 166.1)	Vladimir Nabokov	E. Naiman
Slavic 138 (Film 151.3)	Eisenstein	A. Nesbet
Slavic 148	Traditional Folk Narrative	A. Johns
Slavic 158	The Rise and Fall of Yugoslavia	J. Connelly/R. Alexander
Slavic 188	Creative Writing and Reading in Russian: Poetry in Focus	P. Barskova
Slavic 210	Comparative Slavic Linguistics	J. Nichols
Slavic 230	Historical Grammar of Slavic Languages	V. Zhivov
Slavic 231	History of the Russian Literary Languages	V. Zhivov
Slavic 242	History of the Eighteenth Century Russian Literature	V. Zhivov
Slavic 245A	Russian Sentimentalism and Romanticism	H. Ram
Slavic 280	Graduate Literature Seminar: Tsvetaeva	L. Knapp
Slavic 280.2	Graduate Linguistics Seminar	A. Timberlake/J. Nichols
Theater 151B	Theater History	M. Gordon

Language Courses: The Slavic department also offers language courses in Armenian, Bulgarian, Czech, Georgian, Hungarian, Polish, Russian, Serbian/Croatian, and Uzbek. See NES 190K above for Kazakh.

Campus Visitors

Liliana Borjanovic, lecturer with the Department of Literature and Language Studies with the Faculty of Philosophy at the University of Banja Luka, Bosnia and Herzegovina, is visiting Berkeley this year on a Junior Faculty Development Grant from the American Councils for International Education. She is developing new courses on television journalism and reporting.

Nigora Bozorova is working with Professor Johanna Nichols on Uzbek language instruction in the Department of Slavic Languages and Literatures. She is a Ph.D. candidate in linguistics at Tashkent State University who has taught Uzbek in her home country.

Izabela Filipiak has been a visiting scholar at ISEES this year while working on her doctoral dissertation, "Maria Komornicka and the Construct of the 'Other,'" for the Institute of Literary Research of the Polish Academy of Sciences

Andreas Johns is a visiting lecturer with the Department of Slavic Languages and Literatures this year, where he is currently teaching a course on folklore. Andreas received his Ph.D. from Berkeley's Slavic department in 1996.

Misa Kanda, doctoral student in politics at Kobe University, Japan, is a Rotary Ambassadorial Scholar at Berkeley for the year. Her research focuses on postwar Bosnia.

Alma Kunanbaeva, independent cultural anthropologist, returns to Berkeley in spring 2004 to teach courses on Kazakh language and culture and on Central Asian nationalism and ethnic identity through the Department of Near Eastern Studies.

Shorena Kurtsikidze is working on the instruction of Georgian language in the Department of Slavic Languages and Literatures with Professor Johanna Nichols. Shorena holds a Ph.D. in cultural anthropology from the Academy of Sciences of Georgia.

Boris Marshak, curator of the Central Asia Department of the Hermitage Museum, is teaching a course on Silk Road art and archaeology in the Department of Near Eastern Studies in spring 2004. Dr. Marshak is director of excavations at Panjikent, Tajikistan.

Zenonas Norkus, professor in the Department of Social Theory at the University of Vilnius, Lithuania, is a Fulbright scholar at Berkeley for the year. He is conducting research on comparative historical sociology in the United States.

Dejan Ognjanovic, lecturer with the Department of English Language and Literature at the University of Nis, Serbia and Montenegro, is visiting Berkeley this year on a Junior Faculty Development Grant from the American Councils for International Education. He is developing courses in American studies while pursuing an interest in film.

George Sanikidze, director of the Institute of Oriental Studies of the Georgian Academy of Sciences, is spending the academic year at Berkeley working on a research project entitled "Islam, Globalization, and the Caucasus."

Hasmig Seropian is a visiting lecturer in the Department of Slavic Languages and Literatures this year where she is teaching Modern Armenian language in the department's Eurasian studies program. She has a Ph.D. in linguistics from UC Berkeley.

Branislav Stevanovic, assistant professor in the Department of Sociology with the Faculty of Philosophy at the University of Nis, Serbia and Montenegro, is visiting Berkeley this year on a Junior Faculty Development Grant from the American Councils for International Education. He is developing new courses on political sociology.

Catherine Taylor-Skarica is a visiting lecturer in the Department of Slavic Languages and Literatures. She is teaching Serbian/Croatian language for the year.

David Wolff, research scholar with the Cold War International History Project at the Woodrow Wilson Center in Washington, DC, is teaching a course on the Cold War in the Department of History this spring. David received his Ph.D. in history from UC Berkeley in 1991.

East as Poetry: *The Bosnian Story*, Seen Through the Eyes of the Interpreter

Vesna Rodic

Vesna Rodic is a Ph.D. candidate in the Department of French. Her primary work is on 19th- and 20th-century French poetry, but her interests include the literatures and folklore of the Balkans. Her research on Ivo Andric, conducted last summer in Belgrade, was funded by the Peter N. Kujachich Endowment for Serbian and Montenegrin Studies.

Already the timeframe of *The Bosnian Story* reveals a complex net of geographic, social, political, and cultural interactions. The historical set of this Nobel Prize-winning novel by Ivo Andric corresponds to the dynamic period of the early nineteenth century, framed by the Napoleonic wars in Europe. Andric reflects upon the tumultuous period in European history and its impact on the Balkans over the course of almost eight years. The novel *Travnicka hronika*, or, in English, *The Bosnian Story*, unravels with the arrival of the French Consul in 1807—and, subsequently, the Austrian Consul—to Travnik, a small Bosnian town under the rule of the Ottoman Empire. The concluding pages of the novel are marked by the departure of the consuls from Travnik in 1814. Within these particular temporal boundaries Andric places intersections between the Western thought and the Orient at the confines of Napoleon's empire, by offering a narrow focus on the life in the Bosnian town of Travnik.

As the town's primary characteristic the author underscores its multicultural configuration. Upon their arrival, the French consul, Jean Daville, and, later, his Austrian counterpart and rival, Captain von Miterer, find as the population of Travnik the Turkish vizier and his entourage, as well as the local people, represented through a mix of Sephardic Jews, Muslim Beys, along with Christian—both Orthodox and Catholic—clergy and peasants. It is in such a context that the author places a network of multipart exchanges between the West and the East, reported primarily through the perspective of the Western man, in this case, the French consul.

Attributing to the Balkans the role of a meeting point between cultures is a salient quality of Ivo Andric's work. Distinguished Yugoslav author Isidora Sekulic offers the following insight into Andric's writings:

There is a lot of East in Ivo Andric's short stories, East of all kinds: horrible, dark, poetic, comical, sensible. His stories are thus bizarrely original, horrifyingly direct, and drenched with local color. Although Ivo Andric's stories are unquestionably realistic and entirely in line with Western art—in terms of their strict design, personal tone, perfection

of composition and style—they are, once again, all East, East as both document and as poetry.¹

The articulate reflection offered by Sekulic outlines the borders of Andric's literary world, such that they surpass the genre boundaries of a mere short story. To conceptualize the East both as a "document" and as "poetry" implies an ample image of the Orient that becomes applicable to Andric's entire prose writings. Indubitably, Andric's prose is marked by this central duplicity within it. On the one hand, it is imbued by facts, informed by social, cultural, or historical data. In short, it serves as a documentation of life in the Balkans. Simultaneously, however, his prose unveils a need for the amplification and expansion of those facts, primarily by means of fiction. In other words, the factual in Andric's prose requires at the same time its extension, broadening, even a certain renewal, conveyed by the novelistic fiction. Still, the complex model of the Orient communicating as both "document" and "poetry" entails a number of questions. Are the two notions in juxtaposition? Or, perhaps, they are situated in opposition to one another? Do permeations between them occur? It is precisely those questions that we will keep in mind throughout this study, while tracing the particular visions of the Orient through the prismatic eye of the interpreter. The narrative in *The Bosnian Story*, comprised of these two poles, the factual and the fictional, imposes the role of the interpreter not only as that of a connection between its realistic frame and the novelistic world of fiction, but also as the fundamental link between the East and the West.

Already the attempt to identify the possible interpreters within *The Bosnian Story* proves to be a complex task itself. The reader discovers a stratum of linguistic interpreters within the novel. Thus, upon his arrival to Travnik, the French consul Daville gets a personal interpreter, d'Avenat, to facilitate his interactions both with the Turkish governing class as well as with the local residents. From the very beginning, d'Avenat is presented as a perplexing Levantine, as a man of mixed Mediterranean background who chose for himself French nationality, but spent most of his life working as a doctor in Ottoman service. His enigmatic character, obscure origins, and his existence,

deeply intertwined with the mysterious Orient, provoke initially with the French consul a feeling of mistrust. As a result, an elaborate reflection upon the specific meaning of the concept “Levantine” emerges in the novel:

The Levantine is a man without illusions or scruples, faceless, or rather with several masks, obliged to act condescension one moment, courage the next, or despondency, followed by enthusiasm. For these are nothing but the necessary weapons of his life’s struggle, which is harder and more complicated in the Levant than in the any other part of the world. A foreigner, thrown into this unequal struggle, becomes completely submerged in it and loses his true identity. He spends his life in the East, but gets to know it only imperfectly and from only one side, from the point of view of winning and losing in the struggle to which he is condemned. Those foreigners who, like d’Avenat, remain in the East, in the majority of cases take from the Turks only the baser sides of their character, and are incapable of observing and adopting any of higher qualities and customs.²

In such a way, “Levantine” epitomizes a man belonging both to the East and the West, and, paradoxically, to neither. He symbolizes a man shaped by both the East and the West at the same time, yet a man characterized above all by his varied and variable nature. The concoction of opposing passions, moved by an “unequal struggle,” creates a “faceless” person, and, at the same time, a person “with several masks.” The Levantine man is seen as denied of any firm scruples, always changing and adapting to its surroundings. This textual moment illuminates at once the multifaceted, somewhat inaccessible nature of a man “in-between,” as it also foreshadows Daville’s own personal struggle in the Orient. As a Westerner in Travnik, the French consul remains an outsider to it, distanced from the Orient even when in its immediate proximity. He can experience it only “imperfectly and from only one side” and can only attempt to make sense out of its incongruity.

As a man touched by both the East and the West, d’Avenat demonstrates a plurality of consciousnesses. At times, he assumes the role of an analyst, as he interprets for the French consulate customs and mentalities of people in Travnik. The interpreter embraces as one of his duties the “translation” of the hybrid Bosnian culture and frequently explains to Daville various practices and reactions of the locals. Accordingly, when the French consul makes his first appearance in front of residents of Travnik, it is d’Avenat who helps him understand reactions of the locals. While riding on a horse through the downtown area, Daville experiences contempt and mockery, as he saw before him “faces full of hatred and frenetic fervor.” (Andric, 30) D’Avenat explains this reluctance towards all foreigners and visitors in simple terms: “I plead your Excellence to keep riding and not to pay attention. These are Bosnian untamed customs and ways. Just keep moving forward

serenely!” (Andric, 31) As a result, the interpreter serves as a tangible point of particular cultural transition, as a moderator between the Western thought and the surprises with which the Orient presents.

On the contrary, when it comes to facilitating linguistic communication, d’Avenat is compliant, quiet, holding back his personal opinion. For example, when the French consul and the Vizier meet for the first time, their interaction is assisted by d’Avenat. Sitting on a divan, the two men communicate through d’Avenat who, placed one step below them, astutely discerns his role within this encounter. D’Avenat views himself as a mere linguistic link, but also shows awareness of the importance of the particular context in which the conversation occurs. The primacy of communication governs this exchange: d’Avenat “was all bent over, his hands in his lap, facing the ground, aspiring to look shorter and smaller than he is, and to have as much presence and as breath as it was needed for these two notable men to be able to convey to each other their thoughts and messages.” (Andric, 36) The Vizier and consul Daville execute a successful conversation, essentially owing to the proper place of the translation offered by d’Avenat.

D’Avenat proves to be more than a translator of language. He is undeniably able to maintain his role of an interpreter, an analyst, and a predictor, predominantly in difficult situations. When the popular unrest occurs during the change of the Turkish sultan in Istanbul, d’Avenat makes sure that his superior, the French consul, is protected. The population of Travnik, refusing any change, feared the consequences of such an event. While the anxious crowd gathered in front of the consulate, d’Avenat prevents an incident from happening by establishing an authoritative presence:

—You dare raise against us, your best friends? You must have been put up to it only by some fool whose mind was twirled by Bosnian alcohol. You don’t even know that the new Sultan and the French Emperor are great friends and that the word has been sent from Istanbul here, urging everyone to honor and respect the French consul as a guest of the country.

Someone from the crowd said something, indistinctly and unintelligibly, but the mass did not accept it, and d’Avenat used that opportunity, and, referring to the solitary voice, turned that way, addressing only him, as if all the others were of d’Avenat’s opinion and as if he, d’Avenat, was speaking on their behalf.

