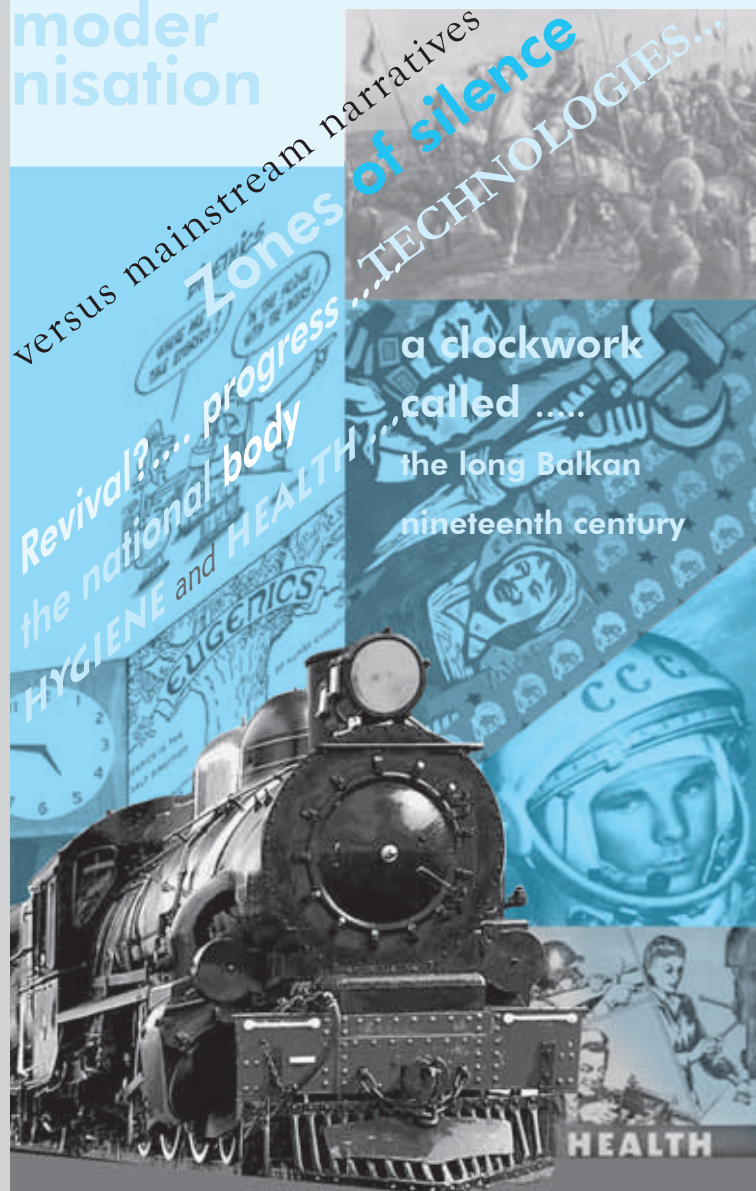


Contents

- 3 [Institutional Impetus](#)
- [Project Parade](#)
- 4 Shaken Order – Authority and Social Trust in Post-Communist Societies
- 6 ... and our interview with Prof. Dr Dieter Grimm
- 8 [New Fellows](#)
- [Project in Progress](#)
- 12 Regimes of Historicity and Discourses of Modernity and Identity, 1900-45, in East-Central, Southeast and Northern Europe
- [Workshops & Conferences](#)
- 13 International Workshop on Regimes of Historicity
- 14 SCOPES Project Conference, University of Fribourg
- [Discussion Series](#)
- 16 A New Start: Natural Sciences and Social Worlds
- 20 Pluralist Rediscoveries of the Nature Landscape
- [CAS Guest Lecture Series:](#)
- 23 Prof. Dr Marta Petrusiewicz
- 24 Dr Franziska Metzger
- 25 Prof. Dr Dieter Grimm
- 27 Prof. Dr Sujata Patel
- 29 CAS 'Academic Dialogues' Series: Studies of the Scientific and Technological Developments in Post-Socialist Bulgaria
- [Document Drawer](#)
- 30 CAS in Support of the Right of Freedom of Research
- 32 [CAS Calendar](#)

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The year 2007 proved thriving and productive, but also a transformative one for CAS in many respects.

