



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

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In this issue:

Notes from the Director .....	1
Danielle Lussier	
<i>Talking Politics in Central Siberia</i> .....	2
Case-UC Berkeley Project.....	4
Fall 2008 Courses .....	5
Campus Visitors .....	6
Megan Martin	
<i>The Growth of Czech Feminism through</i>	
<i>Resistance Activities from 1968 to 1993.</i>	7
Giving Opportunities .....	14
Associates of the Slavic Center.....	15
Nadja Furlan	
<i>Negative Gender Stereotypes and Prejudices</i>	
<i>in the Slovene Social-Religious Sphere</i>	16
Faculty and Student News.....	21
2008 AAASS Conference .....	22
Upcoming Events .....	24
Funding Opportunities .....	26
BPS Working Groups .....	27

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

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## Notes from the Director

To begin with, I would like to thank everyone who contributed to the ISEEEES Graduate Student Support Fund and helped us achieve our \$5000 goal by December 31, 2008. Thanks to your generous support, we qualified for a matching donation from an anonymous donor, as well as a match from the Chancellor's Challenge program. Thus, we were able to raise over \$20,000—an effective start to capitalizing this important fund that will support graduate students in our area. Please refer to our "Giving" page for this and other opportunities to show your support for ISEEEES.

I am also pleased to announce that we were successful in our bid to renew our Carnegie-supported Field Development Project. Each semester for the next two years, this program will bring four different scholars from Armenia, Georgia, and Azerbaijan to Berkeley for a two-week visit. Carnegie fellows will work with our faculty and graduate students in producing a field reading list, an undergraduate lecture course and/or graduate seminar syllabus, and a field survey, all with the goal of providing the fellows with expertise in a particular field of social science scholarship and preparing them to train future generations of qualified social scientists.

I hope those of you who attended the AAASS meeting in Philadelphia last November were able to join in the first-ever joint Berkeley-Stanford Reception. This proved to be a big success with Berkeley and Stanford alumni, faculty, and students, with over 100 people in attendance. We hope to work with our Cardinal colleagues to make this an annual tradition.

Speaking of annual traditions, the 33<sup>rd</sup> Berkeley-Stanford Conference on Russian, East European, and Eurasian Studies will take place on Friday, April 3, on the UC Berkeley campus. The theme of this year's conference is *1989: Twenty Years After*. This all-day event, featuring presentations by faculty from both universities, will begin at 9:30 a.m. in the Tilden Room on the fifth floor of the MLK Student Union Center. We hope to see you there.

We have a busy spring planned. The 8<sup>th</sup> Annual Peter N. Kujachich Lecture in Serbian and Montenegrin Studies was held on Thursday, March 12, 2009. Professor Nicholas Miller, Chair of the Department of History at Boise State University and doctoral student of Cal alumni Barbara and Charles Jelavich, delivered a talk entitled *Serbia's 1989: Where was the Serbian Havel?*

On Tuesday, April 7, our very own Ken Jowitt, Robson Professor of Political Science at the University of California, Berkeley and Pres and Maurine Hotchkis Senior Fellow at the Hoover Institution, will deliver the Annual Colin Miller Memorial Lecture. The title of his talk is *Rus United: State Mercantilism or Imperialism*. The event will take place at 4 p.m. in the Lipman Room, Barrows Hall 8<sup>th</sup> Floor, on the UC Berkeley campus.

The theme of this year's Annual Teacher Outreach Conference is *Russia and Her Neighbors*. This day-long conference, which is open to K-12

teachers, college and university faculty, and the general public, will be held on Saturday, April 25, in the Toll Room of the UC Berkeley Alumni House. This event will feature six academic presenters who will speak on a variety of issues related to contemporary Russia's relations with surrounding countries and regions.

Lastly, we are pleased to welcome five new visiting scholars this semester. Ms. Gvantsa Abdaladze is an associate professor in the Department of International Relations of the Caucasian International University in Tbilisi, Georgia. Her research focuses on international relations theory and international relations in the 20<sup>th</sup> century. Ms. Mirta Bijuković is an instructor in the Faculty of Philosophy of the University J.J. Strossmayer in Osijek, Croatia. She is working in the fields of cultural anthropology and literature, focusing on regional, literary, and cultural changes of the 20<sup>th</sup> century. Ms. Nataša Krivokapić is an instructor in the study program of sociology at the University of Montenegro in Nikšić. Her research includes gender issues and the media and public opinion, and she is currently working with the University of Oslo to establish a gender studies program at the University of Montenegro. Ms. Daniela Stoica is an

assistant professor in the Department of Foreign Languages of the University "Fan S. Noli" in Korçë, Albania. Her scholarly interests lie in the fields of literature, gender studies, and American studies, including contemporary American drama, theory of literature and criticism, and the women's movement and feminist discourse. These four scholars are here under the auspices of the American Councils Junior Faculty Development Program. Our fifth scholar, Mr. Faridun Yusufjonov, is a junior lecturer in political science at the Tajik State National University in Dushanbe, Tajikistan. His research focuses on the geopolitics of Central Asia, and he is here as part of the Open Society Institute's Faculty Development Program.

Thank you all again for your continued interest and support. I hope to see you at many of our events.

Yuri Slezkine  
ISEEES Director  
Professor of History

## Talking Politics in Central Siberia

### *Danielle Lussier*

*Danielle Lussier is a Ph.D. Candidate in the Department of Political Science. She was a Visiting Scholar at the Department of World History at Siberian Federal University in Krasnoyarsk, Russia in October-November 2008.*

The two months that I spent in Krasnoyarsk as a Visiting Scholar at Siberian Federal University showed me that while the city has experienced profound political and economic changes since the collapse of the Soviet Union, remnants of Soviet-era inefficiencies and suspicions remain. Although the looming specter of the Soviet past seemed to cast a shadow of doubt and mistrust of my intentions among several people I encountered in this city of 900,000, I also perceived a strong sense of frontier spirit and proud collective self-reliance that is absent in European Russia. In spite of the fact that Moscow can be reached by a five-hour plane ride, Krasnoyarsk's symbolic distance from the capital feels as long as the three night-two day trip on the Trans-Siberian railway.

Even though Krasnoyarsk has been open to foreigners since 1992, travelers from the West are still something of a novelty in the city, particularly American scholars. Suspicion of foreigners remains high, and I found that I attracted the curiosity of students, yet many local scholars viewed my work with skepticism. Some of my challenges were likely the result of historical timing: anti-American propaganda during the August 2008 conflict in South Ossetia appears to have been strong, and several of my interlocutors saw my presence as an opportunity to let off steam about NATO, Kosovo, and the double standards of American foreign policy.

As a region, Krasnoyarsk Krai is full of its own dark conflicts, from the "aluminum wars" of the 1990s to the mysterious (and many believe deliberate) helicopter crash that killed the region's governor, General Aleksandr Lebed, in 2002. Krasnoyarsk Krai has long been a place where people and activities are hidden, namely the closed nuclear cities Zheleznogorsk (Krasnoyarsk-26) and Zelenogorsk (Krasnoyarsk-45), as well as numerous political prisoners. There is great regional pride in the fact that Shushenskoye, the village of Lenin's Siberian exile, is in the southern part of Krasnoyarsk Krai.

None of these intriguing details attracted me to include Krasnoyarsk as a case study in my project of Russian political attitudes and participation. Rather, I was drawn to the region's reputation as Russia's "New Hampshire"—its voting results for most of the post-Soviet period mirror Russia as a whole, suggesting that this region may be representative of the diversity found across Russia's 83 regions.

One feature of Krasnoyarsk that is characteristic of a general Russian trend is the visibility of economic growth and improved living standards for many people. A stroll down the main downtown avenue, Prospekt Mira, reminds one of the setting in any prosperous European city—Armani, Benetton, and Nike boutiques boast stylish window

displays and cafes selling \$5 lattes are crowded with young professionals. Throughout the city a construction boom is visible, and locals like to complain about their traffic congestion as every year more and more cars appear on the streets. With the business conflicts that engulfed local politics a decade ago largely settled, Krasnoyarsk has focused on building and growing its economy.

The city's diverse social fabric is visible in the physical structures that symbolize parts of the regional identity, like the new mosque under construction in a booming residential neighborhood or the Old Believer villages that dot southern parts of the krai. Another symbol of the region's complex social past and present is the Roman Catholic Transfiguration Chapel, more widely known as the Krasnoyarsk Organ Hall. According to a display in the regional museum, the church was built by the region's Polish community in 1911—a large Polish population had emerged as a result of exile and banishment from other parts of the Russian Empire. The building was nationalized in the early 1920s, and it was used for other purposes until the Krasnoyarsk Philharmonic installed an organ in it in the 1980s. While the building's primary function remains a performance space, since 1993 the local Catholic community has been allowed to hold religious services there. The congregation is large enough to meet a demand for Sunday Mass in Russian, German, and Polish.



*The Roman Catholic church in Krasnoyarsk, also known as the Krasnoyarsk Organ Hall. Photograph by Danielle Lussier.*

Another example of the region's social complexity is found in the history of the residents themselves. According to Aleksei Babii, the Deputy Chairman of the Krasnoyarsk branch of the human rights organization "Memorial," 600,000 people who were politically repressed (some posthumously) have been rehabilitated in Krasnoyarsk Krai. Babii was quick to point out that this figure includes a considerable number of people who were not residents of the krai, but rather had served their prison terms in the region. Nevertheless, significant numbers of former political prisoners stayed in Krasnoyarsk after finishing their sentences. Sixteen percent of the participants in my study volunteered—unprompted—that their grandparents had been convicted of being "kulaks" or been killed for White Army sympathies. One woman had even been raised

in a former prison camp site while it was being rebuilt into industrial town.

Perhaps it was these dark moments in family histories that made some locals feel suspicious about the motives of a Russian-speaking American researching local politics. Yet, most often my assurances that I would preserve their anonymity were answered with a smile from respondents accompanied by the statement, "I have nothing to hide," and older interlocutors occasionally made jokes about it "not being 1937 anymore."

Ultimately, I think that limited opportunities to interact with foreigners, combined with a new wave of nationalist propaganda, were responsible for my challenges. The irony of these interactions was that they were anomalous to my overall impressions about the level of political pluralism in Krasnoyarsk. While most of the indicators measuring political openness and democracy point to negative trends across Russia over the past several years, I found that the degree of political competition and government responsiveness in the region to be higher than what we see at the Russian national level.

This political competition is immediately apparent in the regional government. In contrast to other regions where regional legislatures are becoming increasingly dominated by the pro-Kremlin United Russia Party, the Krasnoyarsk Krai Legislative Assembly has representatives from five political parties: United Russia, Just Russia, Communist Party of the Russian Federation (KPRF), Liberal Democratic Party of Russia (LDPR), and Union of Right Forces. Most of the deputies I met commented on the professionalism of their colleagues in reaching across party lines to develop legislation. According to a legislator from the Just Russia faction, this stands in stark contrast to the experience of Just Russia deputies in the federal legislature, who are ignored by United Russia.

Democratic representation in the region also benefits from the fact that falsification of electoral results in Krasnoyarsk appears to be lower than in other regions. However, individuals closer to the actual ballot-counting process, such as former candidates, campaign managers, and members of the electoral commission all express concerns about electoral fraud. One former member of the electoral commission noted that falsification is much more sly in Krasnoyarsk than in other regions. He said that ballots are rarely thrown away or added to a box, but a more elaborate scheme ensures particular results: a list is drawn up of those citizens who rarely come to vote and is maintained by one specific person at the polling place. People come with fake passports and approach this key person. Because the process is organized in advance and appears like regular voting, observers have no way of knowing who the fake voters are. Nevertheless, voting results in Krasnoyarsk correspond to public opinion polls more closely than in other regions. I also heard no reports of pressure by employers to vote in elections.

Based on my interviews with political party leaders, local legislators, and average individuals, it appears that the Krasnoyarsk regional government is attentive to constituents' concerns, and citizens actually seek out regional deputies and party members to address their problems, a phenomenon I have observed less frequently in other parts of Russia. One of the most organized forums for providing constituent feedback is "Putin's public reception (priem Putina)," which is held in the headquarters of the regional branch of the United Russia



*"Putin's Public Reception" held at the United Russia party headquarters.*

*Photograph by Danielle Lussier.*

party. The reception is open three days a week from 10 a.m. to 5 p.m. Individuals can call in advance to sign up for a time slot, but drop-ins are also welcome. The reception is organized by a party staff member whose full time job is to oversee appeals from constituents. This staff member listens to constituents' concerns and instructs them how to write letters directed to the appropriate level of government. She then follows up on these letters until the issues are resolved. The Krasnoyarsk Putin public reception receives an average of twenty appeals per day. The regional branch analyzes the appeals and sends a monthly report to the central party organization. As one party analyst told me, even though United Russia is the party in power, it wants to stay in power, and this can only happen if it succeeds in addressing people's problems and providing a loyal critique to executives and legislators.