—What? You mean to alter and spoil what the Emperors have arranged among themselves? All right, let us know who is implementing misery among the serene population. Bosnia will be burned

continued on page 8

Degrees Awarded During 2002–2003

Victoria Sophia Frede received a Ph.D. from the Department of History in fall 2002. Her dissertation is entitled “The Rise of Unbelief Among Educated Russians in the Late Imperial Period.”

Scott Gerald Gehlbach received a Ph.D. in interdisciplinary studies in spring 2003. His dissertation is entitled “Taxability and State Support of Economic Activity.”

Gregory Dayton Graff received a Ph.D. from the Department of Agriculture Resource Economics in fall 2002 for his dissertation on “Generating and Trading Biological Innovations in Agriculture.”

Christopher Sean Ketchem received a Ph.D. from the Department of German in spring 2003. His dissertation is entitled “.DE, .RU, .COM: A Contrastive Analysis of Online Variation in German, Russian, and English.”

Konstantine Klioutchkine received a Ph.D. in fall 2002 from the Department of Slavic Languages and Literatures for his dissertation “Russian Literature and the Press, 1860–1914.”

Marie Alice L’Heureux received a Ph.D. in fall 2002 from the Department of Architecture. Her dissertation is entitled “Appropriating Space: Ideology and Identity in the Cultural Landscape of Estonia.”

Karin Larsen received a Ph.D. from the Department of Slavic Languages and Literatures in fall 2002 for her dissertation on “The Evolution of the System of Long and Short Adjectives in Medieval Slavic and Old Russian.”

Marian Jeanne Mabel received a Ph.D. from the Department of Environmental Science, Policy, and Management in spring 2003 for her dissertation entitled “‘Plan is Plan, Fact is Fact’: The Political Economy of the Forest Sector in Post-Soviet Khabarovsk Krai.”

Konstantin Arnovich Magin received a Ph.D. from the Department of Economics in spring 2003 for his dissertation on “Corruption in Russia in the 1990s: A Time Bomb or a Necessity of Business?”

Grigore Pop-Eleches received a Ph.D. from the Department of Political Science in spring 2003. His dissertation is entitled “Refracting Conditionality: IMF Programs and Domestic Politics During the Latin American Debt Crisis and the Post-Communist Transition.”

Suzanne Julie Popkin received a Ph.D. from the Department of Comparative Literature in fall 2003. Her

dissertation is entitled “Passing On Trauma: The Witnessing of the Holocaust.”

Katya Rapoport received an M.A. from the Program in Folklore in spring 2003. Her thesis is entitled “What Is Your Wish, Goldfish: The New Russian Joke Cycle as a Discourse of Identity for the Post-Soviet Russian Speakers.”

Peter John Schmelz received a Ph.D. from the Department of Music in fall 2003 for his dissertation “Listening, Memory, and the Thaw: Unofficial Music and Society in the Soviet Union, 1956–1974.”

Ana Sverko received an M.U.D. from the Urban Design Program in fall 2003. Her thesis is entitled “Integration of the Urban Design and Conservation Strategies for Diocletian’s Palace, Split, Croatia.”

Suzanne Wertheim received a Ph.D. from the Department of Linguistics in spring 2003. Her dissertation is on “Linguistic Purism, Language Shift, and Contact-Induced Change in Tatar.”

Daniel Foran Ziblatt received a Ph.D. from the Department of Political Science in fall 2002 for his dissertation entitled “Constructing a Federal State: Political Development, Path Dependence, and the Origins of Federalism in Modern Europe, 1815–1871.”

East as Poetry, continued from page 6

if anything happens to our Consulate, not a single child will be spared.

And d'Avenat left, crossing the bridge. The line that he formulated within the crowd behind him disappeared, but the mass felt conquered, tamed, for a moment. (Andric, 181)

The interpreter is able to manipulate the crowd, using his words and his bodily presence as well. D'Avenat breaks the crowd with his superiority, which, in this case, he owes to the duplicity that marks his character—his deep knowledge of both the East and the West. According to Celia Hawkesworth, “The way in which Andric describes this process gives it an ‘organic’ quality. He states that it is impossible to perceive the logic of these blind, furious, regularly fruitless risings, but that they do have a logic of their own just as they have an unseen ‘technique’, based on tradition and instinct.”³ D'Avenat seems to be familiar with this hidden mechanism of the town's population. This is why he is able to predict and, therefore, control the moves of the town crowd. Thus, we see that the Orient as such requires intervention, indirectness, and constant meandering around its irregularities and surprises.

But d'Avenat is not the only interpreter in *The Bosnian Story*. His counterpart with the Austrian consulate is another interpreter, Nicolo Rotta. A man of Italian origin, Rotta has experienced himself life between worlds. Raised in poverty and constantly of ill health, Rotta's path led him both Eastward and Westward. His geographic mobility was accompanied by the abrupt changes in his temper. Arrogant, irritable, and brusque, Rotta had the same attitude towards both the Turks and the Christians. His single goal was gaining wealth and material stability. Andric characterizes his journey between Eastern and Western cultures as an enduring rejection of both: “Gradually he obtained that dry, arrogant tone that interpreters from the Near East bear and which is only the external manifestation of an inner void, of distrust in people and of absence of any illusion.” (Andric, 131) Consequently, even when in the service of the Austrian consul, Rotta is short and snappy, refrained from any sincere manifestation of emotion.

Nevertheless, the only shift in tone that Rotta demonstrates is in the encounter with his rival, d'Avenat. The relationship between the two interpreters is described as matchless in the novel. Finding only in d'Avenat a decent counterpart, Rotta showed his full linguistic competence only in the other's presence. While dealing with each other, the two embraced “a light and cheerful tone that was supposed to show a nonchalant and scornful attitude, but that was hiding heightened attention and unrecognized fear.” (Andric, 126) In other words, their full knowledge of the opposing forces around them comes into view precisely through their playful mockeries of one another. The author gives a detailed description of those dialogues:

These discussions, which usually started out in French, in a cosmopolitan tone and with diplomatic vocabulary, sometimes turned into exciting quarrels in a rough and altered Venetian dialect, spoken on each and every coast of the Mediterranean sea. At such instances, both of the interpreters discarded their manners, and started wrestling and outwitting each other with words, in a Levantine manner, forgetting completely about their politeness and using the most shameless words, followed by indescribable gestures and grimaces. (Andric, 126)

We see that these linguistic duels represent for both men rare moments where the two are brought together, where they both share the same fate of exile, even within their own skin. Rotta and d'Avenat personify all men living in the bordering zones between the West and the Orient, men “isolated by the natural sympathies and antipathies of their personalities, and where their instincts could bring them together, they are divided by their public position or their religious allegiance. In the midst of other human beings, [...] they are irrevocably ‘exiled.’” (Hawkesworth, 159) It is through the bitter yet sharp linguistic battles that the two interpreters briefly overcome the state of exile, as they endure a sense of coming together.

Still, the true spokesman for the Levantine status of an “in-between” is the second interpreter in service of the Austrian consul, Rotta's successor, Cologna. Another Levantine, Cologna is referred to in the novel as the Illyrian doctor, or *dottore illyrico*. He is the focal point of the analysis of the encounter of the East and the West. The episode of Cologna's conversion into Islam exemplifies the true fate of a man caught between two worlds as envisioned by the author. Under strange and mysterious circumstances, Cologna suddenly proclaims, in a state of delirium, his acceptance of the Islamic religion. While doing so, he offers an exhaustive insight into the position of a person torn in two opposite directions, both Eastward and Westward:

You don't need to explain anything to me; I understand the position of the consuls, as I do that of every educated man from the West whose destiny drives him to these parts. For such a man, to live in Turkey means to walk on a knife-edge and to burn over a low flame. I know this, for we are born on that knife-edge; we live and die on it, we grow and burn ourselves out in that fire [...]

No one knows what it means to be born and to live on the edge of two worlds, to know and to understand both and not to be able to do anything to explain them and bring them closer to each other, to love and to hate both of them, to hesitate and stumble all one's days, to have two homelands and none, to be everywhere at home and to remain for ever a stranger; in short, to live stretched on the rack, at once victim and torturer ... (Andric, 314–315)

Cologna fully articulates the anguish of this state of mind, always divided in two, always aware of its duplicitous nature. For such a man on a cusp, the torment comes from a constant, even simultaneous, experience of its double-dealing, deceitful nature.

Literary and cultural critic Edward W. Said qualifies Orientalism as “a way of coming to terms with the Orient that is based on the Orient’s special place in European Western experience.”⁴ While identifying on the one hand a scholarly, academic understanding of the term *Orientalism* as the one that emerges in research studies of anthropologists, sociologists, historians, or philologists, Edward Said distinguishes yet another, more general definition of *Orient*. Said underscores that a further, more general understanding of Orientalism represents a “style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident.’” (Said, 2) In other words, elaborate theories, social studies, and political accounts of both the East and the West are based upon this twofold framework in which each of the two, both the East and the West, is understood primarily through its binary opposite. To quote from Said’s work:

The Orient is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other. In addition, the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience. Yet none of this Orient is merely imaginative. The Orient is an integral part of European *material* civilization and culture. (Said, 1–2, original emphasis)

According to this argument, the concept of Europe is defined in part by the Orient, just as an understanding of the East is informed largely by the awareness of what is European. The one is dependent upon the other, as they combine, merge, and blend together, in order to delineate themselves as independent from their polar opposite. In the context of *The Bosnian Story*, the confines of Bosnia represent the material meeting point of Europe and its Other. Bosnia is the farthest the Orient has come Westward. Likewise, it is the uttermost point of the European expansion Eastward. Cologna’s words, in this sense, outline the contours of this meeting point and its overlapping, layered configuration.

The esoteric conditions under which Cologna accepted Islam, and, soon after, died, are contrasted by the clarity and the openness of the message he conveys. His words capture the central split which traps a person in the “side-track of subaltern lives.” (Andric, 117) Cologna offers a definition of that space. While evaluating his fate in the Bosnian town of Travnik, Cologna’s words adopt a more general tone. Of his sort, he states:

They are the people from the frontier, spiritual and physical, from the black and bloodstained line drawn after a great and absurd misunderstanding between people, God’s creatures, between whom there should be no frontiers. It is that border between the sea and the land, condemned to eternal movement and unrest. It is the *third world* in which all the malediction of the universe settled after the division of the world into two. It is ... (Andric, 316, original emphasis)

In such a way, out of the interpenetrations between the East and the West, there emerges another space, that of the *third world*, of a world in between, both abstract and concrete, both intellectual and geographical. As such, it acquires a certain sociological meaning.⁵

In *The Bosnian Story*, the factual and the fictional intersect, mix, and coalesce, in order to express the complex structure of a hub of cultural contacts. The Napoleonic Europe and its Oriental counterpart, the Ottoman Empire, come together in a unique, hybrid form on Bosnian soil. Even within a single small town, the weight of this powerful and heterogeneous cultural strata rests upon, it seems, each and every citizen. Although the stakes of such a condensed juncture between the East and the West can be approached through numerous lenses, the viewpoint of the interpreter announces its richness as it illuminates central links of this complicated chain. The access to meaning, or at least, its first step, surfaces from the angle of a number of interpreters. It is as if Andric, a diplomat and a voyager himself, wished to identify a space in which one would not be forced to live with opposing forces within him, but, rather, to come to terms with his duality by constructing the novelistic terrain of this *third world*.

Notes

¹ See Sekulic’s argument in *Istok u pripovetkama Iva Andrica* [The East in the Stories of Ivo Andric], (Belgrade, 1923).

² Andric, Ivo, *The Bosnian Story*, translated by Kenneth Johnstone (London, Lincolns Prager, 2nd ed., 1961, 43–44).

³ Hawkesworth, Celia, *Ivo Andric: Bridge Between East and West* (London, The Athlone Press, 1984, 145). Further reference to this work will be given in the text.

⁴ For an exposition of this elaborate analytic method, see E. Said, *Orientalism* (New York, Vintage Books, 1979, 1–2). Further references to this work will be given directly in the text.

⁵ For an elaboration on this matter, see Ivo Tartalja’s “Travnicki *dottore illyrico* i njegov ‘treći svet’” in *Pripovedaceva estetika* (Beograd, Nolit, 1979).

Bear Treks: The Pageantry of St. Petersburg



A shortage of sunshine did not spoil The Pageantry of St. Petersburg



Illuminating inside tour of the Catherine Palace at Tsarkoye Selo to see restoration in process



Alan and Nancy Fraser at the Church of Sts. Peter and Paul en route to Petrodvorets

—Dobroye utro! Kak pozhivayetye?

—Spasibo. Khorosho!