Behind the seeming 'respite', invisible work was being carried out in several areas, marking the Centre's transition from an initial phase of institution-building and project designing to a new stage of sustained development and renewal. Three were the major areas of 'preparatory work': securing institutional sustainability for the coming five to ten years, broadening the current disciplinary and thematic fields of project work at CAS, and attracting new academic associates to the Centre's activities.

In institutional terms: the Swiss government generously more than doubled its support for CAS for the next four years. We are no less appreciative of the financial support which the government of the Republic of Austria decided to kindly lend to CAS for the coming three years.

Meanwhile, a number of CAS projects and fellowship programmes were led to successful completion. Our attention was concentrated, above all, on disseminating their results and developing new ideas in novel research fields. New topics were contemplated and new project proposals were developed and submitted for approval. The Centre's thematic and disciplinary profile was broadened, and an additional emphasis was placed on social science research and its 'cross-fertilisation' with human sciences.

The past year also expanded the Centre's academic capital by adding new academic associates (with terms starting January 1, 2008). The new associates will be presented in the first 2008 issue of our Newsletter. We were also happy to welcome on our Board of Trustees two new Members: Dr Heinz-Rudi Spiegel (Stifterverband für die deutsche Wissenschaft) and Mr Martin Zaimov (Societe Generale Expressbank). We take the opportunity to express once again our thanks to Prof. Yehuda Elkana, former CAS Board Member, for the whole-hearted support he had been lending us since the very beginning of the Centre. ■

Shaken Order

Authority and Social Trust in Post-Communist Societies –

Case Studies in Law

Authority and social trust are essential ingredients of social life, frequently considered a kind of ‘basic glue’ of social integration. However, they are subject to constant, sometimes profound, change, which may affect the very foundations of society. The **Shaken Order** project – a collective, interdisciplinary research endeavour, – investigates the dynamics and tendencies of deterioration of authority and social trust in society in the field of law, placing the focus on (European) post-communist societies. The project’s principal objectives are:

- to identify the systemic/structural and the epistemological preconditions of the profound changes of authority and social trust;
- to study the effects of these processes on social (in)stability and the possibilities for institutional reforms in the field;
- to test the heuristic potential of relevant theoretical traditions in the outlined problem areas, and to generate new ideas and approaches.

The project offers heuristic perspectives and inspiration to scholars of different disciplines and with different theoretical adherence, including cross-national comparisons. It aspires to find answers to questions such as:

- How should we reconsider the familiar notions of authority and trust in the context of the overwhelming globalisation and the enlargement of the European Union?
- Is the dynamics of authority unfolding in parallel to the corresponding dynamics of public trust or the presumed connection

between the two variables is more complex and contextually dependent?

- There is an attempt to compensate for the decrease of authority and public trust in the national institutions by global institution-building, in order to maintain a functional level of social stability. To what extent does this compensation succeed?
- Where are the ‘loci of authority’ in contemporary societies and what kinds of ‘authority structures’ replace the nation-state as a central authority of modernity?
- What is the real influence on the dynamics of authority and trust of the legal reforms carried out after 1989 in the (European) post-communist societies?
- Does the decrease in authority and trust have, besides the negative social consequences, some positive effects in the realms of individual autonomy and active citizenship?

The general assumption of the project is that the profound changes in the distribution and levels of authority and social trust stem mostly from the co-evolution of global systemic-structural processes (democratisation, pluralisation, expansion of the mass-media, intensified international migration, diminished prerogatives of the nation-state, insufficiency of the supra-national institution-building as a substitute source of social order) and epistemological changes (i.e. the dramatically transforming contemporary notions of rationality).





Bearing in mind the project's interdisciplinary agenda, there is no highly elaborated, strictly uniform theory imposed on the individual, constituent projects. Instead, bridges are expected to be built on the level of different conceptualisations and areas of research. To ensure the productivity of the academic dialogue, a common core of general theoretical ideas and theoretical 'leading images' is developed. Thus all individual projects are supposed to deal with some shared and simple enough implications of an initially developed general framework. Such is the notion that profound changes in the distribution and levels of authority and trust are not limited to the post-communist space, but are really world-wide and subsequently subject to some global regularities. Secondly, it is assumed that the processes of central interest for the project are significantly influenced by the crucial characteristics of both communist and post-communist experience. Thirdly, there is a pronounced understanding that national cultures and persisting national traditions have their own important impact on the dynamics of authority and social trust.