United Russia, though by far the best-resourced party in the region, is not alone in its level of organization. The regional organizations of KPRF and LDPR appeared particularly active in working with constituents. Both have seats in Russian State Duma from Krasnoyarsk, which translate into space for State Duma Deputies' receptions and salaries for their assistants. These parties take advantage of representation in Moscow to develop their regional party organizations and maintain and build further ties with supporters in the region.

Deputies' services appear to be well-advertised. My interviews with average citizens in the city found that 76 percent knew how to contact their local deputies, most of them mentioning the reception hours specifically, or noting that the telephone numbers are advertised and easily available. When asked where they would appeal for help if they felt that their rights had been violated, 16 percent said they would go to a local legislator or the mayor, and another 24 percent said they would seek justice in the court. This suggests a relatively high degree of confidence in the efficacy of these institutions to solve problems.

I found that residents of Krasnoyarsk showed no fear in expressing criticism of local or national political or economic powers, and many were eager to share their complaints about what is not working in the current configuration. Yet, the residents of Krasnoyarsk also remain as adaptable as their frontier forbearers. Even as the ripple effects of the global economic crisis began to be felt in Krasnoyarsk in the final days before my departure, my friends and colleagues approached the looming changes with curiosity more than fear, confident that their region and its inhabitants were better positioned to weather the storm.

## CASE-UC Berkeley Field Project: Spring 2009

The Berkeley Program in Eurasian and East European Studies is pleased to present our newest CASE scholars arriving from Russia on April 18 for a two-week stay. Our CASE scholars are Elena V. Khakhalkina, Yufimiya Baryshnikova, Yaroslav N. Eremeev, and Liudmila P. Amiri. Elena is from Tomsk, where she is a senior instructor of contemporary history at Tomsk State University. During the program, she plans to collect materials for her scientific monograph, titled *A Phenomenon of Real and Mental Frontier and the Problem of Awareness of Cultural Identity in the Context of Cross-border Relationship*. Yufimiya is from Ekaterinburg. She is an assistant instructor of international relations at Ural State University. During her participation in the CASE program, she will be developing a course of undergraduate lectures and graduate seminars for students at Ural State University, titled *Modernization and Development*, which will be taught in Fall 2009. Yaroslav is from Voronezh and is a lecturer at the Department of English Philology at Voronezh State University. He will work on his research in directive speech acts and cross-cultural communication while in Berkeley. Liudmila is from Rostov, where she is senior lecturer of English language at Southern Federal University. During her visit to Berkeley, she will expand her research on semiotics and cross-cultural communication.

## Spring 2009 Courses

### Selected faculty course offerings and selected area-related courses

Economics 295.	<i>Survey of Research in Economics.</i>	G. R. Roland
Film Studies 151.	<i>Topics in Russian and Soviet Film.</i>	A. Nesbet
History 101.	<i>Research Topics in Soviet History.</i>	Y. Slezkine
History 103B.	<i>The Caucasus in the Modern Era.</i>	S. H. Astourian
History 171C.	<i>The Soviet Union, 1917 to the Present.</i>	Y. Slezkine
History 172.	<i>Russian Intellectual History.</i>	V. Frede
History 173C.	<i>History of Eastern Europe: From 1900 to the Present.</i>	J. Connelly
History 177B.	<i>Armenia.</i>	S. H. Astourian
History 280B.	<i>Imperial Russia.</i>	V. Frede
History 285B/LIT 50.	<i>Introduction to Russian/East European/Eurasian Cultures.</i>	D. A. Frick
Music 77.	<i>History of Western Music: The 20th Century.</i>	R. Taruskin
Music 174C.	<i>Stravinsky.</i>	R. Taruskin
Near Eastern Studies 126.	<i>Silk Road Art and Archaeology.</i>	S. Mehendale
Near Eastern Studies 190A.	<i>Art and Archaeology of Afghanistan.</i>	S. Mehendale
Poli Sci 123A.	<i>World Order and Its Malcontents: Communism, Fascism, Political Islam.</i>	A. C. Janos
Poli Sci 137C.	<i>Democracy and Its Alternatives in The Developing World.</i>	M. S. Fish
Poli Sci 231A.	<i>Quantitative Analysis in Political Research.</i>	J. Wittenberg
Poli Sci 249O.	<i>Islam in the Public Sphere.</i>	O. Roy
Slavic R5A-1.	<i>Broken Vows: Literature of Adultery.</i>	K. Sosnak
Slavic R5A-2.	<i>Actors and Impostors: Dual Identities on Stage and on the Page.</i>	C. Wiggins
Slavic R5B-1.	<i>Genocide and Ethnic Cleansing.</i>	T. Lindsey
Slavic R5B-2.	<i>Psychogeography: Writing about the City.</i>	M. Erley
Slavic R5B-3.	<i>Literary Degenerates: Decadence and the Turn of the Century.</i>	J. Stone
Slavic R5B-4.	<i>Plot and its Discontents.</i>	J. Porter
Slavic R5B-5.	<i>Love and Literature.</i>	E. Castillo
Slavic 46.	<i>Twentieth-Century Russian Literature.</i>	J. C. Stone
Slavic 105B.	<i>Advanced Russian/English/Russian Translation.</i>	A. Alexeev
Slavic 133.	<i>The Novel in Russia and the West: The European Novel.</i>	I. Paperno.
Slavic 134E.	<i>Chekhov.</i>	A. Muza
Slavic 134G.	<i>Tolstoy and Dostoevsky.</i>	E. Naiman
Slavic 134R.	<i>Research in Russian Literature.</i>	E. Naiman
Slavic 138.	<i>Topics in Russian and Soviet Film.</i>	A. Nesbet
Slavic 148.	<i>Early Modern Russian Culture.</i>	V. M. Zhivov
Slavic 190.	<i>Russian Culture Taught in Russian: Country, Identity, and Language.</i>	A. Alexeev
Slavic 280.	<i>Studies in Slavic Literature and Linguistics.</i>	D. A. Frick
Slavic 280-1.	<i>Graduate Literature Seminar: The 1930's.</i>	A. Nesbet
Slavic 280-2.	<i>Cities in Slavic and East European History and Cultures.</i>	D. A. Frick
Slavic 285.	<i>Eastern Christianity: History and Thought.</i>	V. M. Zhivov
Sociology 202A.001.	<i>Classical Sociological Theory.</i>	M. Burawoy
Sociology 101A.	<i>Sociological Theory (Comparative Theories of Social Change).</i>	D. Riley
Sociology 101B.	<i>Sociological Theory.</i>	M. Burawoy
Theater and Dance St 10.	<i>Introduction to Acting.</i>	M. Gordon
Theater and Dance St 24.	<i>Underworlds: Interwar Images of Organized Crime in American and European Theatre and Cinema.</i>	M. Gordon
Theater and Dance St 125.	<i>Performance and History - Modern Theatre.</i>	M. Gordon

The Slavic department has courses in Armenian, Bosnian/Croatian/Serbian, Bulgarian, Czech, Hungarian, Old Church Slavic, Polish, and Russian. The Jewish Studies department offers Yiddish.

# Campus Visitors

**Gvantsa Abdaladze** is a visiting student researcher at ISEEEES during the Spring 2009 semester. She is a Ph.D. candidate in the Department of Georgian History, and associate professor at the International Relations Department, School of Humanities and Social Sciences in Caucasian International University, in Tbilisi, Georgia. Her visit is sponsored by American Councils' Junior Faculty Development Program (JFDP), and during her stay at Berkeley she plans to explore American research on international relations during the Cold War and on social theory and methodology.

**Mirta Bijuković**, Ph.D. candidate at the Centre for Croatian Studies, University of Zagreb, Croatia, and assistant professor at the Department of Croatian Literature at the Faculty of Philosophy in Osijek, is a visiting student researcher at ISEEEES during the Spring 2009 semester. Her visit is sponsored by American Councils' Junior Faculty Development Program (JFDP), and during her stay at Berkeley she plans to examine the curriculum of courses in cultural studies and anthropology in order to work on developing a program in cultural studies in Croatia.

**Katalin Juhász** is a visiting student researcher with ISEEEES from 9/08-2/09. She is currently a Ph.D. candidate in Modern English and American Literature at the Eötvös Loránd University in Budapest, Hungary. Her visit is sponsored by a Fulbright grant. Her research focuses on Nabokov's art as a translator and self translator.

**Hee-Suk Jung** is a visiting scholar with ISEEEES during the 2008-2009 academic year. He is Associate Professor at the Kyungpook National University in Daegu, South Korea. His stay is funded by the Kyungpook National University. He holds a Ph.D. in political science from the Institute of Russian History, Russian Academy of Sciences. His research at Berkeley focuses on trends of study on pan-Slavism in the United States.

**Nataša Krivokapić**, Ph.D. candidate and teaching assistant at the Department of Philosophy in Nikšić, Montenegro, is a visiting student researcher at ISEEEES during the Spring 2009 semester. Her visit is sponsored by American Councils' Junior Faculty Development Program (JFDP), and during her stay at Berkeley, she plans to get acquainted with the latest research in media studies, gender studies, and sociology in the United States. She plans to also study American teaching methods to further develop her skills as an instructor.

**Julia Lerner** is a visiting scholar with ISEEEES during the 2008-2009 academic year. She is a professor at Ben Gurion University, Israel. Her visit is funded by a Fulbright grant and Ben Gurion University. She holds a Ph.D. in sociology, and her research topic during her stay at Berkeley will be Critique in Transition: Critical Knowledge in Russia and Israel.

**Eun-Ji Song** is a visiting scholar with ISEEEES during the 2008-2009 academic year. She is assistant professor in the Department of Russian Language and Literature, Seoul National University, South Korea. She holds a Ph.D. in Slavic languages and literatures from UCLA. She will research early Russian history and Slavic linguistics during her stay in Berkeley.

**Daniela Stoica** is a visiting student researcher at ISEEEES during the Spring 2009 semester. She received her MA in European Literature and Culture at the Aristotle University of Salonica, Greece and is planning to enroll in a Ph.D. program in comparative literature. She is currently an assistant professor at the Department of Foreign Languages at University Fan S. Noli in Korçë, Albania. Her visit is sponsored by American Councils' Junior Faculty Development Program (JFDP), and during her stay at Berkeley she plans to conduct research for her Ph.D. thesis, which compares American and European contemporary drama. Her long term professional goal is to initiate an MA program in comparative literature at University Fan S. Noli.

**Faridun Yusufjonov** is a visiting student researcher at ISEEEES during the Spring 2009 semester. He is a lecturer in political science and oriental studies at Tajik National University, Dushanbe, Tajikistan and a Ph.D. candidate in oriental studies at the Tajik Academy of Sciences. His visit to Berkeley is sponsored by the Open Society Institute. He plans to conduct research, attend classes, and use library resources during his stay at Berkeley in order to develop new pedagogical materials.

**Izaly Zemtsovsky** is a visiting scholar at Berkeley this year, based at ISEEEES. He is an ethnomusicologist and folklorist specializing in the cultures of Eurasia. He will research articles on the philosophy of music and ethnomusicology.

# The Growth of Czech Feminism through Resistance Activities from 1968 to 1993

*Megan R. Martin*

*Megan Martin graduated in May 2008 with a Bachelor's degree from the Department of History, UC Berkeley, and a minor in anthropology. She is currently working toward her Master's degree in politics (with an emphasis in international relations) at New York University.*

Although elusive and undefined, Czech feminism is nevertheless important to the history of the Czech resistance movement of the normalization period. Largely absent from official histories, Czech gender issues stand unaddressed not because of a lack of gender differences but rather because of a lack of gender cognizance. This omission makes the examination of women's resistance through a gendered lens necessary for a more nuanced historical view of Czech opposition. While gender dynamics were undeniably present during communism, Czechs lacked the rhetoric for a gender discourse until after the Velvet Revolution when the word "gender" was appropriated from English. Yet, the adoption of "gender" did not immediately create a gender discourse. Instead, gender cognizance developed over the normalization period in resistance communities out of a desire for increased liberty. A gender discourse slowly budded after the Velvet Revolution, and this discourse continues to grow as gender issues become increasingly visible in Czech society. The crux of Czech feminism lies in the pursuit of a clearer understanding of gender, mutual respect, and the desire to work for greater opportunities for both sexes. Lacking a name and scholarly recognition, modern Czech feminism emerged quietly from a mounting drive for greater freedom within resistance circles between 1968 and the Velvet Revolution.