This was how each glorious morning began on the bus, driven by Boris and guided by Alla. The use of the term “glorious” reflects the excitement of the trips, not the weather. For seven days, we Bear Trekkers did not see much sunshine. Only on the last day did the gods smile on us and show us St. Petersburg in brilliant light. The adventure began on October 5, 2003, with a happy group of travelers flying out of San Francisco via Frankfurt to St. Petersburg. As is typical for a Bear Treks trip, everything was perfectly organized and went smoothly. Steven Jones, our lifeline to St. Petersburg, was waiting for us at the airport. While we were being transported to the lovely Angletterre Hotel, the tour already started. It became apparent immediately that Alla was a superb guide. Tuesday morning was our first official orientation tour. Through the raindrops we photographed the Winter Palace and



Stephen and Jamie Bernstein, Alexandra Jones, Beth Janopaul, and Henrietta Hirsch at the Church of Sts. Peter and Paul



Go Bears! Bob Janopaul, Barry Crawford, and friend

Smolny Cathedral and convent. The afternoon program diverged slightly from plan because Vladimir Putin was in town and upstaged us at the Peter and Paul Fortress. That visit had to be postponed for a couple of days. Being accustomed to such snags, Alla skillfully directed us to the Church on Spilled Blood instead. She reworked the schedule so that we did not miss a single sight: the Hermitage, St. Petersburg Conservatory, the Catherine Palace at Tsarskoye Selo, Alexander Nevsky Monastery and cemetery, St. Isaac's Cathedral, Yusupov Palace, the Russian Museum, and Petrodvorets. A visit to the Alexander Palace at Tsarskoye Selo was not planned but arranged because of the inclement weather. It is difficult to decide which of the many delights was most delightful. A highlight was definitely the Saturday evening performance of Swan Lake at the Mariinski Theatre. In addition to the beauty and the history of St. Petersburg, we all enjoyed the good company and several excellent meals. Kudos to Bear Treks and Academic Travel Abroad for a great trip! *Zhmitye Myedvyedy!*

Barbara Voytek, executive director of ISEES, accompanied this tour to Russia. Bear Treks is a travel program sponsored by the California Alumni Association.



Petrodvorets (Peterhof)



Dinner on the final evening. The Frasers, Jurg and Christel Bieri, Alexandra Jones in the background; Henrietta Hirsch, Ann Hawley, Charlotte Willig, and Mary Lou Maudsley in the foreground.



Sunshine at last at Petrodvorets

Local Services for Mobile Populations: Migrant Labor and Public Health in the Russian Zemstvo, 1890–1912

Lisa K. Walker

Lisa K. Walker received her Ph.D. from the Department of History in December 2003 and currently works for the Biotechnology Engagement Program, in the US Department of Health and Human Services Office of Global Health Affairs (Rockville, MD). This paper was presented in November 2003 at the annual convention of the American Association for the Advancement of Slavic Studies in Toronto.

Beginning in the 1880s, Russia witnessed a significant rise in the number of migrants leaving their homes in rural areas for the purposes of seeking temporary work, often in urban centers in industrial or other commercial sectors of the growing economy. Between 1887 and 1900 the industrial sector expanded dramatically, gaining over a million new wage earners, and the artisanal, service, and other trades expanded even more. By the early twentieth century, in the Central Industrial Region, one-fifth to one-quarter of villagers were migrating out from their homes to earn wages.¹

A similarly important phenomenon that nonetheless has received less attention from historians was the seasonal migration of peasants from the Central Black Earth Zone and northern Ukraine to the south and southeast. Many traveled to find wage work in mining enterprises or in urban centers, but the bulk of those who migrated sought work as agricultural hands on the large commercial estates that extended in a crescent from the southwestern provinces of Kherson, Tavrida, and Ekaterinoslav to Saratov and Samara provinces on the lower Volga. The growth of this commercial agricultural sector was a response to the expanded market of urban populations in Western Europe, especially after the first third of the nineteenth century. As Russian railroad networks expanded, so too did the commercial cultivation of wheat in the south. Migrant agricultural laborers in turn came in increased numbers to find work during the harvest season, and by the mid-1880s about one and one-half million were arriving each year in order to hire themselves out.²

In the late 1880s and early 1890s, while some of the basic features of zemstvo community medicine, with its integrated pursuit of curative and preventive care, were being defined, zemstvo physicians in southern Russia began to take note of the new patterns of agricultural labor migration. They responded to the rise in the number of migrant agricultural workers first by commissioning further study of the phenomenon, a common approach by the hygiene scientists who created zemstvo preventive health or sanitary medicine in the early 1870s. Their next step in

responding to this newly identified need was to establish relief stations (termed more specifically “*lechebno-prodovol'stvennye*,” or in some cases “*vrachebno-nabliudatel'nye punkty*” in Russian) at points where the migrants tended to gather and bargain with employers from the commercial farms for hire.

Many of the historical works that deal with health care provision to migrant labor populations adopt a perspective that emphasizes the noble and heroic aims of the medical personnel involved, or stresses the linear development of an increasingly progressive policy towards underserved populations, or both. This may be especially familiar to us in reading Soviet historians' accounts of the 1950s and 60s. Khasiia I. Idel'chik, for instance, one scholar who has surveyed the life of Nikolai I. Teziakov, one of the physicians who was active in the medical relief stations that are the focus of this paper, frames her analysis of his life and work in terms of how democratic his ideals were even before October.³ This is particularly common in twentieth-century historical accounts of physicians who had continued to work under the Soviet regime, for it was understandably important to confirm a subject's pre-revolutionary ideological pedigree and fit his or her previous work within an overall context of proper Marxist-Leninist attitudes. I was, therefore, initially surprised to see this teleological, heroic perspective echoed in historical treatments of migrant labor health care in other national contexts. For example, Helen Johnston's history of the 1962 United States Migrant Health Act and the resultant US Public Health Service administration over this sector of health care reads in some ways similarly to Idel'chik's work. Johnston's is a narrative of how the US succeeded in meeting the needs of agricultural workers ever more thoroughly and, it might be noted, how physicians in the US arrived at some of the very same principles of health care for the rural poor that zemstvo physicians in Russia had devised and implemented nearly a century prior.⁴

While both of these works—along with many others—contain a wealth of factual information, the framework of

analysis is somewhat disappointing. What interests me more than the success or failure of these health systems is what interaction between medical personnel and migrant patients might indicate about the society in which it occurred. One historian of Russia who has discussed zemstvo services for migrant labor from a more complex perspective is Timothy Mixer.⁵ Yet while Mixer has investigated the medical relief stations for what they can tell us about the impact of these interactions on the consciousness and collective action of the migrant laborers, I am more interested in determining what public health decisions and activities reflect about the social relationships in whose context they were created and the change that those relationships underwent over time.

Interestingly, both Mixer and Idel'chik argue quite centrally in their work that medical personnel had a fairly straightforward, supportive influence on the thought and behavior of the laborers. According to both historians, the physicians and medical students working at relief stations facilitated the expression of a new consciousness (Marxian proletarian in Idel'chik's telling, more pre-modern and Thompsonian in Mixer's) among migrant laborers. Likewise, the laborers fairly uniformly expressed a deep trust and admiration for the medical staff. There is little differentiation within either group: while Idel'chik notes that this period saw an increased stratification among the peasantry, which lay at the root of rural dwellers' need to travel for wage-earning work, there is little attempt to determine whether the "village proletariat" that resulted had any further variation within it that might have complicated the relations that occurred at the relief stations. Nor do the medical personnel who worked in the stations come into any sharper focus than as Populist-oriented yet ultimately Marxist-sympathizing supporters of the migrant laborers' self-expression.

In this paper, and in the study for which this is a preliminary sketch, I will examine more closely the activities at the relief stations and the research and reports that were based on those activities in order to understand better the social context of public health activity in late Imperial Russia. Many of the physicians and medical students who worked in this sphere were indeed driven by an immense sense of empathy for the laborers and supported not only improving the workers' conditions from without but also supported the peasants in their attempts to protest and improve their own lot. At this early stage of exploring the sources, my sense is that things were more complicated than this, however, and that the interaction between these educated specialists and the migrant laborers could not have been as simple or lacking in friction as it has been depicted.

The medical relief stations were an important part of the emerging system of health care, encompassing medical treatment as well as preventive services, that was being formulated in the context of the zemstvos.⁶ Perhaps the

earliest sign that zemstvo physicians were attuned to the explosion in agricultural labor migration came in 1889, when Mikhail S. Uvarov, the head of preventive services in Kherson province, undertook a study of the health of migrants in his area. His protégé, Nikolai Teziakov, who began work on the province's staff of sanitary physicians in that year, performed some of the most careful research at his post in Aleksandriisk district, and he was later responsible for opening the very first medical relief station there in 1892. A network of the facilities expanded quickly within Kherson province, spurred especially by the years of famine and cholera epidemics of 1892–1893. Already by 1894, seventeen stations had been established at significant hiring market locations throughout the province, and public health surveillance had extended over half of the migrants entering into Kherson province to seek wage labor in the commercial agricultural sector. By 1900, Teziakov himself reported in his publications that over fifty thousand migrants were receiving medical attention at the relief stations, and nearly two hundred thousand were taking advantage of the other services provided.⁷

The medical relief stations were an important part of the emerging system of health care that was being formulated in the context of the zemstvos.

What other services were offered at the relief stations? Low-cost food and a place to sleep that was indoors and relatively clean, in contrast to the typical sleeping arrangement of camping out in the village square where bazaars and the hiring market itself were organized. As reports showed, not only did the migrants tend to sleep out in the open during the summer hiring season, in the midst of all the filth and waste that humans and animals had left in the square, but in rainy weather they often had no choice but to stand or sleep outside without any shelter. Many markets lacked any roofs or permanent structures, and those few that existed for bazaar traders were often off-limits to migrants. Yet it may have been even worse when there was no rain: one observer described how the fine sand and dust kicked up in a village square settled in the eyes, ears, and mouth and even crept into the clothing of those who were unlucky enough to have to stand there for long.⁸

As Mixer and others have noted, both the hiring market and the relief stations that often were created relatively nearby functioned as important nodes for the exchange of information among the migrants. Mixer emphasizes the way that this access to the going wage rates and even to the oral history of the conditions and especially the moral economy that had been established over previous generations served to boost the self-confidence of the agricultural workers. Their collective self-esteem bolstered,

they were more likely to stand up to hirers, take action on their own behalf and in defense of their common interests during bargaining, and protest when traditional relationships were violated.⁹

Medical personnel saw an occasion for another kind of information to be dispersed—basic hygiene information that they knew from other areas of their work. Russia's rural populations sorely lacked. The relief stations presented an excellent opportunity to reach agricultural workers, who were forced into even more unhygienic habits in their transient conditions than were those who stayed in their home villages. Physicians used many of the oral methods used in other community health settings in this period—lectures and public readings, often called "*bisedy*," that represented an attempt to present information in a style of narration and language that was especially accessible to peasant audiences.¹⁰ After the turn of the twentieth century, physician-educators ventured more into print, distributing pamphlets and even establishing free lending libraries of hygiene information booklets. In a 1901 description of print education materials in the relief stations, Teziakov noted that the medical personnel were pleasantly surprised at the response: "the booklets were distributed to the workers and they read with great eagerness, and, unexpectedly, they returned them upon having finished reading them [*i {knizhki} udivitel'no vozvrashchalis' po prochtenii*]."¹¹

The relief stations were ostensibly created first and foremost in order to serve a population that physicians had identified as underserved by the existing sources of care and living in woefully inadequate conditions. This was a common aim that the stations shared with other expansion efforts in community medicine in the 1890s and 1900s. It was also being recognized that urban populations, for instance, were ignored by existing health care institutions and community services, at a time when many cities were growing in leaps and bounds. Industrial workers were another group for whom the medical profession was taking measures to create new medical-sanitary institutions and to whose needs they were creating new mechanisms by which to respond.

But if indeed primary care was the most central aim in creating the medical relief stations, it is surprising how little concrete information about such services is included in various reports composed about their function. Examination of these sources indicates that the doctors and medical students themselves had more interest in the data collected and the more qualitative, almost ethnographic observations of the hiring process that they made than in the details of the medical care, the preventive health education, or the nutritional services that were dispensed at the stations. One possible explanation for the lack of detail they provided on those basic services is that they believed their audience, presumably mainly zemstvo deputies, desired the different information that they did include. But the emphasis that some observers placed on the habits of the labor market

itself suggests that this was not the case; surely a focus on the exploitation of labor was not an aspect of the stations about which *zemtsy* would have eagerly read. Let us first consider other priorities suggested in the reports, and return below to the matter of labor sympathies expressed in these sources.

The physicians who championed the medical relief stations and the *zemtsy* who supported their efforts aimed not only to improve the miserable conditions in which migrant laborers found themselves. They also wished to improve public health overall in their localities, for permanent residents as well as these visitors. In addition, there was a recognition that peasants from the zemstvo's own province participated in this mass migration in search of work, and that the interdependence of health conditions throughout the Russian Empire was growing dramatically. It was therefore valuable to learn more about conditions in an area that one's own constituent population traveled to or through, since physicians were increasingly aware of how certain diseases and pathogens were spread and how human behavior could have an impact on that spread. The longer-term intention for the medical relief stations was thus to provide a means of collecting more detailed information about the various forms of migration rural inhabitants were undertaking, as well as to allow physicians to perform more routine epidemiological surveillance of the migrant population.