Within this complex, interdisciplinary framework of the project's agenda, a great variety of methods and sources of information are used. However, the major methodological choice is left to the individual researcher's competence field. Sociological and anthropological

methods (emphasising qualitative techniques for data collection) are defined as essential for achieving the project's research objectives.

The expected results envisage an innovative, detailed and interconnected picture of the dynamics of authority and social trust in the studied field. On the theoretical level, building on the collected empirical data, the project team hopes to elaborate a model of the factors responsible for the changes in authority and social trust in the field of law in post-communist (European) societies. It also intends to identify, 'map' and systematise trends in the dynamics, especially in the process of deterioration of authority and social trust within the field. The project is also expected to contribute to deepening our understanding of the notions of authority and social trust, by revealing how the specificity of the social field influences the dynamics of authority and social

trust, and what is the intimate relationship between the changes of authority and the changes of public trust.

The project results will provide data and analyses of issues which are 'hot', publicly sensitive, and important for the future development of the societies under consideration.

The project's overall duration is two years. Each year four new Fellows are selected by the CAS Academic Council – the Centre's supreme academic body comprised of internationally renowned scholars. The 'mastermind' behind the project is Prof. DSc. Pepka Boyadjieva (Bulgarian Academy of Sciences), with Dr Ivo Hristov as collaborator and team-leader of the 'Law' module. The project is funded by the Trust for Civil Society in Central and Eastern Europe and the Rule-of-Law Program South-East Europe of the Konrad Adenauer Foundation. ■





Five years later:

Interview with Professor Dr Dieter Grimm, Chairman of the CAS Board of Trustees

On 10 November 2007, the Centre for Advanced Study welcomed Professor Dieter Grimm, Permanent Fellow and former Rector of the *Wissenschaftskolleg in Berlin* (2001-7), former Judge of the German Constitutional Court, member of the Global Law Faculty at New York University, and Chairman of the CAS Board of Trustees. Besides meeting the newly-elected Fellows, engaged in the project **Shaken Order: Authority and Social Trust in Post-communist Societies** (see p.4) and delivering a lecture on *Constitutions, Constitutional Courts and Constitutional Interpretation at the Interface of Law and Politics* (see p.24), Professor Grimm also kindly agreed to be interviewed for the latest issue of our *Newsletter*.

This is the second interview that Professor Grimm gave for the readers of the *CAS Newsletter*, the first dating back to autumn 2002/ No.2. The current interview seeks to highlight some new developments in the academic environment during the last five years and underscore some major issues raised in his lecture.

Professor Grimm, welcome to one of your regular visits to Bulgaria. Do you remember when and why you first visited Bulgaria?

Of course. It was four or five years ago, and it was in connection with the Centre for Advanced Study. The *Wissenschaftskolleg zu Berlin* had been instrumental in establishing CAS, and when I became Rector of the *Wissenschaftskolleg* in 2001, I also became a member of the Centre's Board.

Have you noticed any developments and changes in the Bulgarian public and academic life since your first visit here?

This is difficult for me to tell since my Bulgarian contacts were more or less confined to CAS. However, I observed how the city of Sofia became more and more Western. Western firms have taken over and advertising is everywhere. But I am reluctant to say more. My visits were too short.

In your first interview for the CAS Newsletter, you expressed your hope for more equal and extensive cooperation between West and East. Have you observed any East European influence upon Western scholarship since then?

Yes, definitely. One example is European integration. When, in connection with the Constitutional Treaty, the question was discussed what the ultimate end of the process ought to be, a distinct East European voice could be heard. This had something to do with the experiences the new member states had made after the Second World War. These were experiences different from those in the West, and they should not be overlooked when the future of the EU is at stake.

In addition, it seems that the contacts between scholars from East and West have become more regular and more intense. The distinction between centre and periphery is disappearing. Questions of identity, of coming to terms with the past, of commonalities and conflicts within the Balkans, of strengthening democratic structures and the rule of law are as important



for Western academics as they are for those from Eastern countries. The European project depends on a broad knowledge of the various regions and their history.

Fifteen years ago, there was a still sharp division between Eastern and Western academia. Have scholars come together eventually and if so, what common topics and research interests have there been shaped?