Czech feminism during the normalization period was fueled by a desire for freedom of expression and by an increase in gender awareness. To chart this development, I will first provide a brief background on the resistance of the normalization period. Secondly, I will examine how the post-1968 generation of activists espoused universalism and the human rights agenda of Charter 77 rather than an explicitly feminist agenda. Thirdly, I will illustrate how the subsequent generation exhibited specifically female desires for liberty in a less political, more creative context. Lastly, I will explore how the 1989 transition shaped a third generation that brought Czech feminism into the open. It is imperative to recognize Czech feminism not simply as a reaction to outside forces of 1989 or a subset of resistance activities, but as a quiet, enduring movement with its own history and place in academic and popular discourses.

## **Communist Views and Realities of Gender in the ČSSR**

Although it was downplayed by the Czechoslovak communist government, gender was a pertinent issue then and it remains a valuable lens through which one can view history. Gender perceptions are engrained in people and their conduct, inextricable from societal influence, behavior,

belief and psyche. Although the government declared gender issues resolved, in reality structural and social discrimination, especially regarding wages, occupation and the allocation of domestic work prevailed over Czechoslovak citizens.

A gap between communist gender theories and the application of those theories stymied the development of gender equality. The communist party formally acknowledged equality between men and women as workers. Lenin called on women to work as emancipated equals with men and bear revolutionary children.<sup>1</sup> However, once this theory was integrated into a viable employment system, traditional biases prevented women from achieving true employment equality because of maternal obligations. The system created incentives for childbearing and extended maternity leave, discouraging women from pursuing uninterrupted professional careers. Perpetual shortages in state-run housing prompted women to marry and have children early in order to secure an apartment.<sup>2</sup> Young women were often perceived as unreliable employees because they could potentially become pregnant and leave their posts. As a consequence, women were paid less than men.<sup>3</sup>

Care professions like education, health care, and social work were feminized, pushing women into care related sectors of the job market.<sup>4</sup> In 1988, women represented "71.6 percent [of the workforce] in education, 78.8 percent in health services and 89.0 percent in social care."<sup>5</sup> By the late 1960s, "the education level of both sexes was equalized in the population under 30 years of age."<sup>6</sup> Despite this, women were often forced to accept jobs below their skill or educational level. For many, working a professional job did not lessen the burden of housework; this created a double burden that communist society demanded they bear. The discriminatory structure of the employment system inherently contradicted official communist gender theories and undermined women's ability to achieve job and wage equality. With limited chances for job equality and advancement, women, including many of those in the resistance movement, redirected their energies to their homes and families.

## **Normalization and its Effects on Resistance Activities**

The suppression of Alexander Dubček's "socialism with a human face" was marked by new government tactics of repression and by the reshaping of the resistance movement. With the put down of Prague Spring, "the authorities

changed from open repression of dissidents to the hidden mechanisms of Normalization.”<sup>7</sup> The Slasnký-esque trials and executions were replaced by the discrete hand of the again powerful StB <StB = Státní bezpečnost, the secret police in Communist Czechoslovakia, ed.>. The StB used “subtle psychological pressures” to intimidate, arrest, and jail dissidents and socialist reformers.<sup>8</sup> Thousands of professors, journalists and intellectuals were dismissed from their posts and reassigned to menial jobs.<sup>9</sup> This policy facilitated a “retreat into privacy, which developed in order to escape the overwhelming power of the Party” in people’s public lives.<sup>10</sup> Normalization policies kept the resistance underground by controlling its members using subtle yet powerful scare tactics. The government’s use of fear led resistance leaders like Václav Havel to encourage “private resistance coupled with public obedience.”<sup>11</sup> The shift from public presence of reformers during the Prague Spring to private meetings during the repression tied the resistance movement to images of the home and family. Familial space, a traditionally female domain, was the locus of resistance and the setting for the Czech battle for human rights.

### **The Struggle for Universal Human Rights within a Gender-Biased Structure**

Much of the post-1968 resistance activities revolved around the ideological tenets of Charter 77, a document demanding the defense of universal human rights and the need for government accountability following the Helsinki Accords in December 1975. Gender cognizance slowly developed in communities founded on this universal human rights doctrine. However, Charter 77 made no overt reference to “feminist issues or the specific nature of women’s status.”<sup>12</sup> Madelaine Hron takes this a step further by saying that women’s “gendered, individual concerns were erased by the language of the universal human rights.”<sup>13</sup> Grouped under the umbrella of human rights, gender issues were not erased, but they were neglected in favor of a universal goal. A whole range of Czech resistance groups signed the document. They were united for the first time with a clear, politicized purpose of gaining free speech and increased liberties, which set the stage for the emergence of gender cognizance. The larger groups within the Charter 77 movement, were divided into “three streams, the most dominant one was the wing of reformed communist that was involved in Prague Spring in ’68. The second stream or wing was the central liberals with Václav Havel and right of center were Christians also called politically aware people, conservative liberals or the traditional Czech conservative liberals.”<sup>14</sup>

According to Alena Hromádková, there was little intermingling between socialist reformers and her group of Christian anti-communists with the exception of Charter 77.<sup>15</sup> Although Hromádková preferred the restoration of the rule of law and democratic institutions to the human rights agenda, she became a signatory as soon as the petition came out because she believed there was strength in the

“tradition of viewing men and women as an undifferentiated collective whole when furthering common goals.”<sup>16</sup> Jiřina Šiklová argues that at that time, it was essential to place the principles of human and civil rights above a strictly feminist agenda.<sup>17</sup> She claims at that time, “We didn’t ask who is man and who is woman. It is important what is your opinion. [sic]”<sup>18</sup> Although not officially recognized, it is difficult to believe that gender dynamics were absent from Charterist discussion circles. Despite Charter 77’s emphasis on human rights goals, gender inequality greatly influenced life in the resistance.

Even though women ostensibly held an equal place in the discourse surrounding Charter 77, in actions and assumed roles few were equal to men because of social constructs embedded in the lives and minds of the participants. For example, Šiklová claims that gender was not a consideration when vocalizing one’s opinion in the Charter 77 community, yet her description of activism in that same community shows that labor was often divided on the basis of gender. She asserts that “while men tended to be the initiators of various proclamations, women tended to be the ‘laborers’ of samizdat and *Charta 77*.”<sup>19</sup> While women may have spoken their minds, they performed laborious, menial tasks assigned to them out of tradition and habit.

Similar to the women of Charter 77, women who participated in samizdat (the unofficial publication and distribution of banned literature) had mostly secondary and intermediary positions. Women worked as “couriers as well as producers of the samizdat” copying, typing, and circulating material whereas men composed and wrote.<sup>20</sup> Women would often stay after hours at their office jobs to type texts. Being caught copying or transmitting prohibited material could mean imprisonment or government tracking. Despite its menial nature, women’s work on samizdat should not be viewed as meaningless feminized labor. Rather, it should be considered as a selfless contribution to the dissent movement. These women symbolized the whited-out or blank spots of the dissident writers’ economy. Although only a handful of women participated as authors, female copyists and editors controlled samizdat publishing by virtue of their intermediary roles. Their thoughts and opinions were, no doubt, expressed in the editing process of the literature they were so often responsible for producing and distributing.<sup>21</sup>

### **Resistance, Jobs and Family**

Communist government policy initially forced female “emancipation,” requiring women to participate in the work force, while robbing them of the option of working at home. This mandatory entry into a traditionally masculine working world stripped women of their femininity, which was hitherto closely linked with the domestic realm. Since the institution of the normalization policy, resistance was intimately connected to the private, domestic sphere as the site of amicable conference and activity. The retreat from public space into the home caused “men [to regain] their

feeling of importance by being the boss of the household, in command of the women and children, while women also achieved a sense of worth by accepting the role of 'being a woman' and by rediscovering 'femininity' which they perceived communism had denied them."<sup>22</sup> The relocation of resistance to the domestic sphere endowed women with a new power of private choice, self-expression, and reclaimed femininity and created new networks of dependence.

Some women depended on their families' support to continue their dissident activities, while others kept their family and friends in the dark. Jiřina Šiklová believes that revealing her participation would have been the equivalent of a StB agent declaring, "I am spy [sic]."<sup>23</sup> Alena Hromádková explains the more family-oriented view of resistance among the female socialist reformers of Charter 77: "these professional Charter 77 activists had two grandmothers who cared for children, so it was teamwork."<sup>24</sup> These women were relatively affluent career professionals who, in order to pursue their careers, had their mothers and their mothers-in-law manage their house and children.<sup>25</sup> Throughout the communism period, "there [was] an assumption that early-retired women [would] take up posts of unpaid child-minders," perpetuating the traditional family model within the resistance.<sup>26</sup> The entire extended family mobilized to help these women in their resistance activities; "it was a big team. The whole kinship, the whole tribe, they were a family...because without a very old fashioned background it was impossible to cope with any activism."<sup>27</sup>

For others, family was not the sole means of support. Resistance communities also depended on close ties and friendships for survival. When family support was either impossible or insufficient, a network of friends would generally step in to help. Alena Hromádková received "lots of invisible support...in the time when [her] mother was dying."<sup>28</sup> Hromádková's compatriots took care of her mother so she could continue her work.<sup>29</sup> Resistance communities could rely on either traditional family structure or on close friends for support. The heightened importance of family, friends, and the home caused gender norms to slowly change.

### **The "Grey Zone:" Flowers Blooming in the Shade**

Following the political dissidents of the 1968 era, the second group focused less on resistance to external politics and more on personal creativity. Most were not interested in politics or ideology. Instead, resistance groups of the late 1970s and 1980s focused on internal culture and community. Participants from this middle generation often considered themselves to be part of the *grey zone*, a term coined by Šiklová to explain a spectrum of passive participants, or those people somewhere between the *nomenklatura* and the dissidents—people who had been members of the Communist Party, but were never very prominent; and who had been involved in a little dirty dealing, but not too much. These people would be acceptable for both sides, a buffer between the *nomenklatura* and the dissidents.<sup>30</sup>

Although inclusion in the *grey zone* implies resistance, many considered themselves apolitical. Regardless of overt political intentions, *grey zone* members passively participated in activities that were officially prohibited but often tolerated by the communist regime. Their activities ranged from listening to Radio Free Europe to playing in blacklisted bands. The slow easing of government restrictions over the 1980s helped *grey zone* activity grow. Smaller scale participation became easier and more plausible for many; Eva Hauserová explains, "we didn't sacrifice our career for our political persuasion or opinions... we didn't speak about it so we could travel abroad and I could study and my parents had their quite good jobs."<sup>31</sup> *Grey zone* participants were still obliged to conform in their public lives in order to maintain certain privileges while exploring restricted freedoms in the privacy of their homes.

The trend towards passive resistance grew as the second generation shied away from political dissent due to the high personal risk involved and the apparent futility of openly fighting the regime. The development of cultural resistance in familial spaces led to an increased emphasis on women as personal creators as well as participants. Daniela Fisherová explains that "it is a great illusion that freedom is conducive to creativity and that censorship only destroys it. It just changes it. Some flowers bloom well in full light, others in the shade."<sup>32</sup> By opening their homes to and participating in creative resistance, women allowed creativity to bloom in the shade. The threat from government authority cast a long shadow into the private realm, which gave creative expression a riskier, highly charged and meaningful context. For resistance communities, the home became a bubble of free expression within the totalitarian state. Private defiance enabled women to create new concepts of femininity, something that the communist government had robbed them of with mandatory participation in the workforce. These women embraced a vision of domestic femininity shunned by the communists. Yet, this new femininity differed from the traditional one. Within the communist context, femininity represented protest. With the home as a powerful and significant location, women reclaimed femininity by becoming creators and protectors of art, music, literature, and free speech in their own living rooms. Jacques Derrida asserts the necessity of a "space for women's creative self-expression outside of the constraints of ...traditional social and cultural archetypes... Woman could be not merely an inspirational and dependent force but a creator herself."<sup>33</sup> Appropriating traditionally feminine attributes of beauty, caring and compassion to their roles as creators, these women distanced themselves from the de-feminized communist worker.<sup>34</sup> However, these women also distanced themselves from the traditionally passive, muse-like picture of femininity. Their awareness of their power as women grew, along with their determination, making their femininity both active and empowering.

### **Creative Female Literature of the Middle Generation**

Women were able to express themselves through literature that reflected the unique circumstance of women at that particular time in Czechoslovakia. Czech women's literature of the time was commonly defined by the main characters' "lack of time to herself...the lack of deep, quiet, or shared experiences, and the feeling of estrangement."<sup>35</sup> This logically springs from the pressures of working both professionally and at home, as well as from a common feeling of disengagement with public society. Czech female literature often focuses on interiorization, sensitivity and the construction of alternative realities to escape from the totalitarian present.<sup>36</sup> In her book *My Companions in the Bleak House* Eva Kantůrková creates an image of a women's prison where inmates cannot communicate through language, but use dance, noises and music to converse. While the female characters literally lack the ability to communicate with each other, they symbolically lack social and political voices under communism. But, by overcoming these limitations, the inmates undermine the regime and give feminine strength to Kantůrková's writings. Czech author Eva Hauserová wrote science fiction because it allowed her to "speculate about society or about roles of men and women" in an invented, controlled environment, instead of in the public reality.<sup>37</sup> Women's literature offers feminist, social, and political critique of communist society during the normalization period.