When Teziakov moved from his next position heading the preventive medical section in Voronezh to Saratov's provincial zemstvo in 1903, he made the argument that, in reviving the preventive health staff that the assembly had gutted seven years earlier, medical relief stations were an essential element that ought to be implemented. He referred to the pioneering effort of Kherson zemstvo and the neighboring provinces that had adopted its model, noting that while the southern region had recognized a need and had met it with some success, Saratov's need had an even greater urgency:

On the one hand, thanks to its border position in the southeastern corner of Russia, next to a large navigable river and cut through by several railroads, [Saratov province] represents a route by which dangerous Asiatic epidemics—cholera and plague—penetrate Russia. On the other, each year crowds of agricultural workers, living in the most unhygienic conditions, traverse the province, setting out for wage work in the Trans-Volga region. Because of this, they represent fertile ground and mobile sources of all manner of infectious disease.¹²

For Teziakov, this meant that data collection and research into a range of different factors—from the living conditions in migrants' home regions and the reasons for their leaving home to the routes they took and the conditions they met along the way—all undertaken first in Kherson

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Outreach Programs

Holodomor: Ukraine's Famine of 1932–1933

Two thousand and three marked the seventieth anniversary of the terrible famine that struck Ukraine and other parts of the Soviet Union in 1932 and lasted through 1933. Memorials, exhibitions, and academic conferences were organized during the past year in recognition of the anniversary, and the US House of Representatives passed a resolution on October 21 that stated in no uncertain terms, “this man-made famine was designed and implemented by the Soviet regime as a deliberate act of terror and mass murder against the Ukrainian people” (108th Congress, 1st session, H. R. 345). Also known by the Ukrainian term *Holodomor*, the famine is both widely recognized and hardly common knowledge.

California's curriculum standards for tenth grade social science specifically mention the famine in a section on Stalin's totalitarian rule (10.7.2), but educators who are not charged with the topic might choose to include it in a unit on the Great Depression (how lower prices for agricultural goods contributed to Stalin increasing quotas for production), on human rights, or on ethics in journalism (see the mention of Duranty below). The following sources of information on the subject may be particularly useful to educators.

“Holodomor: The Great Man-Made Famine in Ukraine, 1932–1933,” a brochure produced for an exhibition in the lobby of the United Nations building in New York during November 2003, gives an excellent overview. The exhibition was organized by the Ukrainian Museum at the request of the Permanent Mission of Ukraine to the United Nations, so the brochure is currently available through the museum's Web site (<http://www.ukrainianmuseum.org>) as a PDF, http://www.ukrainianmuseum.org/0311ukrmus_UNFamineBrochure.pdf. The brochure's photographs have been compressed beyond clarity, but it is a good starting point.

Radio Free Europe / Radio Liberty's report *Harvest of Death: 70th Anniversary of Stalin's Famine in Ukraine*, <http://www.rferl.org/specials/harvest-of-death/>, consists of three articles by journalist Askold Krushelnycky. The articles cover Stalin's motivations, eyewitness accounts, and why the famine is so little known.

For more depth, try *Famine in Ukraine, 1932–1933*, a collection of essays published by the University of Alberta's Canadian Institute of Ukrainian Studies (Roman Serbyn and Bohdan Krawchenko, eds., 1986). Included in the volume is “Making the News Fit To Print: Walter Duranty, the *New York Times* and the Ukrainian Famine of 1933.” This chapter explores the journalist's deceitful reports, showing how he blatantly misled the United States

about the conditions within the Soviet Union during the period. For example, while he admitted in private that some 7 million people probably died, his newspaper article claimed that there was no famine, only shortages, and he went further to suggest that these shortages were the price to pay for modernization. Journalists who contradicted his reports were subject to ridicule, and his accounts would later be cited by those who wanted to deny the truth.

Those in search for primary materials may appreciate the “Memorandum on Grain Problem” of December 1932, available from the Library of Congress's exhibit “Revelations from the Russian Archives.” Located at <http://lcweb.loc.gov/exhibits/archives/ukra.html>, there are only three brief paragraphs on the famine accompanied by the memorandum and its English translation, but students can read how villages were blacklisted for “overt disruption of the grain collection plan and for malicious sabotage.”

Finally, Robert Conquest's *The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine* (Oxford University Press, 1986) is recognized as the most comprehensive work on the topic. Conquest examines how the Party set out to destroy both the peasantry through collectivization and Ukrainian nationalism through the famine. Some 400 pages in length, the book goes into full detail while remaining manageable for the studious.

The Holodomor is an important event in twentieth-century world history, and with these resources to augment the standard textbooks, educators will be able to lead their students deeper into the subject.

Stella Bourgoin is a program representative at ISEES and works on outreach programs to educators.



Public Health, continued from page 14

province, were even more valuable in Saratov. The *zemstvy* gave limited support to this view. Three stations opened in 1903, and when another handful were opened the next year, Teziakov reached his initial modest target of 7 stations. Throughout the crises of the first few years of the twentieth century, Saratov zemstvo continued to appropriate funding to both the relief stations and to basic epidemic control in general in the province, even when other preventive services suffered on the chopping block. Although funding for preventive health suffered severely in the backlash following the crisis of 1905, Saratov zemstvo ultimately demonstrated that the threat of epidemic outbreaks of infectious disease was a powerful motivator that could override fears of the political subversion that relief work had the potential to facilitate and complaints from estate owners that the stations damaged their economic interests.¹³

If mobility inspired such responses from educated provincial society, how were attitudes within the migrant population itself influenced by the variation in their places of origin and the very condition of being on the move? Mixer comments briefly on the varied geographic origins

The threat of epidemic outbreaks of infectious disease was a powerful motivator that could override fears of political subversion and the economic interests of estate owners.

of the migrants at the hiring markets, noting that conflict occurred across regional and ethnic lines and that friction was evident between migrants and local residents. This served as an important obstacle to the collective action that he argues ultimately found successful expression in the hiring markets, facilitated by the relief stations. The migrants themselves had folk names for their fellows from other localities, indicating negative attitudes or simply emphasizing difference. *Poltavtsy* were named for the dumplings they cooked along the road (*galushniki*), and *chernigovtsy* for the bast shoes they wore (*lapatsony*), while the prevalence of witches in Kiev earned *kievliane* their nickname (*trubolety*), and *moskvichi* were known for their addiction to chicory (*tsikorniki*).¹⁴

Physicians observing the patterns in migration drew attention to ever smaller geographical units, emphasizing that what could be learned on the aggregate level of even a district often masked differences that could be detected among localities.¹⁵ It is interesting that migrants themselves apparently identified one another more in terms of provincial origin than local, at least with those from altogether different provinces than their own. It would be valuable to

learn more about the manner in which the migrant laborers identified their fellows in the markets, not only for what it tells us about the potential for collective action but for understanding at a deeper level how the mobility and participation in more anonymous market relations affected peasants' understanding of their relationship to one another.

In Saratov province, conventional wisdom among both local residents and visitors often held that migrants from a particular province or region predominated, while the data collected at the relief stations could contradict those impressions. At the Borki hiring market, for instance, located at the southern tip of Saratov's northern district of Serdobsk, it was common knowledge that *penziaki* were the most prevalent group among the migrants. Physicians who registered incoming workers at the relief station there pointed out, however, that the numbers did not support that view. In fact, migrants from within Saratov province were more numerous by far than those from other provinces, representing nearly 70 percent of arriving migrants over the course of the harvest season.¹⁶

The medical student who reported on activities at the Borki relief station, Zinovii P. Solov'ev—later an influential physician and social hygiene theorist under the Soviet health care system—did not note the fact that, according to his data, Penza residents represented roughly 50 percent of migrants and the largest incoming regional group during the first two weeks of the season, the first half of June. He therefore ignored the fact that an impression gathered early on in the season might simply have stuck for those who did not have access to (and perhaps did not even think in terms of) the precise numbers in judging the makeup of the migrant population surrounding them.

It was not incidental that these visiting wage-seekers were identified specifically as *penziaki*. The common consensus among physicians working in zemstvo medicine in these migrant-heavy provinces was that incoming laborers from Penza were particularly “beaten-down, despondent, emaciated, and exhausted,” who for this reason could easily serve as “the culprits in [spreading] diseases” among a host population.¹⁷ Perhaps most important from the public health point of view, sanitary physicians like Teziakov were taking note of the physical condition of certain populations such as the *penziaki* and relying on information about what routes the migrants took through their own provinces, in order to formulate epidemic control procedures and policy and to ensure the province was better able to respond to a potential outbreak in that area.

A similar qualitative impression of Penza residents appears to have been widespread among the common people in the grainbelt provinces as well, where this information (whether true or false) again influenced further impressions and actions. Regardless of migrants' place of origin or their relative position on the hygienic ladder, they were often treated suspiciously by local populations

specifically because they might be carrying disease. In Borki, Solov'ev noted that migrants were barred from using a local spring that was the best source of drinking water because it was feared they might pollute the water. This caution was not in play when locals in Borki did allow migrants to seek a bit of shelter from the weather underneath the trading awnings in the bazaar square. Physicians noted that in many other localities migrants were not so lucky.¹⁸

What was happening here in the hiring markets and relief stations? The rise in labor migration at the end of the nineteenth century was creating a new population in need, a phenomenon that the zemstvo physicians in many key provinces were noticing and to which they were trying to respond. This phenomenon was also highlighting new concepts that sanitary physicians had to take account of as they formulated preventive health policy: heightened mobility and the growing interdependence of the populations of separate administrative provinces being served often with wildly varying degrees of success by zemstvo medicine. It is very possible that an exchange of ideas that came as a result of this new phenomenon was also taking place between the educated, literate, and statistically minded sanitary physicians and the primarily illiterate peasant agricultural workers. The notion that Penza residents found themselves in potentially dangerously low hygienic conditions both at home and on the road, for instance, may have been an example of the combined impressions of migrants and physicians, and at some level it certainly has been infused with the authority of medical science and the idea of human carriers of disease and physical susceptibility to infection.

This attention to mobility and transient populations and their direct impact on public health was part of a broader phenomenon within Russia and observable outside of Russia as well. At roughly the turn of the twentieth century, there was a marked increase in attention to the health importance of railroads, crowded public spaces, and the movement of dangerous infectious diseases across borders. In Russia this was reflected in the popular press as well as in professional and official public health periodicals and archival documents. In provincial zemstvos, there was an attempt to respond to the changing structure of the population and the unequal financial burden shouldered by certain districts with greater numbers of incoming migrants than others.¹⁹ During the campaigns to control and fight outbreaks of infectious disease after 1900, there was a marked increase in attention to the railroad and river transport in official government circulars and in the discussions of local municipal and zemstvo staff as they planned strategies in case of emergency.

The creation of medical and preventive health services aimed not at localities or stationary populations but at mobile populations and with the intention of confronting

the spread of infectious disease between provinces represented a change in attitude and a signal of a broader shift in ideas about disease and its relationship to human populations. What we witness in this period is a superimposition onto existing Russian medical attitudes of new concerns that were introduced into international medical practice by bacteriology and microbial science. This new set of ideas pertained to the prevention and control of infectious disease in an age where the causes were understood to be different (microbes) and the populations susceptible to these causal agents were behaving in radically new ways (moving around a great deal, yet with quite varying access to education, literacy, and basic understanding of medical science's current explanations of disease). These new ideas from medical science were finding root within the particular political and cultural context of Russia, with its conservative, jealous, suspicious autocracy, its truly oppositional and increasingly radically subversive medical professionals, and its largely illiterate, uneducated peasant population. All of this was taking root in a society that remained under autocratic, police-enforced tutelage. Physicians and the lay public were finding these new ideas plausible, and were even themselves helping to shape these systems of medical thought, but this did not mean that they were abandoning well-established ideas informed by the "filth theory" now being replaced by bacteriology. Nor did it mean they wholly rejected the belief that social factors were integrally important to understanding the causes—and methods of prevention—of disease.

The creation of health care services aimed at mobile populations signals a shift in ideas about disease and its relationship to human populations.

In this, the Russian experience is not vastly different from other countries at this time, but the particular qualities of the melding of old and new views and the impact it had on social identities and relationships is potentially unique and could contribute to our understanding of the changes in medical ideas at this time. For instance, Judith Walzer Leavitt, in her research on the impact of the idea of human carriers of disease in the United States, suggests that the gradual shift from filth theory to germ theory transferred public health professionals' attention from populations to individuals and informed a new conception of personal responsibility for hygienic regimens. Leavitt also notes that the focus of local public health departments was adjusted to rely on "closer observation of individuals, their habits, and their contagiousness," while at the same time "bacteriological laboratories with the microbe-identifying capabilities became crucial in selecting the people and the problems to which health departments should attend."²⁰

In Russia, at least in an analogous time period, this attention to individuals does not appear to be as strong, perhaps the result of the particular cultural significance of communal or group identity over individuality, or *lichnost*.²¹ Sanitary physicians such as Teziakov and his colleagues remained convinced of the relevance in Russia of the sanitary movement influenced by the filth theory of disease, even if new scientific ideas were eclipsing those that underlay those strategies. And Russian community physicians' adherence to the idea that social determinants were nearly as important as any others in determining the causes of disease meant that research into the social conditions of both migrant and stationary populations would not be abandoned any time soon. For some in the medical profession and the lay public, new ideas about microbes and human carriers, when overlain upon pre-existing ideas about the natural order governing how and where peasants ought to live, influenced strikingly negative attitudes toward agricultural labor migration. While Solov'ev implied some scorn toward the residents of Borki when they barred migrants whom they perceived to be dirty and diseased from using local resources, others in the medical press expressed horror over what the rise in migration indicated about the physical and moral health of the Russian peasantry.²²

Leavitt's and other medical historians' observations about the shifts that characterized the "new public health" in an age of bacteriology—strengthened surveillance mechanisms and greater reliance on laboratory diagnostics—do bear out in the Russian experience. Again, however, because of the particular characteristics of the Russian context, these were manifested in different ways than they were elsewhere. Community physicians recognized the need for greater information upon which to base public health decisions and policies, and they actively campaigned for more rational systems of data collection and funding for studies of conditions such as those that were carried out with the help of the relief stations. Yet there is evidence that some community physicians negotiated with difficulty into the role of authority that responsibility for public health surveillance endowed them. This is another possible explanation for the attention Solov'ev paid to hiring practices in his reports from Borki.