The ability to communicate has certainly increased on both sides. Yet, when I read the applications for fellowships, here and in similar institutions, I get the impression of a certain conformity. Much is centred around identity and nation building, much around belonging to Europe, understandably so and of importance, no doubt, but no longer very original. A little more comparative work and a little more attention to the structural preconditions of democracy, rule of law etc. might be helpful.

Would you be in favour of more pluralisation and diversity of opinion in the scholarly field?

Yes, because there is a whole universe of open questions waiting for answers. A problem may be that some of the best scholars from the region have been lured to the United States and pursue their research there under more favorable conditions. Still, it is a pity if they do not come back.

The **Shaken Order** project, which CAS is starting, addresses the tenden-

cies toward deterioration of authority and social trust in the post-communist societies. A working assumption is that these new developments might be the result of some global system-structural processes such as the growth of pluralisation, democratisation, the decay of the nation-state, and of the scale of international migration. Do you think that there could be a negative side to pluralisation and diversity, too?

The more homogeneous a society is the less numerous the sources of conflict are. The more pluralistic a society, the more difficult its integration. But this is the modern condition, we will not change it, we have to face it and therefore we should develop a productive attitude towards pluralism. This is particularly true with regard to religious pluralism with its conflicts which we believed to be history. A problem in Eastern Europe is that the institutions, political institutions, judicial institutions, institutions of mass communication are still rather weak, and trust is a scarce resource here. This is why I find the **Shaken Order** project important. But I would like to make clear that, in my view, the growing divide between rich and poor, the lack of a notion of the common weal and the prevailing nihilistic attitude towards the law are problems much bigger than those presented by pluralism.

There is a growing discussion focusing on the need for paid academic studies in Bulgaria as well as on the

impressive number of private universities in the country. How do you see the role of private and state-funded education in our modern world?

Again, it is difficult to give a general answer. The context in various countries is so different. And context matters. In the United States the best universities are private institutions, and they offer the best conditions for excellence, diversity, public service orientation, academic freedom. In Europe with a long-standing tradition of state universities the conditions for private universities are less favorable. It will not be as easy for them to defend their academic freedom and to withstand economic pressures and temptations.

Talking about fundamental human rights – is there a difference in the interpretation of fundamental rights in a Christian and a Muslim culture? How do their attitudes toward fundamental rights meet and accommodate in the European Union?

This is a big problem. Although many Islamic states are among the signers of the UN pact on political and civil rights traditional Islam has not found a way to accept the idea of individual self-determination, which is the basis of human rights. All political systems based on predetermined truths have difficulties with this idea. It took very long until the Christian Churches came to terms with rights and a secular state. But they have learnt to accept it. The secular state allows them to preserve their truth, but



prevents them from imposing it on society as a whole. In many Islamic countries the state identifies itself with religion and is therefore not prepared to recognise individual freedom. Yet, Muslim culture is more heterogeneous than we mostly think. This may give some hope for the future.

What is the role and function of institutions such as the secret services and the police in the contemporary framework of fundamental human rights? Do they still have their place in our democratic world?

After the collapse of the socialist regimes many people thought that armies as well as secret services were no longer needed. The Yugoslavian wars and the terrorist attacks destroyed this dream. The most important means of defence against terrorism is prevention. And prevention requires above all information, information about intentions, plans, milieus that breed terrorism, potential actors or collaborators. This means that many more people will be objects of observation, detention etc. than are actually involved in terrorist activities. This is why a reasonable balance between liberty and security must be stricken. This can only be provided by laws limiting the hunger of the preventive state for information. The state should not be allowed to know everything that it could possibly know. And there are some absolute limits: Torture, for instance, is not justifiable under any circumstances. ■

Interview: The Editor

New Fellows

Participants in the The **Shaken Order** Project

**DR RUZHA SMILOVA,
BULGARIA**

Project title:
**THE DUTY TO OBEY THE LAW AND
SOCIAL TRUST: THE EXPERIENCE OF
POST-SOCIALIST BULGARIA**

Dr Smilova is a graduate from the Department of Philosophy, Sofia University (MA, 1995) and the Political Science Department at Central European University, Budapest (MA, 1998). She holds a Certificate of Studies from Oxford University, UK (2001) and a **PhD** degree in Political Science from CEU, Budapest (2006). Her doctoral thesis focused on *A Reason-Based Justification for Liberal-Democratic Authority*, and was supervised by Prof. Janos Kis.