### **Women in Rock Music: Performers and Non-performers**

The wives, girlfriends, and female friends of the band *the Plastic People of the Universe* (PPU), rarely played music or performed. Although they were not active musicians, they created their own, unpublicized art and cultivated a communal family atmosphere around the group of male musicians. Before the *PPU* garnered fame and political visibility, they were a relatively unknown group in the *grey zone*, consisting of a closed society of rock/experimental musicians and their families.<sup>38</sup> The women of this group "[focused] on raising their children together" and cultivating a feeling of safety in a community where they could raise their children and forge friendships.<sup>39</sup>

Even though the *Plastic People of the Universe* "was a distinctly male band and it was out of the question for a woman to sing with them," these women pursued their own creative paths.<sup>40</sup> Many women produced personal art, which was unfortunately left undocumented. Creating personal art came naturally; "the women [were] quite artistic...but it [was] considered the same as breathing so there [was] nothing to document."<sup>41</sup> Women in this particular community assumed the roles of private creators, shying away from the limelight, as opposed to the men who performed regularly to audiences within the musical underground.

In contrast to the women of the *PPU* community, the members of the all-female band *Zuby Nehty* were public creators. These women formed a spontaneous, supportive and comfortable environment for self-expression within

the male dominated world of alternative music. They were a rarity in the Czech music scene at the time; "among the hundreds of bands that [played] around here, there [was] really only one all-female band, *Zuby Nehty*."<sup>42</sup> Formerly known as *Plyn* and *Dybbuk*, the women of *Zuby Nehty* cultivated their own sense of community; according to Pavla Jonssonová, "most of the time we were just screaming with laughter because it was just so hilarious. We loved each other."<sup>43</sup> Despite their strong personal bonds, they received a mixed reception in the 1980s when censorship restrictions were slowly weakening. Jonssonová recalls other bands being confused by *Plyn*'s unique all-female stage presence. In time, *Zuby Nehty* gained a large support base of male fans. They were consciously and loudly breaking down gender barriers. Even with their strong public presence, *Zuby Nehty* was anything but masculine. They projected a powerful, piercing, and, at times, abrasive feminine presence.

Describing the evolution of *Zuby Nehty*'s song writing process, Jonssonová explains how earlier in their careers, songs "spontaneously materialized in outbursts of laughter and deep thought."<sup>44</sup> Through these bursts, *Zuby Nehty* reclaimed emotionality as a celebration of female emotion rather than its stereotypical stigmatization as a sign of weakness and fragility. Perhaps the songs that came out of these unplanned writing sessions revealed more about the female psyche than could be permitted in the public sphere. The band was blacklisted twice and as a result had to change its name from *Plyn* to *Dybbuk* and finally to *Zuby Nehty*. Before playing a venue, the band had to be approved by an official committee. Jonssonová remembers how, "[the committee] called me up and said 'we read the lyrics and they are so dark that we just cannot let you play,'" so they "were blacklisted...for not being cheerful."<sup>45</sup> In reaction to this particular censor, the group wrote a song in which they sang "let us rejoice and let us make merry. Let our joy be eternal. Let our joy be forever," which they played in a dour, melancholy manner in order to subtly tease the communist officials on the band's approval committee.<sup>46</sup> *Zuby Nehty* undermined the power of the censors and official government authority with their creativity and tone.

While the strength of their female expression seemed paramount, the women of *Zuby Nehty* also faced the female burdens of communist life through their jobs and family obligations. In addition to the physical limitations of motherhood and band practice, Jonssonová also taught at Charles University. Most of her band mates stayed home with small children and their husbands worked to support the family while they played music. Splitting their time between their musical careers and their families was both a pain and a pleasure for members of *Zuby Nehty*.

When reflecting on the changes in female rock music since the Velvet Revolution, Jonssonová spoke of a need for increased desire and compassion. The unnecessary aggression of the alpha female seems to dominate the post-1989 rock scene. Jonssonová felt women's rock should

exhibit a passion for music and not the mapping of male aggression onto female musical performance. Much like the alpha female complex in rock, since the fall of communism, issues of gender and feminism have shifted dramatically from their previous locus. Under communism, conceptions of gender and feminism slowly developed in local resistance circles. However, the Velvet Revolution and the introduction of Western feminism permanently altered the course of Czech feminism.

### **The Velvet Revolution: Reactions and Rebuilding**

When the Velvet Revolution overturned communism, the resistance helped forge a new civil society and government. In two months, “a 40-year old regime crumbled and a dissident whom nobody knew became president.”<sup>47</sup> The last generation to experience communism and the first to mature under a capitalist regime had a variety of different goals and aspirations than those of their predecessors, including an increased gender consciousness. The post-1989 period was “marked by a distancing from great ideas and universal values, and a move towards the self, material reality, and local knowledge.”<sup>48</sup> This shift to liberal free-market thinking was coupled with a flood of Western influence into Czechoslovakia.

With this influx came Western feminism, which caused anxiety and often volatile reactions in Czech society, especially the concept of women’s liberation. Many perceived feminism an ideological imposition, giving the word “feminism” a powerful, negative association, leaving Czech women defensive of their newfound freedoms. As Busheikin says, “the iron curtain has been replaced by blinds.”<sup>49</sup> Czech rejection of the Western concepts such as women’s liberation was a clear rejection of foreign imposition. They had already been forcibly liberated and emancipated under communism. Now, Czech women had the option to stay at home.<sup>50</sup> While this may seem to be a reversion to traditionalism, it is not. Rather, it is an exercise of choice, which was previously unavailable to women under communism. It is also “part of an effort to regenerate a society whose personal dimension has been so much forgotten and neglected in the reduction of relationships to duties.”<sup>51</sup> Family and community were important tenets of domestic resistance, which after the revolution helped women and men establish new identities in the new system and rejuvenated mainstream Czech society.

### **Revolution, Traditionalism and Western Feminism**

The final communist generation bore witness to personal, societal and familial transformations surrounding the revolution. Distancing themselves from the human rights visions of the older generation and the creative resistance of the second generation, this group was open to more specific and personal understandings. This created a space for gender dialogue thanks to the freedoms of the new Czech democracy and open civil society.

The actual events of the Velvet Revolution came swiftly and dramatically to Czechoslovakia. Vanda

Thorne recalled how the right people to build a new government suddenly and seemingly magically appeared.<sup>52</sup> Dissidents and underground culture emerged into the public sphere; “there was a lot of resurfacing of literature. Almost immediately theaters were staging plays that were previously forbidden.”<sup>53</sup> Under the new regime, people like Eva Hauserová and the women of *Zuby Nehty* were able to publish and record their previously undocumented work.

Despite the release of Czech women from obligatory employment, the double burden endured as a vestige of the communist past and, at times, because of the limitations of the capitalist present. Vanda Thorne remembers an encounter with her Czech boyfriend; “it was expected that I was going to be the person taking care of everything while they’re literally lying on the couch and still trying to have a really nice conversation with me while I’m scrubbing the floors.”<sup>54</sup> Some traditional and communist habits did not die with the Revolution. However, the end of the fight for human rights and free speech allowed the final generation to become increasingly sensitive to specific group issues such as gender and feminist issues.

The third generation’s proclivity towards specific, local knowledge mixed with the influx of Western thought brought Czech gender and feminist discourse, however hesitantly, into scholarly fora. Thorne recalls her British and American professors introducing her to and asking her opinion of Simone de Beauvoir and Irigaray. For Thorne, this was not only a realization of her academic identity, but her affinity with feminism.<sup>55</sup> But, unlike Thorne, many Czechs were hesitant to accept feminism; “a lot of my Czech male friends from high school would ask me if I did [chores] because by then I was the Czech feminist.”<sup>56</sup> In the academic sphere, many have yet to acknowledge gender studies as a legitimate field of study. Unfairly judged guilty because of its perceived association with Western feminism, Czech feminism experienced difficulties in being recognized as a movement. But, a small contingent of men and women believe “that feminism is something that would be quite useful for Czech women.”<sup>57</sup> The third generation’s interest in gender studies as a discipline encourages the development of visible Czech gender and feminist discourses.

### **Czech Feminism as a Palimpsest**

After the Velvet Revolution, Czech feminism changed dramatically without its previous communist context. Czech feminism can be understood as a palimpsest—rewritten numerous times, but, with every rewriting, traces of past identities remain and add to the resulting picture. This collective Czech female identity “links an interpretation of the past—what are women’s experiences—to an interpretation of the future—what are women’s aspirations.”<sup>58</sup> This allegorical palimpsest reinforces the importance of gender history in the development of modern Czech feminism. Historical context shaped modern Czech feminism and its traces are observable in the current discourse, creating a Czech feminist tradition.

A slow evolution towards a more recognized role of women as creators is demonstrated by the presence of greater freedoms, increased gender consciousness in succeeding generations, and the creation of female communities organized around creative expression. The intellectual dissenters of the 1968 generation denied gender difference and favored universalism and human rights, while the highly educated yet mostly apolitical middle generation embraced gender issues in a new way. They manipulated traditional gender norms through community living, personal literature, and the spontaneous creation of art and music. The third generation experienced the upset of 1989, yet it continues to explore gender and feminist issues with an increased intensity due to heightened hostility towards Western feminist ideas. This progression demonstrates increase in gender awareness over time.

In order to encourage the further development of Czech feminism, it must be pushed into academia and into popular culture or else face domination by Western feminist ideas and the negative connotations they carry. With the credibility it deserves, Czech feminism could create a formative and driving discourse in post-communist Czech thought. During the normalization period, reclaiming femininity and becoming active and passive creators, Czech women of the resistance created an unnamed but undeniably significant strain of feminism. With its central tenets of freedom and liberty, Czech feminism emerged into the post-communist context and with time will gain legitimacy.

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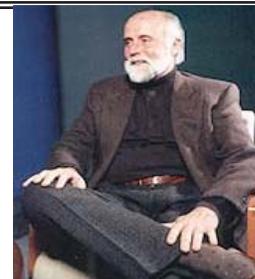
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# Negative Gender Stereotypes and Prejudices in the Slovene Social-Religious Sphere

*Nadja Furlan, Ph.D.*

*Research Assistant at the Science and Research Centre of Koper, University of Primorska, Slovenia*

*Nadja Furlan is Research Assistant at the Science and Research Centre of Koper, University of Primorska, Slovenia. She holds a Ph.D. in Theology and Women's Religious Studies (Faculty of Theology, University of Ljubljana). She is currently a Fulbright Visiting Scholar at the Institute of Slavic, East European, and Eurasian Studies at the University of Berkeley.*

With rapid changes taking place and man's awareness of ethics rising in this post-modern world, the imperative of gender equality in light of the feminisation and ethicalisation of the world is intensifying. Patriarchal androcentrism, male predominance over women, is becoming an inadequate form of social order. The western world, shaped under the influence of Christianity, has thus been recording an increased number of critical questions concerning the issue of gender hierarchy within the Catholic Church. The patriarchal undertone of the Church order is called into question and put under a microscope. While Christianity in its doctrine sets a strong imperative of gender equality, grounded both in the person of Christ and his attitude towards women in the Bible, during the process of institutionalisation the Church adopted the patriarchal denotation of the culture in which it developed.

The world is standing at an important turning point in the re-evaluation and reshaping of the identities of genders. With patriarchal androcentrism no longer suiting the modern ethos in light of the Declaration of Human Rights anymore, as this calls for a harmonisation of the active and passive elements<sup>1</sup> in all spheres of life and activity, a certain intermediate void is emerging, allowing space for various experiments regarding how to establish anew gender relationships, interpersonal relations, and the social order. What could replace patriarchal androcentrism, this "longest" and "most deeply rooted" social order? With patriarchal androcentrism slowly receding, a new form of order is taking shape and establishing itself. Both manhood and womanhood are looking for new apparel, as many old clothes do not fit them anymore. Without a doubt, a new kind of antagonism is rising between the two genders,

enabling various prejudices and negative gender stereotypes to be either preserved and strengthened or gradually subjected to critical judgement and eventually forsaken.

In the attempt to merge the biological and social components of his humanity, man is faced with the urgency of assuming one of the gender roles. These are prevalently socially conditioned in accordance with stereotypes of manhood and womanhood. Gender roles represent the element which transforms (or completes) the biological gender into a social gender. Such roles reflect the cultural denotation of a person and gender. Within society, gender roles are marked by a hierarchical order determined by the society itself. Setting one gender role as the norm establishes hierarchy between the genders; hence, such hierarchy is a reflection of a social or cultural influence rather than reflective of nature. Gender distinction and relations have always been formed by power relationships. In this sense the hierarchy between the genders is understood as a social construction of power control. Regardless of their naturalness or "socialness", such power relationships exist, and not infrequently are a source of dissatisfaction and discomfort. Relations within a family as well as within a society are shaped by dynamics of power, created and preserved through negative gender stereotypes resulting from determinate, artificially formed sample patterns of behaviour and conduct that are set as the universal norm.