Surveillance was a function that physicians were used to seeing the state perform and which they felt some discomfort in fulfilling themselves, even as they recognized that greater surveillance of health-related matters was a necessity in the program of greater rationalization and systematization of preventive measures in the Russian Empire. At some relief stations, migrant laborers confirmed this unease with their suspicion as the medical personnel registered their information in their record books.²³ The knowledge of how suspicion and ignorance had led to violence and the deaths of medical personnel during the cholera outbreaks of 1892–1893 would have driven home the potential significance of being mistaken for police or

other functionaries in the eyes of the *narod*. In addition, it must have pained physicians and medical students whose Populist attitudes led them to participate in relief station activities that the agricultural workers viewed them in this way. It may have become even more difficult for physicians to fill this role as the Tsarist regime increased police surveillance over some of the very same populations whom physicians wished to serve with their epidemiological surveillance, especially after 1902 and the upswing in the labor movement.

Over the period between about 1875 and 1925, Russia was undergoing a transformation from a system of public health organized on the mercantilist model of medical police to a situation in which a welfare state implemented a system of social medicine. In the midst of that gradual transformation, in the 1890s and 1900s, we witness the struggle of physicians to find their way and define their own role within that matrix of interests and actors. By the outbreak of World War I, new voices had come to prominence in community medicine in part because of the responses to the revolution of 1905 within the medical profession and in part because of the increased popularity of technical specialties spawned by bacteriology. These physicians recognized with more clarity than the prior generation the worthiness of a centralized ministry of health and had fewer qualms about the responsibility for public health surveillance.²⁴

Some questions remain for future study. In the research that this paper has begun to outline, I plan to consult more primary source material on the day-to-day operation of the medical relief stations in order to collect more evidence of medical personnel's impressions of their interactions with peasants. At the same time, I would like to explore more deeply the reasons that physicians concentrated on what they did in their reports and what these priorities indicate about the significance of the relief station project. If possible, I would also like to investigate the impact of mobility on migrants' own identification of themselves and others, and how this influenced relationships among migrants of different origins within the hiring markets.

Notes

¹ Victoria Bonnell, *The Russian Worker: Life and Labor Under the Tsarist Regime* (Berkeley, 1983). For more on urban migration see, *inter alia*, Robert E. Johnson, *Peasant and Proletarian: The Working Class of Moscow in the Late Nineteenth Century* (New Brunswick, 1979); Barbara A. Anderson, *Internal Migration During Modernization in Late Nineteenth Century Russia* (Princeton, 1980); Barbara Alpern Engel, *Between the Fields and the City: Women, Work and Family in Russia, 1861–1914* (Cambridge, UK, 1995); Jeffrey Burds, *Peasant Dreams and Market Politics:*

Labor Migration and the Russian Village, 1861–1905 (Pittsburgh, 1998).

² Timothy Mixer, “The Hiring Market as Workers’ Turf: Migrant Agricultural Laborers and the Mobilization of Collective Action in the Steppe Grainbelt of European Russia, 1853–1913,” in Kingston-Mann, Esther, and Timothy Mixer, eds., *Peasant Economy, Culture and Politics of European Russia, 1800–1921* (Princeton, 1991), 294.

³ Khasiia I. Idel’chik, *N. I. Teziakov i ego rol’ v razvitiu zemskoi meditsiny* (Moscow, 1960).

⁴ Helen L. Johnston, *Health for the Nation’s Harvesters: A History of the Migrant Health Program in Its Economic and Social Setting* (Farmington Hills, 1985).

⁵ See especially Timothy Mixer, “The Hiring Market”; and Timothy Mixer, “Of Grandfather-Beaters and Fat-Heeled Pacifists: Perceptions of Agricultural Labor and Hiring Market Disturbances in Saratov, 1872–1905,” *Russian History/Histoire Russe* 7, parts 1 and 2 (1980): 139–68.

⁶ This was an extremely innovative way of organizing health care and remained so for many years. It is precisely this melding of prevention and therapeutics that Johnston found so remarkable about the migrant health care system in the US in the 1980s, apparently unaware that Russia’s zemstvo sanitary physicians had consciously fashioned such a combination generations earlier. For recognition of the fundamentally new contributions of zemstvo medicine by historians of public health in comparative context, see the classic work by George Rosen, *A History of Public Health* (Baltimore, 1958), 421–422.

⁷ Idel’chik, *N. I. Teziakov*, 89; L. N. Karpov, *Sotsial’no-gigienicheskaia i organizatsionnaia deiatel’nost’ zemskikh sanitarnykh vrachei Rossii (1872–1917)* (Avtoref., Kiev, 1973), 17.

⁸ Aleksandr Iaroshko, *Rabochii vopros na iuge, ego proshedshee, nastoiashchee i budushchee* (Moscow, 1894), quoted in Mixer, “The Hiring Market,” 295.

⁹ Mixer, “The Hiring Market,” esp. 318–325.

¹⁰ For an analysis of the hygiene education movement and the oral tradition, see chapter 3 of my dissertation, *Public Health, Prevention and the Rise of Preventive Medicine in Late Imperial Russia, 1874–1912* (Ph.D. dissertation, University of California, Berkeley, 2003).

¹¹ N. I. Teziakov, “Vrachebno-prodovol’stvennye punkty po puti dvizheniia i na rynkakh naima sel’skokhoziaistvennykh rabochikh v Khersonskoi, Ekaterinoslavskoi, Samarskoi, Simbirskoi i drugikh guberniakh,” *Trudovaia pomoshch’* 8 (1901): 397.

¹² N. I. Teziakov, *Otkhozhie promysly i rynki naima sel’sko-khoziaistvennykh rabochikh v Saratovskoi gubernii. K voprosu ob organizatsii vrachebno-sanitarnogo nadzora za peredvigaiushchimisia rabochimi massami*. (Saratov, 1903), 1–2.

¹³ N. I. Teziakov, “Iz vospominanii,” in Kal’iu, P. I., ed., *Ocherki istorii russkoi obshchestvennoi meditsiny* (Moscow, 1965), 243–247.

¹⁴ P. Nazorov, “Lechebno-prodovol’stvennyi punkt v s. Golte-Bogopole,” in *Deiatel’nost’ lechebno-prodovol’stvennykh punktov dlia prishlykh rabochikh v Khersonskoi gubernii za 1898 g.: Otchet yaveduiushchikh punktami* (Kherson, 1899), quoted in Mixer, “The Hiring Market,” 313.

¹⁵ N. I. Teziakov, *Otkhozhie promysly i rynki naima*, 19–20.

¹⁶ Z. P. Solov’ev, “Otchet o deiatel’nosti Borkovskogo vrachebno-nabliudatel’nogo punkta za vremia s 1 iuniia po 15 avgusta 1903 g.,” in Zhuk, A. P., ed., *Voprosy sotsial’noi gigieny. Izbrannye proizvedeniia [Z. P. Solov’eva]* (Moscow 1970), 342–343.

¹⁷ N. I. Teziakov, *Otkhozhie promysly i rynki naima*, 6–7.

¹⁸ Z. P. Solov’ev, “Otchet o deiatel’nosti Borkovskogo vrachebno-nabliudatel’nogo punkta,” 340–341.

¹⁹ See, for instance, documentation on the inter-district and inter-provincial zemstvo medical precincts and public health programs (*mezhuездnye* and *mezhgubernnye uchastki* and *vrachebno-sanitarnye organizatsii*) in Gosudarstvennyi arkhiv nizhegorodskoi oblasti (GANO), f. 42, dd. 106, 113, 115, and 124, among others; and discussions of this issue in the medical press after 1900.

²⁰ Judith Walzer Leavitt, “‘Typhoid Mary’ Strikes Back: Bacteriological Theory and Practice in Early Twentieth-Century Public Health,” *Isis* 83 (1992): 608–629; and Judith Walzer Leavitt, *Typhoid Mary: Captive to the Public’s Health* (Boston, 1996).

²¹ For discussions of the salience of these concepts in Russia, see Catriona Kelly and David Shepherd, *Constructing Russian Culture in the Age of Revolution, 1881–1940* (Oxford, 1998).

²² See, for instance, the pessimistic commentary that appeared in the column “Iz derevni” in the popular medical journal *Sputnik zdorov’ia* between 1900 and 1905.

²³ E. P. Nikolaev, ed., *Lechebno-prodovol’stvennye punkty na rynkakh naima sel’sko-khoziaistvennykh rabochikh* (Saratov, 1906).

²⁴ For a discussion of this shift in the medical profession in the war years and in response to the Bolsheviks’ rise to power, see John F. Hutchinson, *Politics and Public Health in Revolutionary Russia, 1890–1918* (Baltimore, 1990).

Book Review
***Vagabond Life:
The Caucasus Journals of George Kennan***

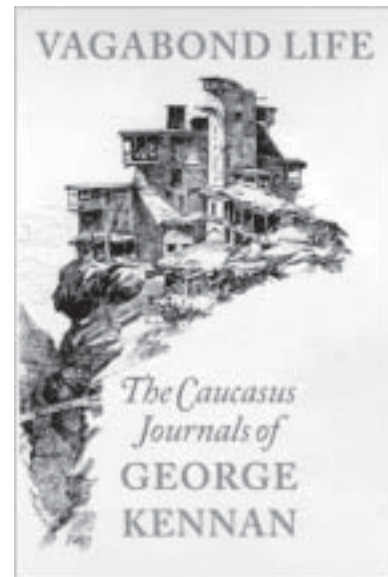
Dana Sherry

Vagabond Life: The Caucasus Journals of George Kennan. Edited, with an Introduction and Afterword, by Frith Maier. Seattle: University of Washington Press, 2003.

The history of the North Caucasus has received increased scholarly attention over the last decade, and numerous memoirs of the war against Shamil (1834–1859) have recently appeared in Russian. However, new editions of primary sources on the region in English have been slow to appear.¹ Frith Maier has begun to fill this gap by publishing the Caucasus journals of the first American traveler to the region, George Kennan.² In June 1870, Kennan, a self-described vagabond, set out from Ohio for a six month journey in the Caucasus. His previously unpublished journals from that voyage attracted Maier's attention, herself an avid trekker in the mountains of the Caucasus, and her master's thesis on Kennan formed the basis of the present volume.

Kennan resolved to travel to the Caucasus following his first adventure in Russia's borderlands, when he spent two years in Kamchatka and the Chukhotka Peninsula with the Russian American Telegraph Company. This experience gave him a speaking knowledge of Russian and sparked his interest in the Caucasus, as he found that in Petersburg "everyone spoke with excitement about the new 'Russian Switzerland'—Dagestan" (p. 6). Kennan apparently listened well to the Russian tales, as the symbolic geography presented in the journal largely mirrors that of educated Russian society of the time. Petersburg appeared as a European place, provinces in Russia proper were notable primarily for their dirt and poor equipages, while the Caucasus stood outside of time, locked in the tenth century with all its violent traditions. Yet, affirming Russia's *mission civilisatrice*, Kennan held that Dagestan's barbarians retained an element of nobility and could become civilized under favorable circumstances. Again following Russian practice, he peppered his text with the handful of colorful local terms known to Russian society, like *saklia*, *aul*, and *kinjal*. Drawing on the exoticism of Russian for the American ear, he also used key Russian terms for dramatic effect in describing his bureaucratic travails. In short, despite his American origins and his imperfect knowledge of Russian, the tenor and diction of the journals suggest that Kennan shared the views of educated Russians in writing about the Caucasus and its relationship to the empire.

Yet Kennan did not seek to replicate the views of Russian society. Rather, he relished his ability as a vagabond to transcend social boundaries that would limit less adventurous souls, "living one day with a prince, riding the next on a load of flour with a miserable Jew, sitting down one day to a table covered with silver plate, and making a dinner the next out of salted cheese, raw turnips and black bread begged from soldiers!" (p. 26). He also sought to cross ethnic boundaries, delighting in the ethnic diversity of street scenes and the opportunities to discuss local traditions with translators from various villages. His journal abounds in astonishing tales of revenge and savage *adat* (traditional, pre-Islamic law), describes sumptuous local fruits, and carefully notes the presence of European products and literature even in remote villages. As Maier notes, this aspect of the journal suggests that European influences had begun to make inroads into the region, though it should be added that this proceeded sporadically and without displacing traditional culture.