We do not seem to be sufficiently aware of the remarkable influence that prejudices or negative gender stereotypes bear on our relationships towards others. In order for Slovene society, within the context of present global culture, to maximally free itself of the patriarchal

<sup>1</sup> This refers to the definition of the female principle of action as passive and the male principle as active. This "prototype" of manhood and womanhood or the pattern of male or female action, is undoubtedly the oldest description of two principles: the male and the female. It developed in the Chinese tradition some three thousand years ago. It is encompassed and defined in the ancient principle of activity and passivity: yin and yang. While yang denotes the active, male energy, yin refers to the passive, female energy. According to the Tao, the entire world is supposed to be organised this way: the sky is active, the Earth is passive; the good is often identified as yang and the bad as yin (Langley 1994, 39). As the rhythm and essence of the universe, Tao encompasses these two fundamental principles. While the male yang carries the attributes of activity, positivity, light and life, the female yin denotes passivity, negativity, "earthliness" rather than spirituality, darkness, coldness, and death. In Tao these two principles complete one another harmoniously. This fundamental thought of Taoism slowly spread around the globe and, except for rare exceptions, pervaded the world's mentalities, including in the western world. Unfortunately, the point of this harmonious relationship of reciprocity was frequently understood through the perspective of a hierarchical division of power. By setting the male principle of action as the norm, the female principle of action was put in a subordinate position. The harmony of two equal principles was thus even in this field displaced by male superiority, manifest in the ascription of certain attributes. For instance: the man is "enlightened, rational and wise," whereas the woman is stupid; the exalted and spiritualised figure of the man prevails over the earthly and natural image of the woman. The erroneous interpretation and misuse of the Chinese wisdom of two principles reached its acme in the woman being defined by and confined merely to "childbirth, house and kitchen" (Kaye 1974, 42).

social order, it is extremely important that it first become aware of the negative influence of gender stereotypes involved in the formation of gender identities, gender roles and self-image, and their strong impact on the perception of the other. For this reason, the present study raises the following question: “How powerful is the presence of negative gender stereotypes in today’s Slovene social-Catholic sphere?”

### Stereotypes and prejudices

The term prejudice was first used by the American journalist Walter Lippmann, who was also the first to mention stereotype as a “mental picture” drawn by the individual about himself and others. It is characteristic of a stereotype to be based on unverified facts and reports about a certain event, person, object, etc. Prejudices, on the other hand, were for Lippmann emotionally charged negative stereotypes. Prejudices and stereotypes can therefore be negative as well as positive. Negative prejudices are typically ascribed by the superior group to other groups, while positive prejudices are only ascribed to the members of the superior group. Due to the interests of the superior group the prejudices are turned into objects of plain ideology. The prejudices useful to this group are accepted as truth. Men as representatives of the superior group have thus through history formed numerous stereotypes about women’s inferiority based on gender stereotypes. However, negative prejudices are not ascribed to the different by members of the superior group only, but also by the members of the very group to which these prejudices refer (Nastran-Ule 1994,103).

### The purpose and goal of the study

The main purpose of the study is to ascertain the presence of determinate gender stereotypes and prejudices, and to trace, at least in theory, any tendencies towards changing the division of labour between the two genders, or, more specifically, the traditionally assigned gender roles (within the family and in the labour market). Consequently, the study aims at pointing out the existence of negative gender stereotypes and prejudices whose presence has a destructive impact on interpersonal relationships, as well as on the attitude towards the self. Based on the presence and spread of negative gender stereotypes and prejudices, confirmed or traced in the study, it is possible to infer unequal social denotation of the genders, especially women. In fact, the greater the presence of negative gender stereotypes and prejudices, the greater the social inequality of the genders in everyday life.

2 The questionnaire is not enclosed separately with the article. However, all the content questions from the questionnaire are comprised and studied in the presentation of the results and in a detailed analysis of the survey.

3 I would like to point out both the limited number of the respondents, as well as the varied questions. The questionnaire is compiled so as to allow each question to be treated as a separate whole. Its aim is not, therefore, to study a certain element uniformly, but rather to present several interconnected elements or questions.

### The methodology, survey sample, and instruments used

The study is based on the method of standardised research interview in the form of a pre-compiled “non-standardised” questionnaire. The survey involved 255 respondents. The sample was heterogeneous in gender (158 women and 97 men) and age (from 13 to 50 years). At the time of the survey, respondents attended-7<sup>th</sup> grade of primary school (9 female and 15 male students), junior year of secondary school (71 female and 36 male students), university (20 female and 16 male students), or were working (58 women and 30 men). For the purposes of the survey a questionnaire had been compiled (WOMEN/MEN)<sup>2</sup>. It was anonymous and divided into two parts. The first part (questions 1 through 5) related to general data (gender, age group, level of education, profession). The second part (questions 6 through 41) comprised 36 questions focussing on various prejudices, negative gender stereotypes, and a gender-based division of labor.<sup>3</sup>

### The results

Since the study is aimed at a presentation of several interconnected elements or questions, the results of the questionnaire will be displayed separately according to question.

6. Are, in your opinion, the male and female manners of action the same:

	Men	Women	Total
<b>No</b>	72	129	201
<b>Yes</b>	25	29	54

7. Are the male and female manners of action equally efficient:

	Men	Women	Total
<b>Yes</b>	63	88	151
<b>The female manner is more efficient</b>	7	49	56
<b>The male manner is more efficient</b>	27	21	48

8. Are the male and female manners of action in Slovene society given equal consideration:

	Men	Women	Total
<b>Yes</b>	40	36	76
<b>The female manner is given more consideration</b>	4	5	9
<b>The male manner is given more consideration</b>	53	117	170

9. Are the male and the female principles equally appreciated in the activity of the Slovene Catholic Church:

	Men	Women	Total
<b>Yes</b>	37	37	74
<b>The female principle is more appreciated</b>	10	7	17
<b>The male principle is more appreciated</b>	50	114	164

10. Who performs better in leading positions:

	Men	Women	Total
<b>Women</b>	5	14	19
<b>Men</b>	27	14	41
<b>Not a question of sex</b>	65	130	195

11. Women's work is:

	Men	Women	Total
<b>valued less than men's</b>	49	107	156
<b>valued the same as men's</b>	47	42	89
<b>valued more than men's</b>	1	9	10

12. At work, the female principle of action is:

	Men	Women	Total
<b>accepted equally well as the male one</b>	42	44	86
<b>not accepted at all</b>	5	2	7
<b>partly accepted</b>	50	112	162

13. In society, women's knowledge is ascribed:

	Men	Women	Total
<b>a lesser value than men's</b>	31	76	107
<b>the same value as men's</b>	63	62	125
<b>a greater value than men's</b>	3	20	23

14. In the way they act, women are:

	Men	Women	Total
<b>unsteady, inconstant, unstable</b>	39	23	62
<b>steady, stable</b>	58	135	193

15. In the way they act, men are:

	Men	Women	Total
<b>unsteady, inconstant, unstable</b>	21	75	96
<b>steady, stable</b>	76	83	159

16. Women possess:

	Men	Women	Total
<b>modest intellectual abilities</b>	10	1	11
<b>equal intellectual abilities as men</b>	68	101	169
<b>higher intellectual abilities than men</b>	19	56	75

17. Women are babblers by nature and unable to keep a secret:

	Men	Women	Total
<b>The statement is completely true</b>	53	36	89
<b>The statement is completely false</b>	44	122	166

18. Discernment and forethought are two attributes characteristic of:

	Men	Women	Total
<b>the male sex</b>	26	14	40
<b>the female sex</b>	16	69	85
<b>both sexes the same</b>	55	75	130

19. Beautiful women are by nature:

	Men	Women	Total
<b>easy</b>	50	41	91
<b>weak-minded</b>	22	49	71
<b>virtuous</b>	25	68	93

20. Beautiful women love scoundrels:

	Men	Women	Total
<b>The statement is completely true</b>	24	26	50
<b>The statement is completely false</b>	10	23	33
<b>The statement is partly true</b>	63	109	172

21. At school, girls are:

	Men	Women	Total
<b>more diligent than the boys</b>	64	119	183
<b>less diligent than the boys</b>	11	5	16
<b>equally diligent as the boys</b>	22	34	56

22. A man with many female partners is:

	Men	Women	Total
held in high esteem by the society (considered "cool")	55	108	163
held in low esteem by the society (scorned)	13	18	31
held in the same esteem as any other man	29	32	61

23. A woman with many male partners is:

	Men	Women	Total
held in high esteem by the society (considered "cool")	18	19	37
held in low esteem by the society (scorned)	55	109	164
held in the same esteem as any other woman	24	30	54

24. A woman wearing a mini skirt:

	Men	Women	Total
wants to seduce	43	47	90
wants to please the eye	37	48	85
wears it with no special intentions	17	63	80

25. What do you think when you see a woman driving a fine car:

	Men	Women	Total
The car was given to her as a present	10	13	23
The car is probably owned by her husband, lover	62	78	140
She bought the car with money earned through her own hard work	25	67	92

26. What do you think when you see a woman wearing expensive clothes; for example, a fur coat:

	Men	Women	Total
Her husband, lover bought it	70	99	169
She bought it herself	27	59	86

27. Statements such as: "A woman's place is at home, at the hearth ..." are:

	Men	Women	Total
completely true	9	0	9
old-fashioned and obsolete	48	141	189

partly true	40	17	57
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28. Keeping the home and household chores are:

	Men	Women	Total
exclusively a woman's domain	19	3	22
as much a man's as a woman's domain	75	153	228
exclusively a man's domain	3	2	5

29. Changing a light bulb and simple repairs are:

	Men	Women	Total
a man's duty	46	33	79
a woman's duty	2	1	3
a duty of both	49	124	172

30. Taking care of children is primarily the domain of:

	Men	Women	Total
the mother	6	5	11
the father	1	0	1
both parents equally	90	153	243

31. Men who take advice from their wives act:

	Men	Women	Total
unwisely	20	8	28
wisely	77	150	227

32. Women like to be raped:

	Men	Women	Total
The statement is completely true	8	2	10
The statement is completely false	65	138	203
The statement is partly true	24	18	42

33. Hearing the word 'rape' I first think of:

	Men	Women	Total
a woman who has been raped	94	158	252
a man who has been raped	3	0	3

34. Appropriate clothing for a woman is:

	Men	Women	Total
a skirt	26	9	35
pants	4	2	6
makes no difference	67	147	214

35. Who, in your opinion, is more suitable for the position of head of state:

	Men	Women	Total
<b>A man</b>	10	30	40
<b>A woman</b>	43	20	63
<b>Both are equally suitable</b>	44	108	152

36. In Slovene politics women are, in your opinion:

	Men	Women	Total
<b>underrepresented</b>	54	139	193
<b>adequately represented</b>	35	19	53
<b>over-represented</b>	8	0	8

37. Women are too emotionally unstable, which can jeopardise business, a job:

	Men	Women	Total
<b>Completely true</b>	14	5	19
<b>Partly true</b>	55	83	138
<b>Completely false</b>	28	70	98

38. Women are more emotional than men:

	Men	Women	Total
<b>Completely true</b>	40	70	110
<b>Partly true</b>	39	74	113
<b>Completely false</b>	18	14	32

39. Who would you prefer to have as a boss:

	Men	Women	Total
<b>A woman</b>	18	23	41
<b>A man</b>	31	40	71
<b>Makes no difference</b>	48	95	143

40. Are women better drivers than men:

	Men	Women	Total
<b>Yes</b>	8	32	40
<b>No</b>	59	24	83
<b>Both are equally good</b>	30	102	132

41. How do you find the idea of a marriage in which the wife is the breadwinner and the husband stays at home managing the household:

	Men	Women	Total
<b>completely unacceptable</b>	36	21	57
<b>partly unacceptable</b>	11	24	35
<b>acceptable</b>	23	56	79
<b>partly acceptable</b>	15	28	43
<b>completely acceptable</b>	12	29	41

## Analysis of the results

The results of the survey or the questionnaire on the one hand confirm the presence of certain negative gender stereotypes and prejudices (woman's subordination and dependence, man's precedence, superiority and independence), but on the other hand they show a strong tendency towards a change in the traditionally assigned stereotype gender roles and division of labour.

A strong influence of prejudices and gender stereotypes is particularly evident in questions number 22, 23, 25 and 26. In question no. 25 (What do you think when you see a woman driving a fine car), no less than 55% of the respondents (140 respondents, of which 62 males and 78 females) chose the answer that the car would probably be owned by the woman's husband or lover, 9% (23 respondents) answered that the car would be a present to her, and only 36% (92 respondents) thought the woman would have bought the car herself. In the background of the answers it is possible to discern the prejudice of the woman being financially dependent on or financially weaker than the man. As we can see, this prejudice is spread both among the "superior, oppressing group—men", as well as among the "subordinate, oppressed group—women." The same is true with regard to question 26 (What do you think when you see a woman wearing expensive clothes; for example, a fur coat). As many as 66% of the respondents (i.e., 169, 70 males and 99 females) were of the opinion that the woman's husband or lover would have bought it, while 34% (i.e., 86, 27 males and 59 females) thought she would have bought it herself. The answers to questions no. 22 and 23 suggest the stereotype of "man, the hunter," and of female "unchastity." While a man who has had many female partners is—according to 163 respondents—regarded as "cool," a woman who has had many male partners is, in the opinion of 164 respondents, held in contempt by the society.

On the other hand, from questions number 7, 10, 27, 28, 29, 30, and 41, it is possible to infer an inclination towards surpassing gender stereotypes and prejudices. The answers to these questions are in fact marked by a tendency towards gender equality. The male and female manners of action are in the opinion of 151 out of 255 respondents equally efficient (question no. 7). Also, the majority of the respondents (195) believe that success in a leading position does not depend on gender (question no. 10). The surpassing of gender stereotypes and prejudices, as well as the tendency towards changing the traditionally assigned stereotype gender roles is displayed in the answers to questions 27, 28, 29, and 30. Judging by the answers, the belief that a woman's place is at home, in the kitchen, and that household chores and childcare are exclusively a woman's domain, has been outgrown. The breaking with prejudices can also be observed in questions 16 and 17.

In the opinion of Christine de Pizan, the conviction that men were intellectually superior to women was quite widespread in the Middle Ages (Pizan 1999, 98.), and later typical especially of the 18<sup>th</sup> and 19<sup>th</sup> centuries. According

to Ashmore, the main preoccupation of researchers in this period (1894–1936) was to discover whether men possessed greater intellect than women, as was at that time generally believed (Pervin 1990, 489). The scientists advocated this belief by proving differences between the genders in physical traits, for instance in the mass of the brains. The size and the shape of the brain matter was frequently used as evidence proving the intellectual superiority of men over women, white people over black people, Europeans over Asians. Typical of 19<sup>th</sup>-century scientists in particular was the assumption of a correlation between the quantity of brain matter and intelligence. According to their hypothesis, women would be less intelligent than men due to the lower mass of their brain; the same argument was used to advocate the superiority in intelligence of white people over black people. This obsession with the size of the brain continued into the 20<sup>th</sup> century. The inaccuracy and faultiness of the arguments concerning the size of the brain and its influence on the intelligence were ultimately revealed and the theory was disproved, albeit only in 1981, with the work *The Mismeasure of Man* (Epstein 1988, 52) by palaeontologist and historian Stephen J. Gould. The development of IQ tests also contributed to the collection of information which in 1930 demonstrated that there were no differences between the genders in relation to general intelligence. Later, the researchers focused on more specific intellectual abilities (for example, mathematics) and personality traits.

The breaking with the stereotype or prejudice regarding women's intellectual inferiority is clear from the answers given to question number 16. In fact, 169 respondents (of 255) believe that women possess equal intellectual abilities as men. Despite the gender equality trend, which is evident from the majority of the answers in the survey, it is still possible to find traces of gender discrimination and influences of gender stereotypes and prejudices in a considerable number of survey answers. Particularly questions no. 8, 9, 12, 13, 22, 23, 37, and 38 display either gender distinction or remnants of a patriarchally-oriented mentality and prejudice. The majority of the respondents (170) believe that the male manner of action is in Slovene society given more consideration than the female (question no. 8). A similar finding is indicated by answers to question no. 9; according to the respondents, the male principle of action is more appreciated in the activity of the Slovene

Catholic Church (164 respondents). Gender discrimination is also manifested by answers to question no. 11, as 156 respondents answered that women's work is less valued than men's work. Also, 162 respondents believe that the female manner of action is only partly accepted in the working sphere (question no. 12). Opinion was divided over the value of women's knowledge in society in comparison to the knowledge of men (in society, women's knowledge is ascribed the same value as men's—125 respondents; in society, women's knowledge is ascribed lesser value than men's—107; in society, women's knowledge is ascribed greater value than men's—23), which also hints at women being given stereotypical denotations and suffering gender discrimination (question no. 13).

It can be concluded that while the results of the survey call attention to the presence of gender stereotypes and prejudices, as well as traces of gender discrimination and violence against women, and consequently men too, they also display more optimistic trends towards gender equality and the tendency to change the traditionally assigned stereotypical gender roles, and thereby surpass determinate gender stereotypes and prejudices.

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## Faculty and Student News

**Sener Akturk**, Ph.D. candidate in political science, gave a public talk titled *Ethnicization of Islamic Religious Identity, Nationalism, and the Two Forms of Backlash in the Islamic Frontier* in December 9, 2008, focusing on the origins of Turkish, Pakistani, and Algerian nationalism under Russian, British, and French rule, sponsored by the ISEES and Religion, Politics, and Globalization Program.

**Boris Barkanov**, Ph.D. candidate in political science, received a Fulbright Hays Grant, and he is now conducting research for his dissertation in Moscow.

**Melanie Feakins**, visiting assistant professor and research associate with ISEES, is a fellow at the Kennan Institute for the 2008-2009 academic year. She also published an article in *Global Networks* (2009) titled *Offshoring in the core: Russian software firms onshoring in the USA*.

**Jody LaPorte**, Ph.D. candidate in political science, has been conducting research in Baku from September 08 to March 09. From March until July, she is planning to continue her fieldwork in Kiev. Her trip is funded by the Social Science Research Council (SSRC) and FLAS. She

also presented a paper with Danielle Lussier at the annual meeting of the American Political Science Association, August 28-31, 2008 in Boston, MA. The paper was entitled, *Revisiting the Leninist Legacy: Conceptualization and Measurement for Meaningful Comparison*.

**Danielle Lussier**, Ph.D. candidate in political science, was a visiting scholar in the Department of World History at Siberian Federal University in Krasnoyarsk, Russia in October-November 2008. Lussier conducted research for her dissertation on political participation and democratization in Russia and Indonesia. Additionally she presented a paper titled *The Political Culture of the Modern Muscovite in Comparative Perspective* at the Moscow in Russian Culture conference at Wesleyan University in September 2008. She and Marcy McCullaugh also published the article *Epidemic Breakpoint: Confronting HIV/AIDS in Russia's Regions* in the January/February 2009 issue of *Problems of Post-Communism*. She also presented the paper (with Jody LaPorte ) titled *Revisiting the Leninist Legacy: Conceptualization and Measurement for Meaningful Comparison* at the American Political Science Association Annual Meeting, in Boston, MA, in August 2008. Lastly, she and Steve Fish presented the paper *Mass Organizations, Civil Society, and Political Order in Indonesia and Russia* at the American Political Science Association Annual Meeting in Boston, MA, in August 2008.

**Hugh McLean**, professor in the Department of Slavic Languages and Literatures, published a book titled *In Quest of Tolstoy* (Boston: Academic Studies Press, 2008). He also published a long review in *Tolstoy Studies Journal* of the supposedly "original version" of *War and Peace*, translated by Andrew Bromfield (New York: Ecco, 2007).

**Bill Quillen**, Ph.D. candidate in musicology, helped to organize a concert of music on November 29, 2008, by Berkeley composers at the Moscow Autumn festival of contemporary music. Moscow Autumn is an annual month-long festival of new music sponsored by the Union of Moscow Composers. This year marked the festival's thirtieth anniversary. The concert was entitled *Berkeley-Moscow: A New Generation in Electroacoustic Music*. It consisted of works by graduate students and recent alumni from UC Berkeley's Center for New Music and Audio Technologies (CNMAT) alongside works by graduate students and recent alumni of the Moscow Conservatory. The concert was co-organized by Bill Quillen and Igor Kefalidis, a professor at the Moscow Conservatory and director of the conservatory's Electroacoustic Center. In all, four Berkeley composers participated: three Ph.D. candidates (Heather Frasch, Evelyn Ficarra, and Aaron Einbond) and one recent alumnus (Richard Dudas). Mr. Quillen and the four composers traveled to Moscow for these concerts, worked with Russian composers, and helped develop this budding relationship between UC Berkeley and the Moscow Conservatory.

**Erik R. Scott**, Ph.D. candidate in the Department of History, received an Alan Sharlin Memorial Award Fellowship for Spring 2009.

**Victoria Smolkin**, Ph.D. candidate in history, is in Ukraine for 2 months on a Fulbright-Hays. She will conclude her research during this visit. She will also present a paper titled *Cosmic Enthusiasm: The Cultural Impact of Space Exploration on the Soviet Union and Eastern Europe since the 1950's* on the use of Soviet space achievements in atheist propaganda at a conference in Basel, Switzerland.

**Regine A. Spector**, Ph.D. candidate in political science, published an article titled *Bazaar Politics: The Fate of Marketplaces in Kazakhstan* in the November-December 2008 issue of *Problems of Post-Communism*.

**Edward W. Walker**, professor of political science and Executive Director of the Berkeley Program in Eurasian and East European Studies, gave a talk titled *Russia and the West After the Georgian Crisis* in December 2008 at the World's Affairs Council, Marin Chapter. He also gave a talk titled *US-Russia Relations: Challenges and Opportunities for the Obama Administration* in February 2009 at the World Affairs Council, East Bay Chapter.

**Deborah Yalen: Correction** - In the Fall 2008 issue of ISEES Newsletter, we have listed an outdated title for Deborah Yalen's dissertation (history), which she filed in 2007. The correct title is *Red Kasrilevke: Ethnographies of Economic Transformation in the Soviet Shtetl 1917-1939*.

**Alexei Yurchak**, professor of anthropology, received an NCEEER (National Council for Eurasian and East European Research) award for his research on St. Petersburg. He took the grant during the fall of 2008.

#### AAASS Convention 2008

The AAASS annual convention was held in November 2008 in Philadelphia, PA. The following ISEES affiliates made presentations:

**Ronelle Alexander**, professor in the Department of Slavic Languages and Literatures, served as a discussant for the panel *Electronic and Other Media in the Teaching and Research of Folklore and Culture*.

**Scott Bailey**, lecturer in the International Area Studies program, presented a paper titled *Russian Travelers to Muslim Lands in the Early Modern Era* at the panel on *Russians in Muslim Spaces, Inside and Outside of the Empire*.

**George Breslauer**, Executive Vice Chancellor Provost, participated in the roundtable discussion on *Russia in the Year 2008: The Ed Hewett Memorial Roundtable*. He also participated in the roundtable *Evaluating Boris Yeltsin's Leadership*.

**Molly Brunson**, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented a paper titled *Pavel Fedotov's Courting of Reality: The Painter, the Poet,*

and the Audience of 'The Courtship of the Mayor' at the panel *Narratives of Reception in 19th-Century Russian Painting*.

**John F. Connelly**, professor in the Department of History, presented a paper titled *The Fiction of Religious Anti-Semitism: Austrian Catholics Confront Nazism* at the panel on *Anti-Semitism in Post-Imperial Borderlands*.

**Jean Mary Dickinson**, Slavic Cataloger, participated in the roundtable discussion on *Treasures Hidden in Plain Sight: The Challenge of Providing Access to Uncataloged, Underprocessed or Little Known Archival and Book*.

**Polina Dimova**, Ph.D. candidate in the Department of Comparative Literature, presented a paper titled *The Perils of Meditation: Art and Adultery in Tolstoy's Anna Karenina* at the panel on *Fantasy, Adultery, and the Gothic in Russian Classics*.

**Mieka Erley**, Ph.D. candidate in the Department of Slavic Languages and Literatures, participated in the roundtable titled *Mapping St. Petersburg (1900s-1920s): an Interactive Website*.

**Christine Evans**, Ph.D. candidate in the Department of History, served as chair for the panel on *Red Men and the Silver Screen: Russian and Polish Masculinities in Cinema and History*.

**Victoria Frede**, assistant professor in the Department of History, presented a paper titled *On the Virtues of Being Beaten: The 1860s* at the panel on *Justifying Violence in Russia and the Soviet Union*. She also presented a paper titled *Reginald Zelnik and Cultural History* at the panel on *Reginald Zelnik: Historian and Scholar*.