Maier's introduction and notes give the reader geographical and factual guidance to locate the journal in Kennan's biography and in the broad history of the Caucasus. This is no small task, and Maier handles it masterfully. Nevertheless, this general treatment only scratches the surface of this rich text. More detailed



In Memory

Mabel Bolton, 1905–2003



ISEEES announces with great sadness the death of Mabel Bolton, our faithful friend and supporter, who passed away on December 29 at the age of 98.

Although she and her late husband were long-time Berkeley residents and fixtures in the city's business community, we came to know Mabel through her passion for international studies. A seasoned traveler, she was very active in the World Affairs Council of Northern California, regularly attending their annual conference and other events and befriending so many like-minded people.

Already a generous supporter of UC Berkeley, Mabel became an Associate of the Slavic Center when the group of supporters was formed in 1990. In addition to her financial support, Mabel contributed to the ISEEES community, attending every outreach conference we held until about ten years ago when her health slowed her down. Her warm personality and her passion for education were topped only by her fashionable wardrobe. She would always sit in the front row, and the conference speakers would often draw energy from her cheerful presence. We fondly remember our dear friend and a very special person.

attention to developments in the Caucasus at the specific moment of Kennan's account would help contextualize the journey, as would an acknowledgement of the theoretical literature on travel accounts.³ Commentary on genre would be particularly useful as Maier chose to supplement the occasional gaps in the journal with excerpts from his published works. These additions are clearly marked and cited, and she notes that this juxtaposition "will enable the reader to see the relationship between the scanty material in the journal and what are apparently the same incidents in their literary embellishment" (p. 13). Addressing this relationship more explicitly, even briefly, would be helpful.

Nevertheless, the introduction succeeds in raising many fruitful avenues for further analysis and provides the necessary grounding for readers unfamiliar with the Caucasus or Kennan himself. In presenting this material as she does, Maier has aimed to recreate Kennan's journey and to make it possible for the reader to trace his path on a modern map. As she describes in the afterword, Maier herself went so far as to follow in his footsteps literally, taking part in a documentary film that reconstructed his expedition in the 1990s. This direct connection with the material comes through in the photographs and in the footnotes and makes the book more engaging for a non-academic or undergraduate audience. It would serve well as a primary source to introduce the Caucasus in a course on the region, on the Russian Empire, or on travel writing. Publication of the journals may also serve to spark interest in a fascinating and understudied figure in Russian and American cultural history. Ideally, this introduction to

Kennan's writings will lead to further research along the lines that Maier has begun here.

Dana Sherry is a graduate student in the Department of History at the University of California, Davis, where she is researching Russian colonial policies in the Caucasus during the mid-nineteenth century.

Notes

¹ One useful set of primary materials in English on the South Caucasus is *Russia and the Armenians of Transcaucasia, 1797–1889: A Documentary Record*, ed. and trans. George A. Bournoutian (Costa Mesa, CA: Mazda Publishers, 1998).

² George Kennan's interest in Russia brought the attention of his famous nephew and namesake, George Frost Kennan, to the region.

³ Unfortunately, it seems that Austin Jersild's study of the North Caucasus appeared too recently to shape Maier's introduction. See Jersild, *Orientalism and Empire: North Caucasus Mountain Peoples and the Georgian Frontier, 1845–1917* (Montreal; Ithaca: McGill-Queen's University Press, 2002). For a seminal work on travel writing and imperialism, see Mary Pratt, *Imperial Eyes: Travel Writing and Transculturation* (London; New York: Routledge, 1992).

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ISEEES 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 September 1, 2003 and January 15, 2004. We would like to thank all members of ASC for their generous assistance.

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Upcoming Events

Events are subject to change. For current information on ISEEEES-sponsored events, please call (510) 642-3230.

Wednesday, February 4, 2004. *Brown Bag Talk:* Yuri E. Blagov, head of the Department of International Management at the School of Management, St. Petersburg State University, will speak on "Social Responsibility of Russian Business: Perspectives on Khodorkovsky." In 270 Stephens Hall, 12 noon. Sponsored by ISEEEES.

Saturday, February 7, 2004. *Teacher Training Workshop:* "Stalin and the Rise of Soviet Totalitarianism." Pre-registration is required. There is no registration fee, but priority is given to teachers. At the Center for Educational Research, Stanford University, 8:30 a.m. to 5 p.m. Sponsored by the Center for Russian, East European, and Eurasian Studies at Stanford University, (650) 725-6852 or <http://www.stanford.edu/dept/CREES/Workshop2004.html>.

Sunday, February 8, 2004. *Recital:* Yefim Bronfman, piano, will perform works by Shostakovich and Prokofiev. At Zellerbach Hall, UC Berkeley, 3 p.m. Fees: \$32–56. Contact: Cal Performances, (510) 642-9988 or <http://www.calperfs.berkeley.edu/>.

Wednesday, February 11, 2004. *Brown Bag Talk:* Marc Howard, assistant professor, Department of Government, Georgetown University, will speak on "Russian Anti-Semitism and the Scapegoating of Jews: The Dog That Didn't Bark?" In 270 Stephens Hall, 12 noon. Sponsored by ISEEEES and BPS.

Wednesday, February 11, 2004. *Performance:* Gypsy Spirit, Journey of the Roma. At Zellerbach Hall, UC Berkeley, 8 p.m. Fees: \$22–38. Contact: Cal Performances, (510) 642-9988 or <http://www.calperfs.berkeley.edu/>.

Saturday–Sunday, February 14–15, 2003. *Performance:* San Francisco Tamburitza Festival. At the Slavonic Cultural Center, 60 Onondaga Ave, San Francisco. Fees: \$12 general, children free. Contact: Slavonic Cultural Center, (510) 649-0941 or <http://www.slavonicweb.org/>.

Sunday, February 15, 2004. *Performance:* The Russian Chamber Orchestra, featuring Anna Polusmiak, piano, will perform Shostakovich's *Concerto No. 1*. Tickets can be purchased in advance at (415) 453-3116 or at the door. At St. Stephen's Episcopal Church, Belvedere, 5 p.m. Fees: \$20 general, \$17 students/seniors, 12 and under free. Contact: Russian Chamber Orchestra Society, (415) 453-3116 or <http://www.russianchamberorch.org/>.

Tuesday, February 17, 2004. *Lecture Series on the Balkans:* Ellen Comisso, professor, Department of Political Science, UC San Diego, will speak on "Now that the Wars are Over, Did We Learn Anything?" In 270 Stephens Hall, 12 noon. Sponsored by ISEEEES.

Monday, February 23, 2004. *Brown Bag Talk:* Paul Gregory, the Cullen Distinguished Professor of Economics at the University of Houston and research fellow at the Hoover Institution, will speak on "The Political Economy of Stalinism." In 270 Stephens Hall, 12 noon. Sponsored by ISEEEES and BPS.

Friday, February 26, 2004. *Film Screening:* *Power Trip* (P. Devlin, US, 2002) chronicles the electricity utility system in the Republic of Georgia. At the Pacific Film Archive, 2575 Bancroft Avenue, UC Berkeley, 8 p.m. Fees: \$8 general, \$5 seniors/disabled/under 12/UCB staff, \$4 UCB students. Contact: PFA, (510) 642-1412 or <http://www.bampfa.berkeley.edu/pfa/>.

Monday, March 1, 2004. *Colloquium:* Christina Kaier, assistant professor, Department of Art History, Columbia University, will speak on "Aleksandr Deineka and the Totalitarian Body." In 160 Dwinelle Hall, 4 p.m. Sponsored by the Department of Slavic Languages and Literatures, (510) 642-2979.

Wednesday, March 3, 2004. *Balkan Singing Workshop:* Kitka, Women's Vocal Ensemble, offers a four-week workshop. At Lake Merritt Church, 1330 Lakeshore Ave, Oakland, 7–9 p.m. Fees: \$75. Contact: Kitka, (510) 444-0323 or <http://www.kitka.org/>.

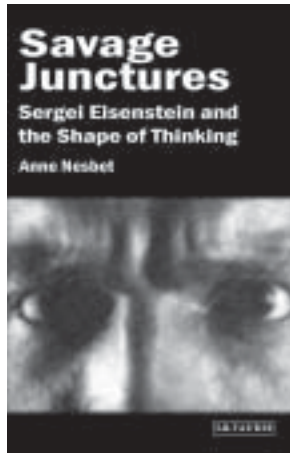
Thursday, March 4, 2004. *Lecture Series on the Balkans:* Susan Woodward, professor, Department of Political Science, the Graduate Center, City University of New York, will speak on Bosnia. A title will be announced. In 223 Moses Hall, 12 noon. Sponsored by ISEEEES.

March 4, 2004, through September 2004. *Exhibition:* "Images from the Georgia-Chechnya Border, 1970–1980: Visual Anthropology of the Peripheries." At the Hearst Museum of Anthropology, 102 Kroeber Hall; Wednesday through Saturday 10 a.m.–4:30 p.m.; Sunday 12 noon–4 p.m. Fees: \$4 general, \$3 seniors, \$1 students, UCB students/faculty/staff free, children 12 and under free, free Thursdays. Contact: Hearst Museum, (510) 642-3682 or <http://hearstmuseum.berkeley.edu/index.html>.

Thursday, March 11, 2004. *Public Lecture:* Shorenka Kurtsikidze, visiting scholar, Department of Slavic Lan-

continued on page 26

Recent Faculty Publications



Anne Nesbet, associate professor, Department of Slavic Languages and Literatures

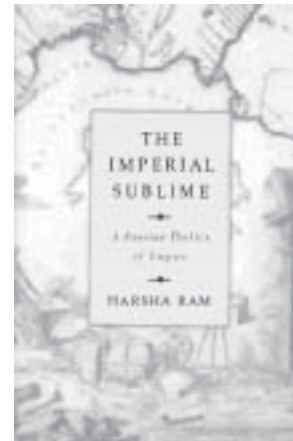
Savage Junctures: Sergei Eisenstein and the Shape of Thinking

by Anne Nesbet

New York: I.B. Tauris & Co. Ltd, 2003

ISBN 1-85043-330-5 hardback, 272 pages

Savage Junctures claims to provide fresh insights into Eisenstein's films and writings. It examines the multiple concerns within which his films evolved and Eisenstein's appropriation of all of world culture as his source. Like Eisenstein himself, Anne Nesbet is particularly interested in the possibilities of visual image making and each chapter addresses the problem of his image-based thinking from a different perspective. Each chapter also offers a fundamentally new interpretation of the films and writings that make up his oeuvre. This is a major new contribution to studies in Soviet cinema and culture and to the field of film studies.



Harsha Ram, associate professor, Department of Slavic Languages and Literatures

The Imperial Sublime: A Russian Poetics of Empire

by Harsha Ram

Wisconsin Center for Pushkin Studies Series

Madison: University of Wisconsin Press, 2003

ISBN 0-299-18190-1 cloth, 264 pages

The Imperial Sublime examines the rise of the Russian empire as a literary theme simultaneous with the evolution of Russian poetry between the 1730s and 1840—the century during which poets defined the main questions facing Russian literature and society. Harsha Ram shows how imperial ideology became implicated in an unexpectedly wide range of issues, from formal problems of genre, style, and lyric voice to the vexed relationship between the poet and the ruling monarch.

Ram returns to the founding texts and debates of the first century of Russian poetry, offering innovative close readings of poetry and theoretical works by Lomonosov, Trediakovskii, Derzhavin, Küchelbecker, Griboedov, Pushkin, and Lermontov that shed new light on the literary politics of classicism and romanticism. Part of a growing body of recent scholarship that has examined Russian representations of Russia's southern borderlands in the light of European orientalism and imperialism, *The Imperial Sublime* shows how the broader cultural discourses of empire can be adapted and inflected by a national literary system.

Eric Naiman, associate professor, Departments of Slavic Languages and Literatures and Comparative Literature

*The Landscape of Stalinism:
The Art and Ideology of Soviet Space*

*The Landscape of Stalinism:
The Art and Ideology of Soviet Space*
Edited by Evgeny Dobrenko and Eric Naiman
Seattle: University of Washington Press, 2003
ISBN 0-295-98333-7 cloth, 344 pages

This wide-ranging cultural history explores the expression of Bolshevik Party ideology through the lens of landscape, or, more broadly, space. The landscape played a vital role in expressing and promoting ideology in the former Soviet Union during the Stalin years, especially in the 1930s, when the iconoclasm of the immediate post-revolutionary years had given way to nation building and a conscious attempt to create a new Soviet “culture.” In painting, architecture, literature, cinema, and song, images of landscape were enlisted to help mold the masses into joyful, hardworking citizens of a state with a radiant, utopian future—all under the fatherly guidance of Joseph Stalin.