**Luba Golburt**, assistant professor in the Department of Slavic Languages and Literatures, presented a paper titled *The Shadows of Fonvizin, Derzhavin, and Karamzin, 1815-1850* at the panel on *Reanimating the Past: Executing Nineteenth-Century Views of the Eighteenth Century*. She also served as a discussant for the panel *Narratives of Reception in 19th-Century Russian Painting*.

**Anastasia Kayiatos**, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented a paper titled *Unnatural Desire and Deviant Masculinity in Cold War Germany* at the panel on *Gender and the Cold War: A Germany Studies Association-AAASS Cooperative Panel*.

**Mark Aaron Keck-Szajbel**, Ph.D. candidate in the Department of History, served as chair for the panel titled *Goods, Pleasures and Wonderlands: Consumer Culture in Postwar Poland, East Germany, and Czechoslovakia*.

**Olga Matich**, professor in the Department of Slavic Languages and Literatures, served as chair for the roundtable discussion on *Mapping St. Petersburg (1900s-1920s): An Interactive Website*.

**Jessica Merrill**, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented a paper titled *Panoptic Vision and Narrative Voice in Bulgakov's Master and Margarita* at the panel on *Mikhail Bulgakov's "Master and Margarita"*.

**Alexis Peri**, Ph.D. candidate in the Department of Slavic Languages and Literatures, participated in the roundtable titled *Mapping St. Petersburg (1900s-1920s): An Interactive Website*.

**William Quillen**, Ph.D. candidate in the Department of Music, presented a paper titled *Scorched Earths: Aleksandr Vustin's and Vladimir Tarnopolski's Chevengur Settings, 1992-2001* at the panel titled *Vozvrashchenie: Music, Nation and the Past*.

**Harsha Ram**, associate professor in the Department of Slavic Languages and Literatures, served as chair for the panel on *Soviet and Italian Cinematic Dialogues, 1930s-1960s*.

**Katy Sosnak**, Ph.D. candidate in the Department of Slavic Languages and Literatures, presented a paper titled *Slapstick Comedy and Supernatural Speed: Silent Film's Impact on Master and Margarita* at the panel on *Mikhail Bulgakov's "Master and Margarita"*.

**Jonathon Stone**, lecturer in the Department of Slavic Languages and Literatures, presented a paper titled *"Decadent Style with a Symbolist Worldview: Bely's Dramatic Symphony and the Perils of Surfaces"* at the panel on *Symbolism, Decadence and Primitivism*. He also served as chair for the panel *Sigizmund Krzhizhanovsky: Themes and Poetics*.

**Lucas Stratton**, Ph.D. candidate in the Department of Slavic Languages and Literatures, participated in the roundtable titled *Mapping St. Petersburg (1900s-1920s): An Interactive Website*. He also participated in the roundtable *Oh, Why Aren't We from an English Novel? Women Poets and Their Lyrical Personae*.

**Alyson Tapp**, Ph.D. candidate in the Department of Slavic Languages and Literatures, participated in the roundtable titled *Mapping St. Petersburg (1900s-1920s): An Interactive Website*. She also served as chair for the panel *New Approaches to Osip Mandelstam*.

**Allan Urbanic**, Librarian for Slavic and East European Collections, served as chair for the roundtable discussion on *Treasures Hidden in Plain Sight: The Challenge of Providing Access to Uncataloged, Underprocessed or Little Known Archival and Book*.

# Upcoming Events

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Events are subject to change. For current information on ISEEEES-sponsored events, please call (510) 642-3230. For all other events check the website of the sponsoring organization.

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**Thursday, April 2, 2009.** Conference. *Responding to the Russian Challenge*. This conference will explore Russia's resurgence to the front stage of world politics. It will be open to the public. Sponsored by: ISEEEES, The Berkeley APEC Study Center, Institute of European Studies, EU Center of Excellence at UC Berkeley. At 8:30 a.m. in the Sproul Room, International House. For details call 510-643-4558.

**April 2-3, 2009.** Conference. **George P. Shultz**, 60th US Secretary of State and **William J. Perry**, 19th US Secretary of Defense will co-chare the *2009 International Affairs Conference*. At the Westin St. Francis Hotel, 335 Powell Street, Union Square, San Francisco, California 94102. We stand at a pivotal moment, one in which the US faces exceptional challenges, risks, and opportunities in every aspect of national and international affairs. Global economic stability, energy security, climate change, the rise of China and the resurgence of Russia on the world stage, conflicts in the Middle East and regional humanitarian crises are only some of the topics that will demand immediate attention from the new administration. Join us as we gather with political leaders, policymakers, public intellectuals, and diplomats to examine, engage and debate these crucial global issues at this turning point in US history. Thursday evening, April 2 and all day Friday, April 3, 2009. For more details see <http://www.itsyourworld.org/assnfe/ev.asp?ID=2412&SnID=554530133>

**April 3-9, 2009.** Performance. San Francisco Ballet: Program 6. *On a Theme of Stravinsky Violin Concert*, Composer: Igor Stravinsky, Choreography: **George Balanchine**. *Within the Golden Hour*, Composer: Ezio Bosso, Choreography: **Christopher Wheeldon**. *West Side Story Suite*, Composer: Leonard Bernstein, lyrics by Stephen Sondheim, Choreography: **Jerome Robbins**. At the War Memorial Opera House, 301 Van Ness Avenue, San Francisco. For tickets call (415) 865- 2000. For more details and exact times see <http://www.sfballet.org/performance/tickets/calendar/view.asp?id=1175>

**Friday, April 3, 2009.** Berkeley Stanford Annual Conference in Slavic and East European Studies. This year's conference is titled *1989: Twenty Years Later*. At this conference, Berkeley and Stanford faculty will discuss the revolutions of 1989 and their aftermath. At 9:30 a.m., Tilden Room, MLK Student Union Building (5th floor), UC Berkeley. For more details contact ISEEEES at 510-642-3230.

**April 5, 7, 2009.** Performance. Afsaneh Dance and Culture Society: *The Rite of Spring*. Join conductor **Alasdair Neale** and Ballet Afsaneh for the pre-concert presentation demonstrating the ancient Central Asian roots of Stravinsky's ground breaking symphony *The Rite of Spring*, then sit back with us and enjoy the concert, as Maestro Alasdair Neale conducts the Marin Symphony Orchestra in three beautiful symphonic works. At the Marin Veterans Memorial Auditorium, Marin Civic Center - 10 Avenue of the Flags, San Rafael CA 94903." San Rafael, CA. 6:30 p.m. - Pre-Concert Presentation, 7:30 p.m. - Marin Symphony Conert. Tickets are \$65, \$130, \$195, and \$250. For more details call (415) 488-0944 or visit <http://www.dancesilkroad.org/events-stravinsky.html>

**April 6, 2009.** Movie and discussion. *Motherland Afghanistan: Afghanistan's Maternal Mortality Epidemic* Screening and Discussion. Afghan-American filmmaker Mojadidi follows her father, Qudrat Mojadidi, Ob/GYN, through his homeland to reveal the devastating conditions women must live through both in and out of the maternity ward. Afghanistan has the second highest maternal mortality rate in the world; every 27 minutes an Afghan woman dies of pregnancy-related causes. Take a look inside Afghanistan's maternal mortality epidemic and speak to the filmmaker who witnessed it all firsthand. Tickets are \$7 and \$18. At the Blue Room, The Commonwealth Club at 5:30 p.m. For more details see <https://tickets.commonwealthclub.org/open.asp?show=1078>

**Tuesday, April 7, 2009.** ISEEEES Annual Colin Miller Lecture in Slavic Studies. **Kenneth Jowitt**, the Pres and Maurine Hotchkis Senior Fellow at the Hoover Institution and the Robson Professor of Political Science at the University of California, Berkeley, will talk about: *Rus United: State Mercantilism or Imperialism*. As Russia ascends again to the center stage of global politics, Professor Jowitt will examine the current Russian regime and will try to characterize it using a more apt comparative historical model of reference than the overused democracy-autocracy polemic. This event will take place at 4 p.m., in the Lipman Room, Barrows Hall (8th Floor), UC Berkeley. For more details call ISEEEES at 510-642-3230.

**April 16-18, 2009.** Performance. San Francisco Symphony presents **Oliver Knussen** and **Lisa Saffer**. Mussorgsky's *Pictures at an Exhibition*. A great composer conducts music from his opera based on Maurice Sendak's children's classic. Once a child prodigy himself, Knussen also leads music by a fellow Englishman who began composing when he was 11. Stokowski's arrangement of Pictures is a blockbuster finale. Conductor: Oliver Knussen, soprano: Lisa Saffer. At Davies Symphony Hall, 201 Van Ness Ave, San Francisco. Thu, Apr 16, 2:00 p.m.; Fri, Apr 17, 8:00 p.m.; Sat, Apr 18, 8:00 p.m. For tickets call (415) 865-2000 or see <http://www.sfsymphony.org/season/Event.aspx?eventid=27350>

**Friday, April 17, 2009 - Saturday, April 18, 2009.** Outreach Program. *Confronting Napoleon: European Culture at the Crossroads*. Moderator: **Roger Hahn**, Emeritus Professor, Graduate School, UC Berkeley. Berkeley's professor **Luba Golburt** will participate by giving a presentation on *Tolstoy's Napoleon: A Dethronement*. The institution-shattering forces unleashed by the French Revolution were successfully refocused upon Europe by Napoleon. The responses to France's reassertion of cultural preeminence varied from uncritical enthusiasm to repugnance, and from nuanced appreciation to the love-hate affair the Russian aristocracy carried on for the next century. Napoleon invaded Egypt yet crafted enlightened policy sympathetic to Islam, resurrected Roman civil law, inspired Beethoven, challenged Goethe and Tolstoy to think again, and bankrolled a return to grandeur in the fine arts. Sponsored by: ISEEEES, Humanities West. At the Herbst Theater, 401 Van Ness, San Francisco. 4/17 - 8 p.m. - 10:15 p.m.; 4/18 - 10 am - 4 p.m. For details call 415-391-9700.

**Tuesday April, 21, 2009.** Performance. **Magdalena Kozená** and **Karel Kosarek**. From the rich musical traditions of her native Czech Republic to an expansive repertoire ranging from Baroque to modern, Magdalena Kozená brings and intensely personal, emotional quality to her performances. Tickets are \$32 and \$49. At the Herbst Theatre, 401 Van Ness Ave, San Francisco at 8 p.m. For more details see <http://www.cityboxoffice.com/performance/detailpopup.asp?evt=3847>

**Saturday, April 25, 2009.** Performance. Slavyanka: Russian Male Chorus presents: *30th Anniversary and Alumni Concert*. At 8 p.m., St. Ignatius Church, 650 Parker St., San Francisco. For more details and ticket information see <http://www.slavyanka.org/>

**Wednesday, April 29, 2009.** Public Lecture. **Oleg Boudnitskii**, Doctor of Historical Sciences, Senior Fellow of the Institute of Russian History of the Russian Academy of Sciences will speak about *Soviet Jewish Officers' Encounter with Germany, 1945*. Sponsored by: ISEEEES. In 270 Stephens Hall, at 4 p.m. (TBC). For details, call (510) 642-3230.

**April 29, 30; May 1-3, 2009.** Performance. San Francisco Symphony presents, **Alexander Barantschik**: Vivaldi - *The Four Seasons*. Hear Concertmaster Barantschik prove that a work as popular as Vivaldi's *The Four Seasons* can still sound fresh and vibrant. Mozart's beautiful *Divertimento* demonstrates that this genre wasn't simply light fare, and Tchaikovsky shows all of his charms in the *Serenade for Strings*. Leader and violinist: Alexander Barantschik. At Davies Symphony Hall, 201 Van Ness Ave, San Francisco. Apr 29, 30: 8 p.m.; May 1, 2: 8 p.m.; May 3, 2 p.m. For

tickets call (415) 865-2000 or see <http://www.sfsymphony.org/season/Event.aspx?eventid=27466>

**May 1-3, 2009.** Performance. Eifman Ballet presents: Eifman Ballet of St. Petersburg - *Onegin*. Eifman has created more than 40 ballets, honing an original choreographic style based on classical ballet but infused with the spirit of contemporary dance. An artist for whom nothing seems impossible, with *Onegin*, **Boris Eifman** continues his examination of great Russian literature. At Zellerbach Hall A, UC Berkeley. Fri, May 1, 8 p.m.; Sat, May 2, 8 p.m.; Sun, May 3, 3 p.m. Tickets are \$36, \$48 and \$62. For more details see <http://www.calperfs.berkeley.edu/presents/season/2008/dance/eb.php>

**Saturday, May 2, 2009.** Performance. Slavyanka: Russian Male Chorus presents: *Slavyanka Concert*. St. Mark's United Methodist Church, 2391 Saint Marks Way, Sacramento at 7:30 p.m. For more details see <http://www.slavyanka.org/>

**Saturday, May 2, 2009.** Performance. Afsaneh Art & Culture Society presents Ballet Afsaneh, and a stellar cast of Bay Area world dance and music groups, a Silk Road bazaar - Art Exhibit, and many special guests at the *Festival of the Silk Road: Dance, Music & Poetry of Iran, Afghanistan, China, Tajikistan, Azerbaijan and more*. Produced in association with Chinese Performing Artists of America, Shahrzad Dance Academy, Iranian Federated Women's Club-Payvand School, Arts Council Silicon Valley, Office of Cultural Affairs of the City of San Jose. At 8 p.m., at Mexican Heritage Plaza Theater, 1700 Alum Rock Blvd. San Jose, CA For more details see <http://www.dancesilkroad.org/events.html>

**Sunday, May 10, 2009.** Performance. Russian Chamber Orchestra performance, featuring: soloists, **Alexander Vereshagin** - piano, **Lana Gruen** - cello. Mozart - *Piano Concerto #12 in A Major, K.414*; Tchaikovsky - *Variations on a Rococo Theme, Op.33*, Rachmaninov - *Vocalise, Op.34, #14*. At 3 p.m., at Mt. Tamalpais United Methodist Church, 410 Sycamore Ave., Mill Valley, CA 94941. For more details [http://www.russianchamberorch.com/RCO\\_Events\\_08\\_09.htm](http://www.russianchamberorch.com/RCO_Events_08_09.htm)

**Monday, May 11, 2009.** Slavic Colloquium. **Alan Timberlake**. Professor, UC Berkeley, will speak on *The Conversion Narrative of Vladimir and the Philosopher's Speech*. Sponsored by: ISEEEES and the Department of Slavic Languages and Literatures. At 4:00 p.m., in 160 Dwinelle Hall. For details call 510-642-2979.