The volume’s contributors show how Soviet space was sanctified, coded, and “sold” as an ideological product. They explore the ways in which producers of various art forms used space to express what Katerina Clark calls “a cartography of power,” an organization of the entire country into “a hierarchy of spheres of relative sacredness,” with Moscow at the center.

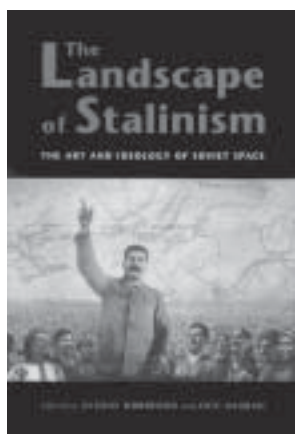


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- “‘Broad Is My Motherland’: The Mother Archetype and Space in the Soviet Mass Song,” Hans Gunther; translated by Sonja Kerby
- “The Art of Totality,” Boris Groys
- “All This Can Be Yours!: Soviet Commercial Advertising and the Social Construction of Space, 1928–1956,” Randi Cox
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guages and Literatures, will speak on "The Georgia-Chechnya Border: An Anthropological Survey." Following a reception in the Hearst Museum of Anthropology at 5:30 p.m., the lecture will be held in 160 Kroeber Hall at 6:30 p.m. Sponsored by ISEEEES and the Hearst Museum of Anthropology.

Friday, March 12, 2004. *Performance:* Kitka, Women's Vocal Ensemble. Tickets can be purchased from the theater box office at (510) 659-6031. At Jackson Theater, Ohlone College, 43600 Mission Blvd, Fremont, 8 p.m. Fees: \$18 general, \$12 seniors, \$7 youth. Contact: Kitka, (510) 444-0323 or <http://www.kitka.org/>.

Saturday, March 13, 2004. *Annual CCAsP Conference.* "Xinjiang: China or Central Asia?" In the Heyns Room, the Faculty Club; a schedule will be announced. Sponsored by ISEEEES and CCAsP.

Sunday, March 14, 2004. *Performance:* Russian Chamber Orchestra. Tickets can be purchased in advance at (415) 453-3116 or at the door. At Mt. Tamalpais United Methodist Church, Mill Valley, 5 p.m. Fees: \$20 general, \$17 students/seniors, 12 and under free. Contact: Russian Chamber Orchestra Society, (415) 453-3116 or <http://www.russianchamberorch.org/>.

Monday, March 15, 2004. *Colloquium:* Brian D. Joseph, the Kenneth E. Naylor Professor of South Slavic Linguistics, Ohio State University, will speak on "How Verb Endings Get Reshuffled: Evidence from South Slavic, Greek, and Albanian." In 160 Dwinelle Hall, 4 p.m. Sponsored by the Department of Slavic Languages and Literatures, (510) 642-2979.

March 20–April 3, 2004. *Performance:* The San Francisco Ballet will perform works choreographed by Balanchine in honor of the centennial of his birth. Tickets can be purchased by calling (415) 865-2000. At the War Memorial Opera House, 301 Van Ness Ave, San Francisco, times vary by date. Contact: SF Ballet, (415) 861-5600 or <http://www.sfballet.org/>.

Monday, April 5, 2004. *Colloquium:* Zaza Shatirishvili, Comparative Literature, Chavchavadze State University, Tbilisi, will speak on "*Boris Pasternak i estetika nemetskogo romantizma*"; note this talk will be presented in Russian. In 160 Dwinelle Hall, 4 p.m. Sponsored by the Department of Slavic Languages and Literatures, (510) 642-2979.

Friday, April 16, 2004. *Annual Berkeley-Stanford Conference:* "Spatial Form: Centers, Borders, and Construction of Difference in Russia, Eastern Europe, and Eurasia." At Stanford; a schedule will be announced.

Sponsored by the Center for Russian, East European, and Eurasian Studies at Stanford University and ISEEEES.

Monday, April 19, 2004. *Colloquium:* Gabriella Safran, associate professor, Department of Slavic Languages and Literatures, Stanford University, will speak on "A Revolutionary Has No Name: How Shloyme-Zanvl Rappoport Invented S. An-sky." In 160 Dwinelle Hall, 4 p.m. Sponsored by the Department of Slavic Languages and Literatures, (510) 642-2979.

Saturday–Sunday, April 24–25, 2004. *Performance:* Kitka, Women's Vocal Ensemble, will perform with Ukrainian vocalist Mariana Sadovska. At Lake Merritt Church, 1330 Lakeshore Ave, Oakland, 8 p.m. both dates. Fees: \$20 general, \$18 advance, \$15 seniors/students. Contact: Kitka, (510) 444-0323 or <http://www.kitka.org/>.

Sunday, April 25, 2004. *Performance:* Russian Chamber Orchestra. Tickets can be purchased in advance at (415) 453-3116 or at the door. At Mt. Tamalpais United Methodist Church, Mill Valley, 5 p.m. Fees: \$20 general, \$17 students/seniors, 12 and under free. Contact: Russian Chamber Orchestra Society, (415) 453-3116 or <http://www.russianchamberorch.org/>.

Monday, April 26, 2004. *Colloquium:* Patrick Henry, Ph.D. candidate, Department of Slavic Languages and Literatures, will speak on "Late Soviet Reality: Meta-realism in the Work of Eremenko, Zhdanov, and Parshchikov." In 160 Dwinelle Hall, 4 p.m. Sponsored by the Department of Slavic Languages and Literatures, (510) 642-2979.

Tuesday, April 27, 2004. *Fourth Annual Peter N. Kujachich Lecture in Serbian and Montenegrin Studies:* Ranko Bugarski, professor, Department of English and Linguistics, University of Belgrade, will speak on "What's in a Name: The Case of Serbo-Croatian." In the Seaborg Room, Faculty Club, 4 p.m. Sponsored by ISEEEES.

Saturday, May 1, 2004. *Annual Teacher Outreach Conference:* "Historical Juxtapositions: Russia and the US in the Nineteenth and Twentieth Centuries." This conference will require advance registration. Registration materials and a schedule will be announced in mid-spring. Sponsored by ISEEEES.

Saturday, May 1, 2004. *Performance:* New Century Chamber Orchestra will perform works by Shostakovich and Grieg. At Herbst Theatre, 401 Van Ness Ave, San Francisco, 8 p.m. Fees: \$28–39. Tickets are available through City Box Office, (415) 392-4400 or <http://www.cityboxoffice.com/>.

Saturday, May 8, 2004. *Performance:* Russian Chamber Orchestra, Stan Kraczek conducting, will perform Bach's

Faculty and Student News

Neil Abrams, Ph.D. candidate in the Department of Political Science, presented a paper entitled “Economic Transformation in Post-Communist Eurasia: Ukraine and Estonia Compared” at the fifth annual postgraduate conference on Central and Eastern Europe held in November 2003 at the School of Slavonic and East European Studies, University College London.

Polina Barskova, Ph.D. candidate in the Department of Slavic Languages and Literatures, received an Instructional Development Research Fellowship in fall 2003 from the Berkeley Language Center for her course on creative writing and reading in Russian. The course, which is being offered this spring, focuses on issues central to Russian poetry of the past three centuries.

Benina Berger Gould, ISEEEES research associate, presented “Walls as Defense Systems: International Security, Human Rights, and Globalization” at the annual meeting of the International Society of Political Psychology, which was held in Boston during July 2003.

Diana Blank, Ph.D. candidate in the Department of Anthropology, presented a paper entitled “One Man’s Work and Its Place in the World: Abram Davidovich Kaplan and Politicking Space in Mogilev-Podolsky, Ukraine” at the annual meeting of the American Anthropological Association, which was held in Chicago in November 2003.

Michael Carpenter (Ph.D. in political science, 2002) has accepted the position as public affairs attaché at the US Embassy in Ljubljana, Slovenia.

Dr. Alla Efimova, associate curator of exhibitions at the Berkeley Art Museum and Pacific Film Archive, has accepted the position of curator at the Judah L. Magnes Museum in Berkeley.

Laura Henry, Ph.D. candidate in the Department of Political Science, has accepted a tenure-track position as an assistant professor in the Department of Government and Legal Studies at Bowdoin College. The position will begin in fall 2004.

Ingrid Kleepsies, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented “A Poet Astray: Pushkin and the Image of a Nomadic Wanderer in *Puteshestvie v Arzrum*” at AATSEEL’s annual convention, which was held in San Diego in December 2003.

Benjamin Nathans (Ph.D. in history, 1995) received the 2003 Wayne S. Vucinich Book Prize for *Beyond the Pale: The Jewish Encounter with Late Imperial Russia* (University of California Press), which is based on his UCB doctoral dissertation. The prize is awarded annually by AAASS for an outstanding monograph in Russian, Eurasian, or East European studies in the humanities. Nathan’s monograph, which discusses the entry and integration of Jews into larger territorial, cultural, and political communities, is an “exemplary, insightful book, argued with balance and nuance and written with flair,” wrote the award committee, also praising Nathans for “exhaustive and innovative research.” Nathans is currently an associate professor in the Department of History at the University of Pennsylvania.

Andrey Shcherbenok, Ph.D. candidate in rhetoric, presented a paper on “Mourning, Trauma, Power, and Historical Progress in Dziga Vertov’s Documentary *Three Songs of Lenin* (1934)” at the conference on “Peter the Great, Pushkin, Stalin, and Russian Culture” that was held in Pushkinskije Gory, Russia, in December 2003.

Gabriel White, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented a paper entitled “Nabokov’s Childhood: The Tolstoy Theme in Nabokov’s Autobiography and Fiction” at AATSEEL’s annual convention, which was held in San Diego during December 2003.

Jane Zavisca, Ph.D. candidate in sociology, authored “Contesting Capitalism at the Post-Soviet Dacha: The Meaning of Food Cultivation for Urban Russians,” which was published in the Winter 2003 issue of *Slavic Review*.

Mass in B Minor. Tickets may be purchased in advance at (415) 453-3116 or at the door. At the Fine Arts Theatre, College of Marin, 8 p.m. Fees: \$20 general, \$17 students/seniors, 12 and under free. Contact: Russian Chamber Orchestra Society, (415) 453-3116 or <http://www.russianchamberorch.org/>.

June 11–July 1, 2004. *Performance:* The San Francisco Opera, will perform Janacek’s *The Cunning Little Vixen*. At San Francisco Opera, 301 Van Ness Ave, San Francisco, times vary by date. Tickets can be purchased by calling (415) 864-3330. Contact: SF Opera, (415) 861-4008 or <http://sfopera.com/>.

AAASS Convention

The following UC Berkeley affiliates participated in the American Association for the Advancement of Slavic Studies' National Convention, held during November 2003 in Toronto. Berkeley alumni are not included in this list due to space considerations.

Zygmunt Ronald Bialkowski, Ph.D. candidate in history, participated in the roundtable discussion on "Law and Society in Late Imperial Russia."

Mieczyslaw Boduszynski, Ph.D. candidate in political science, spoke on "Building State Capacity in 'Fictional' Nation-States" at the panel on "Building, Re-creating, and Expanding the State: The New Roles of Institutions in Post-Communist States."

George Breslauer, Chancellor's Professor of Political Science and dean of social sciences, participated in the roundtable discussion entitled "Russia in the Year 2003." He also chaired the panel on "The 2002 Russian Census as a Catalyst of Change."

David Frick, professor in the Department of Slavic Languages and Literatures, participated in the roundtable discussion on "The Significance and Impact of the Kyiv Metropolinate: The Ukrainian-Belarusian Tradition in the Sixteenth and Seventeenth Centuries."

Laura A. Henry, Ph.D. candidate in political science, spoke on "The Organizational Development of Russia's Green Movement and Consequences for Civil Society" at the panel entitled "Civil Society in Russia: Stagnation or Revival?"

Maria K. Arko Klemenc, Ph.D. candidate in music, presented "Arranging the Nation in Slovenian Musical Practice" at the panel on "Recent Research by Young Scholars in Slovene Studies: Language, Music, and Media."

James Krapfl, Ph.D. candidate in history, presented "The Diffusion of 'Dissident' Political Theory in the Czechoslovak Revolution of 1989" at the panel "Taking 1989 Seriously: Political Theory and Political Change in East-Central Europe."

Michael Kunichika, Ph.D. candidate in Slavic languages and literatures, presented "The Talking Horseman, the Silent Caryatid: Ekphrasis in Bely's *Petersburg*" at the panel entitled "New Approaches to Bely's *Petersburg*."

Rebecca Manley, Ph.D. candidate in history, presented "Spontaneous Self-evacuation: The Flight of Soviet

Citizens in the Summer and Fall of 1941" at the panel "To the Rear and Back: Evacuation, Propaganda, and Return in the USSR during the Second World War."

Olga Matich, professor in the Department of Slavic Languages and Literatures, presented "Bely's *Petersburg* as a Detective Novel" at the panel entitled "New Approaches to Bely's *Petersburg*."

Anna Muza, lecturer in the Department of Slavic Languages and Literatures, presented "The Soviet Renaissance: Shakespeare and Lope de Vega in the 1930s" at the panel entitled "Dramatic Ironies: Staging the Soviet Experience in the 1930s." She also chaired the panel entitled "The Stage: Theatre Space, Semiotic Space (Ostrovsky, Berberova, Mukhina)."

Eric Naiman, associate professor of Slavic languages and literatures, spoke on "Children in *The Master and Margarita*" at the panel on "Children in the 1930s: Supervision and Representation in Theory and Practice."

Shawn Salmon, Ph.D. candidate in history, participated in the roundtable discussion on "Soviet/American Cultural Exchange: Culture and Foreign Relations."

Alan Timberlake, professor of Slavic languages and literatures, spoke "On the Origins of the Primary Chronicle" at the panel on "The History of Slavic: Internal and External." He also served as a discussant for the panel on "Textological Issues in Medieval Slavic Manuscripts."

Lisa K. Walker (Ph.D. in history, December 2003) presented "Local Services for Mobile Populations: Migrant Labor and Public Health in the Russian Zemstvo, 1890–1912" at the panel on "Sedimentary Society in the Countryside: Rural Russia and the Challenges of Modernization, 1880–1917."

Boris Wolfson, Ph.D. candidate in Slavic languages and literatures, presented "Playing Execution: Meyerhold and Olesha" at the panel entitled "Dramatic Ironies: Staging the Soviet Experience in the 1930s."

Jane Zavisca, Ph.D. candidate in sociology, chaired the panel on "Russia and the Idea of the West." She also presented "Consumption Discourses on the West in Russia" at the panel on "Post-Soviet Discourses of the West."

Fellowship and Other Opportunities

ISEEES Travel Grants provide limited travel support for academics and ISEEES-affiliated graduate students. Awards up to \$400 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 ISEEES funding in AY 01–02 or 02–03. Deadline: none. To apply send request with budget to: Barbara Voytek, ISEEES, UC Berkeley, 260 Stephens Hall # 2304, Berkeley CA 94720-2304.

See page 32 for
the **Drago and Danica Kosovac Prize**,
the **Hertelendy Graduate Fellowship in Hungarian Studies**, and
the **Peter N. Kujachich Endowment in Serbian and Montenegrin Studies**.

See page 31 for **Foreign Language and Area Studies Fellowships**, for both AY and summer competitions.

AHA / NASA

The **Fellowship in Aerospace History** provides a stipend of \$20,000 to postdocs for advanced research in history related to all aspects of aerospace, from the earliest human interest in flight to the present, including cultural and intellectual history, economic history, history of law and public policy, and history of science, engineering, and management. Deadline: 3/1/2004. Contact: Fellowship in Aerospace History, American Historical Association, 400 A St SE, Washington DC 20003; Tel: 202-544-2422; Fax: 202-544-8307; aha@theaha.org; <http://www.theaha.org/info/fawards.html>.

Berkeley Language Center

Instructional Research Fellowships for Graduate Students enable GSIs to work on special projects both to improve the quality of language instruction in their departments and to enhance their professional development as teachers. Deadline: 3/1/2004. Contact: Professor Claire Kramsch, BLC Fellowship Program, Berkeley Language Center, B-40 Dwinelle Hall #2640; Ckramsch@socrates.berkeley.edu; <http://blc.berkeley.edu/>.

Canadian Institute of Ukrainian Studies

The **Helen Darcovich Memorial Doctoral Fellowship** provides up to \$12,000 for a student writing a dissertation on a Ukrainian or Ukrainian-Canadian topic in education, history, law, humanities, arts, social sciences, women's studies, or library sciences.

The **Marusia and Michael Dorosh Master's Fellowship** provides up to \$10,000 for a student writing a thesis on a

Ukrainian or Ukrainian-Canadian topic in education, history, law, humanities, arts, social sciences, women's studies, or library sciences.

The **Neporany Research and Teaching Fellowship** provides up to \$20,000 for postdoctoral research in Ukrainian studies at any university with research facilities for the fellow's specialty and where the fellow is enabled to teach a related course. The fellowship funds half of the academic year but may be extended by other funds.

The **Kowalsky Programme for the Study of Eastern Ukraine Research Grants in Ukrainian Studies** funds research on a Ukrainian or Ukrainian-Canadian topic in history, literature, language, education, or social sciences.

Deadline: 3/1/2004. Contact: Canadian Institute of Ukrainian Studies, University of Alberta, 352 Athabasca Hall, Edmonton AB, Canada T6G 2E8; cuis@gpu.srv.ualberta.ca; <http://www.ualberta.ca/~cuis/>.

Civic Education Project

Visiting Faculty Fellowships place advanced grad students through emeritus faculty from the social sciences for at least one academic year in positions at universities across Central and Southeastern Europe and Eurasia. Fellows teach courses in English, supervise research, initiate outreach activities, and serve as a resource for the university and department. Deadline: 3/1/2004. Contact: Civic Education Project, Application Committee, 1140 Chapel St Ste 2A, New Haven CT 06511; Tel: 203-781-0263; Fax: 203-781-0265; cep@cep.org.hu; <http://www.cep.org.hu/>.

Coordinating Council for Women in History

The **Catherine Prelinger Award** provides \$20,000 to scholars with a Ph.D. or A.B.D. who have not followed a traditional academic path of uninterrupted and completed secondary, undergraduate, and graduate degrees leading into a tenured faculty position. Applicants must be CCWH members. Deadline: 4/4/2004. Contact: Professor Marguerite Renner, Chair, CCWH-Catherine Prelinger Award Committee, Glendale College, 1500 N Verdugo Rd, Glendale CA 91208; Tel: 818-240-1000, ext. 5461; prenner@glendale.cc.ca.us; <http://theccwh.org/awards.htm>.

Dartmouth College

The **Leslie Center for the Humanities** offers an **Andrew W. Mellon Postdoctoral Fellowship** that provides a stipend of \$40,800 per AY for two years of research while gaining pre-professional experience as teachers and department members. Deadline: 3/1/2004. Contact: Dean

Sandra Gregg, Dartmouth College, Wentworth Hall HB 6045, Hanover NH 03755; Sandra.L.Gregg@dartmouth.edu; <http://www.dartmouth.edu/~lhc/>.

Five College Women's Studies Research Center

The **Ford Associateship** provides a \$12,000 stipend with a \$3,000 housing/travel allowance for international scholars to spend a semester in residence at the Center to pursue research and while teaching an undergraduate women's studies course at one of the Five Colleges (Amherst, Hampshire, Mount Holyoke, and Smith Colleges, and the University of Massachusetts, Amherst).

Women's Studies Research Associateships provide a non-stipendiary position for research and teaching on women's studies while in residence at one of the five colleges.

Deadline: 2/16/2004. Contact: Five College Women's Studies Research Center, Mount Holyoke College, 50 College St, South Hadley MA 01075-6406; Tel: 413-538-2275; Fax: 413-538-3121; fcwsrc@wscenter.hampshire.edu; <http://wscenter.hampshire.edu/>.

Human Rights Center

Summer Internships with Human Rights Organizations provide \$3,500 to registered UCB and GTU students to carry out clearly defined projects and/or internships with specific organizations related to the student's area of study. Deadline: 2/28/2004. Contact: Harvey M. Weinstein, Associate Director, Human Rights Center, 460 Stephens Hall # 2300, Berkeley CA 94720-2300; Tel: 510-642-0965; Fax: 510-643-3830; <http://www.hrcberkeley.org/>.

Institute of International Education

Professional Development Fellowships support young specialists in the fields of business and economics, education reform, environmental and conservation policy, international relations, journalism, law, public administration, public health, and urban planning for 3-7 months. Applicants must be at least in the second year of a graduate program or have graduated within 5 years from a graduate program. Deadline: 3/15/2004. Contact: U.S. Student Programs, Professional Development Fellowships, Institute of International Education, 809 United Nations Plaza, New York, NY 10017-3580; Tel: 212-984-5330; Fax: 212-984-5325; pdfnis@iie.org; <http://www.iie.org/pgms/pdfnis/>.

UC Berkeley

Chancellor's Dissertation-Year Fellowships are awarded to students in the humanities or social sciences who have advanced to candidacy at the time of the award and expect to finish their dissertations during the fellowship year. The Graduate Division requests nominations from departments; speak to your advisor about being nominated. Deadline: 3/3/2004.

Mentored Research Awards give academically promising graduate students the opportunity to do research that they would not be able to do otherwise and helps develop and strengthen their working relationships with faculty advisors. US citizens or permanent residents whose background and life experiences enhance the diversity within the department or discipline are eligible. The Graduate Division requests nominations from departments; speak with your advisor about being nominated. Deadline: 3/5/2004.

UC Dissertation Year Fellowships are awarded to graduate students whose doctoral work will be completed by the end of the program and who demonstrate strong potential for university teaching and research. The awardee will be a US citizen or permanent resident whose background and life experiences enhance the level of diversity within the department or discipline. The Graduate Division requests nominations from departments; speak with your advisor about being nominated. Deadline: 3/5/2004.

Contact: Graduate Fellowships Office, 318 Sproul Hall # 5900; Tel: 510-642-0672; http://www.grad.berkeley.edu/fellowships/fellowships_deadlines.shtml.

University of Illinois

The **Russian and East European Center** offers a **Summer Research Lab on Russia & Eastern Europe**, a two-week program of library access, a symposium, workshops, lectures, and films. Some free housing will be awarded. Deadline: 4/1/2003. Contact: Russian and East European Center, University of Illinois, 104 International Studies Bldg, 910 S Fifth St, Champaign IL 61820; Tel: 217-333-1244; Fax: 217-333-1582; reec@uiuc.edu; <http://www.reec.uiuc.edu/srl.htm>.

Woodrow Wilson Center

The **East European Studies Program** has a **Junior Scholars Training Seminar** for Ph.D. students at the dissertation level or those who received a Ph.D. in the past year. Research is open to any field of East European or Baltic studies, excluding Russia and the FSU. Deadline: 4/15/2004.

East European Studies Short Term Grants provide a stipend of \$100 a day, up to one month, for grad students and postdocs who are engaged in specialized research requiring access to Washington, DC and its research institutions. Grants do not include residence at the Wilson Center. Deadline: 3/1/04; 6/1/04.

Contact: East European Studies, Woodrow Wilson Center, One Woodrow Wilson Plaza, 1300 Pennsylvania Ave NW, Washington DC 20523; Tel: 202-691-4000; Fax: 202-691-4001; kneppm@wwic.si.edu; <http://wwics.si.edu/ees/>.

Money for Graduate Students

Foreign Language and Area Studies (FLAS) Fellowships

The Foreign Language and Area Studies Fellowships program provides funding to assist graduate students in the study of modern foreign languages.

Fellowships are available for both the academic year and the summer. Fellowships cover fees and provide a stipend.

An **informational meeting** will be held on Wednesday, January 21 at 2–3 p.m. in 370 Dwinelle Hall.

Academic Year 2004–2005
\$14,000 stipend plus fees
Deadline: February 2, 2004

Summer 2004
\$2,400 stipend plus
program fees up to \$3,600
Deadline: February 18, 2004

Who is eligible to apply?

- *Graduate students in the humanities, social sciences, and professional fields
- *Citizens, nationals, or permanent residents of the United States
- *Enrollment in modern foreign languages and area and international studies is required.

For more information, contact:

Gina Farales
Graduate Fellowships Office
318 Sproul Hall
U.C. Berkeley
(510) 642-7739
<http://www.grad.berkeley.edu/fellowships/>



1470624163

University of California, Berkeley
Institute of Slavic, East European, and Eurasian Studies
260 Stephens Hall # 2304
Berkeley, CA 94720-2304

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Funding for East European Studies

The following funding opportunities at UC Berkeley for East European studies are administered by the Institute of Slavic, East European, and Eurasian Studies.

Drago and Danica Kosovac Prize

The Drago and Danica Kosovac Prize is awarded for an outstanding senior or honors thesis in the social sciences or humanities that researches some aspect of Serbian culture or history. Cal undergrads are eligible to apply. The application includes submission of the thesis and three letters of recommendation. There is **no deadline** for this prize.

Hertelendy Graduate Fellowship in Hungarian Studies

The Hertelendy Graduate Fellowship in Hungarian Studies offers partial support in 2004–2005 to UC Berkeley–enrolled grad students working in Hungarian studies and/or US-Hungarian or European (including EU)-Hungarian relations. The application includes a dissertation prospectus or research proposal, one letter of recommendation, a budget, and a timeline. The deadline is **March 26, 2004**.

Peter N. Kujachich Endowment in Serbian and Montenegrin Studies

The Peter N. Kujachich Endowment in Serbian and Montenegrin Studies will award approximately \$10,000–13,000 for 2004–2005 to faculty and/or student projects that focus on the experience of the Serbian and Montenegrin peoples. Possible projects entail research, instruction, colloquia, symposia, lecture series and publications, and creative thought and writing in the social sciences, humanities, and arts. Proposals should include a budget and a timeline. The deadline is **March 26, 2004**.

For more information, visit <http://socrates.berkeley.edu/~iseees/funding.html> or contact Barbara Voytek at (510) 643-6736 or bvoytek@socrates.berkeley.edu. No electronic or faxed applications will be accepted.