# Funding Opportunities

*After ISEEEES-sponsored grants, opportunities are listed alphabetically by funding source. For additional funding sources, check our website <[iseees.berkeley.edu/funding.html](http://iseees.berkeley.edu/funding.html)>.*

## ISEEES

**ISEEES/BPS Travel Grants** provide limited travel support for ISEEEES/BPS affiliated graduate students. Grants up to \$400 are awarded to students who are on the official program of a professional conference or workshop. Awards are made on a first-come, first-served basis and are limited to one grant per student per year. **Deadline: ongoing.** To apply, send request with budget to Dr. Edward W. Walker, BPS, UC Berkeley, 260 Stephens Hall #2304, Berkeley, CA 94720-2304; Tel: 510-643-6736; [eww@berkeley.edu](mailto:eww@berkeley.edu)

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 undergraduate students are eligible to apply. The application includes submission of the thesis and two letters of recommendation. No electronic or faxed applications will be accepted. **Deadline: ongoing.**

For ISEEEES funding contact: Jeffrey Pennington, UC Berkeley, 260 Stephens Hall # 2304, Berkeley CA 94720-2304; Tel: 510-643-6736; [jpennington@berkeley.edu](mailto:jpennington@berkeley.edu)

**The Collegium Budapest Institute for Advanced Study**  
**The Collegium Budapest Institute for Advanced Study** offers **Junior Fellowships** for research in Central and Eastern Europe. The preferred areas of study are the following: european studies, communication and social networks, theoretical biology, theoretical finance, political economics, history, and anthropology. The fellowships awards 7,500 euros for 5 months, and 12,500 euro for an academic year. **Deadline: 6/30/2009.** Collegium Budapest, Vera Kempa, Szentharonasag u. 2., H-1014 Budapest, Hungary; Tel: 36-1-22-48-300; Fax: 36-1-22-48-310; [vera.kempa@colbud.hu](mailto:vera.kempa@colbud.hu); <http://www.colbud.hu/programme/junior.shtml>

## **The Council of Higher Education for Students of Czech, Slovak, or Ruthenian Descent**

**The Council of Higher Education for Students of Czech, Slovak, or Ruthenian Descent** offers scholarships to American and Canadian students of Czech, Slovak and/ or Ruthenian ancestry who plan to continue education in undergraduate and graduate programs on the basis of need and academic achievement or excellence. Scholarships are available for U.S. and Canadian citizens or residents of Czech, Slovak, or Ruthenian descent who are full time graduate or undergraduate students. Scholarship amounts are \$2000, where the top 2 applicants receive the Secler-Hoetzel scholarship of \$3500. **Deadline: 4/1/2009.** Contact Info: Council of Higher Education, P.O. Box 794,

Chicago, IL 60690; <http://www.sms.scholarshipamerica.org/councilofhighereducation/contact.html>

**The Czechoslovak Society of Arts and Sciences (SVU)**  
**The Czechoslovak Society of Arts and Sciences (SVU)** offers the **Dr. Joseph Hasek Student Awards** for academic papers submitted. The paper must be submitted in triplicate and have been written for an undergraduate or graduate course during the current academic year. Chapters of theses or dissertations are not admissible. The paper must be submitted by the professor in whose class it was presented, accompanied by the professor's recommendation. Award amount is \$250 and a year's membership in the Society. **Deadline: 5/15/2009.** Contact Info: Professor Vera Borkovec, 12013 Kemp Mill Road, Silver Spring MD 20902-1515; <http://www.svu2000.org/svu/?p=131#more-131>

**The National Science Foundation Directorate for Social, Behavior, and Economic Sciences**  
**The National Science Foundation Directorate for Social, Behavior, and Economic Sciences** offers **Doctoral Dissertation Research Improvement Grants** for doctoral students to undertake significant data-gathering projects and to conduct field research in settings away from their home campus that would not otherwise be possible. Award amount is subject to availability of funds. **Semi-annual deadlines vary by discipline, see website for details.** Contact Info: National Science Foundation, 4201 Wilson Blvd Ste 995, Arlington VA 22230; Tel: 703-292-8760; <http://www.nsf.gov/pubs/2005/nsf05574/nsf05574.htm>

## **The University of Illinois**

**The University of Illinois Russian and East European Center** hosts the **Summer Research Lab on Russia & Eastern Europe**, a fee-based program, with some free housing awards available. Summer research associates receive full library privileges for research during June-August, while two weeks of programs include a symposium, workshops, lectures, and films. **Deadline: 4/1 for non-citizens, 4/15 for citizens and permanent residents.** Contact Info: 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](mailto:reec@uiuc.edu); <http://www.reec.uiuc.edu/srl/srl.html>

## **Wenner-Gren Foundation**

**The Wenner-Gren Foundation Historical Archives Program** offers grants (maximum \$15,000) for two purposes: 1) To assist individuals holding significant records

and personal papers with the expenses of preparing and transferring them for archival deposit. Applicants must show evidence that arrangements have been made with an appropriate archival repository. Funds are not provided for curation of materials already in repositories. 2) To aid oral-history interviews with senior anthropologists. Applicants must present a proposal describing the significance of the subject for the history of anthropology, the topics to be covered, and the interviewer's qualifications. **Deadline: No deadline, rolling, but allow one to two months from submission of a formal application for a decision to be made.** Contact Info: Wenner-Gren Foundation for Anthropological Research Inc., 470 Park Avenue South, 8th Floor New York, NY 10016; Tel: 212-683-5000; Fax: 212-683-9151; <http://www.wennergren.org/>

### **Berkeley Program in Eurasian and East European Studies Working Groups**

**The Socialisms & Sexualities Working Group** offers an interdisciplinary forum for exploring the intersection of formations and articulations of sexuality and the political economic systems called 'socialist' and 'post-socialist.' During the Fall 2008 semester, the group focused on sexuality during the early Soviet period. The students strove to engage with sexuality broadly, in its prescriptive ideological forms, as a set of complex discursive and cultural practices, and as lived or embodied reality. The group read selections from a number of literary, theoretical, and scholarly texts, including *Sex in Public: The Incarnation of Early Soviet Ideology* by UC Berkeley professor Eric Naiman, following which Naiman joined the group for a lively roundtable discussion about his work. This semester (Spring 2009), the group will examine new themes, including the sex trade and sex trafficking, pornography in post-Soviet contexts, and postsocialist GLBTQ experience and gay rights activism, among others. They will also host a number of guest speakers, including Shana Penn, Sonja Franeta, and Juana Maria Rodriguez. In addition, the group will be viewing many late socialist and postsocialist films and will screen in May a new film entitled *Maggots and Men*, a retelling of the Kronstadt rebellion with a "subtext of gender anarchy." Prominent film and gender scholars were invited to participate in a panel discussion following the film. This event is co-sponsored by ISEES, and it will be open to the UC Berkeley community.

**Slavic Literature Kruzok:** continuing the tradition of serving as both reading and working group for the Slavic department (and those interested in Slavic studies), Kruzok's fall line-up included four student presentations, a film and discussion, and two poetry readings co-sponsored by the Slavic department and ISEES. The student presentations ranged from practice papers for the two major Slavic conferences to a chapter of a dissertation to a potential article submission. Each time the themes varied slightly (the group examined papers dealing with music, film, and art history), but the result was the same: a spirited discussion that pointed out the strengths and weaknesses

### **Woodrow Wilson Center**

**The Woodrow Wilson Center** offers a **Junior Scholars Training Seminar** for Ph.D. students at the dissertation level or those who received a Ph.D. in the past year. All domestic transportation, accommodation, meal costs, training, an seminar in the Washington will be covered by the sponsors. Research is open to any field of East European or Baltic studies, excluding Russia and the FSU. See Web site for details. **Deadline: 4/13/2009.** Contact Info: East European Studies, Woodrow Wilson Center, One Woodrow Wilson Plaza, 1300 Pennsylvania Ave NW, Washington DC 20523; Tel: 202-691-4222; Fax: 202-691-4001; [ees@wilsoncenter.org](mailto:ees@wilsoncenter.org); <http://www.wilsoncenter.org/>

of the work, giving the presenter both a chance to defend the work (a boon for those preparing for conferences) and a chance to hear other opinions on the subject. Quite a few times the subjects of the papers were interdisciplinary enough to draw students from other studies, such as comparative literature or history of art. For the film and subsequent discussion, the Kruzok flew in a contemporary film maker and author from New York, Alexandra Sviridova, who showed her film *Varlam Shalamov: Several of my lives*. The discussion that followed included many members of the faculty and touched on important artistic, historical, and theoretical issues of interpretation. Finally, the last two events this fall, readings by Valzhyna Mort and Alexandra Petrova, allowed students to step outside the usual literary scholarship to engage in a productive dialogue with writers and poets. For Spring of 2009, the Kruzok has a full schedule of student presentations (continuing its commitment to interdisciplinary work, the Kruzok will host a presentation by an art historian), as well as a planned film series with guest lecturer, and several co-sponsored lectures.

**The Central Eurasia Working Group** brings together a diverse array of graduate students from departments such as history, political science, anthropology, and Near Eastern studies. The working group organizes lectures, discussions, and film screenings that reflect the interests of its members in the cultures, politics, and history of the Caucasus, Central Asia, Xinjiang, and Mongolia. Among the highlights of the fall were a screening of the film *Mongol* and lively discussions with professor Bruce Grant (NYU, Anthropology) on his research concerning the concept of the gift of empire in the Caucasus, and with professor Scott Radnitz (University of Washington-Seattle, Political Science) on political mobilization in Kyrgyzstan's 2005 Tulip Revolution. This spring, students in the working group look forward to discussing some of the most exciting recent scholarship on Central Asia, including works by advanced Berkeley graduate students on Soviet Central Asian film and Georgian politics.

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**The Working Group on the Culture and History of East Central Europe** – or “Kroužek” – is a BPS and Townsend Center sponsored group with the purpose of providing an interdisciplinary forum for scholars on lands frequently overlooked or placed on the periphery of much larger working groups. This year, the group invited local as well as international scholars to their bi-weekly meetings; these meetings, due to their small size and cozy environment, function more like a friendly but critical workshop with renowned intellectuals on works in progress. The Kroužek hosted numerous visitors this academic year: to give just a few examples, Krista Hegburg (Ph.D. candidate, anthropology, Columbia) presented work on Czech administrators’ contemporary treatment of Roma and Sinti holocaust survivors; Luminita Gatejel (Ph.D. candidate, history, Berlin) gave an overview of the culture and management of the automobile industry in Romania, the Soviet Union, and East Germany; and Dr. Małgorzata Mazurek (history/sociology, Potsdam) will soon discuss her research on the crucial role of women as producers and consumers in the last decades of communist Poland. Through collaboration with other working groups (especially the Russian history Kruzhok) and by maintaining close contact with a network of scholars in the field, the Kroužek has consistently been able to invite scholars in the field while keeping costs to a minimum. With continued support, the working group will be proud to celebrate its fifth anniversary of providing the academic community with stimulating and path-breaking research about East Central Europe in fall, 2009.

Additionally, BPS hosts the **Working Group on Post-Communist Societies and Politics** and a **History Working Group**.