Her research interests are in the fields of contemporary moral and political philosophy, legal theory, rational choice, social choice and public choice theories, research methods for social sciences – game theory, value theory, and normative democratic theory.

Dr Smilova has been awarded a wide range of international distinctions and fellowships, amongst which *Best PhD Dissertation Award – 2nd place*, CEU, Budapest (2006), and *Returning Scholar Fellowship*, Academic Fellowship Programme, Open Society Institute, Budapest (2006-7). She has been actively participating in conferences at home and abroad, and has contributed with a number of articles and translations to Bulgarian scholarly journals. At present, she is combining her CAS



fellowship with a visiting lectureship at the Political Science Department and the Philosophy Department at Sofia University, teaching MA and BA courses on contemporary political theory, rational choice theory, and moral philosophy.

PROJECT ABSTRACT

This is a study of the individual attitudes of different groups of Bulgarian citizens toward their duty to obey the law. This purported duty to obey the law will be studied in relation to social trust in post-socialist Bulgaria. In post-communist countries, we observe both an insufficient level of horizontal social trust and a lack of vertical trust in authority. The lack of trust in authority is expressed in declining levels of law-abiding behaviour and in a shaken belief of the citizens in their duty to obey the law.

My research is on the following specific groups of obligations: the payment of electricity and central heating bills, and the payment of taxes. It will be based on in-depth interviews with citizens and officials, using questionnaires, containing among other questions hypothetical scenarios, which will provide insights into the dynamics of citizens' and officials' attitudes to law and their obligations.

The first research hypothesis is that the attitudes of citizens towards their own compliance with the law depend on their perceptions of their fellow citizens' levels of compliance, but they also depend on their experience with and expectations about the performance of certain state institutions. I hope this study will yield a more determinate answer regarding the state institutions at the centre of public

attention. Following my assumptions, I expect them to be the law-applying and the law-enforcing institutions such as the courts and the police.

My second research hypothesis is that institutions do indeed matter for building social trust but their influence is indirect. Some desirable qualities of the institutions allow (and when not present - do not allow) citizens to put their trust in them, and only then do these institutions generate and support (or undermine) social trust.

VLADIMIR PETROVIĆ, SERBIA

Project title:
**GAINING THE TRUST THROUGH
FACING THE PAST? PROSECUTING
WAR CRIMES COMMITTED IN THE
FORMER YUGOSLAVIA
IN NATIONAL AND INTERNATIONAL
LEGAL CONTEXT**

Vladimir Petrović has graduated from the History Department of the Faculty of Philosophy at Belgrade University (BA, 2003; MPhil, 2006), the History Faculty at CEU, Budapest (MA, 2005),

and is currently enrolled in the PhD programme of the History Department at CEU. The topic of his doctoral thesis is *Legal Reading of the Past: Historians as Expert Witnesses*.

His professional interests fall into the fields of historical narratives in contemporary international criminal law, legal reading of the past, Nonalignment and Cold War, globalisation and transitional justice, as well as German interwar history.

Petrović has published widely in native journals, contributed with chapters to books, and is the author of the monograph *Yugoslavia Steps on the Middle East* (Belgrade 2006).

He has lectured at Belgrade Open School, the USA Embassy to Serbia, at the Petnica Advanced Research Centre, and has participated in the lecture series *Yugoslavia: Making the Nation – Breaking the Nation*, organised by CEU.

Petrović holds memberships at numerous research institutions, among which the Association of Researchers in Humanities and Social Sciences of Serbia, the Association of Historians 'St. Novakovic', Serbia, and the International Workgroup on the History of Racial Sciences and Biomedicine.

PROJECT ABSTRACT

The project aims to investigate the aspects of restoring the political order and reestablishing societal trust in the postwar region of former Yugoslavia, assembled under the generic term of *facing the past*. The strategies of influencing the collective memory through revisiting the crimes of the recent past are treated as complex





projects at the intersection of law, history and politics. The research intends to identify the institutional and individual agency, as well as the legal and extralegal means through which projects of facing the past are promoted in both national and international context. The entangled interaction, correlation, convergence or collision of these efforts are examined through the two clusters of cases related to the role of visual records in the process of documenting war crimes in former Yugoslavia.

The cases at stake concern the role of photographs and footages, as both indispensable and immediate means of documenting war crimes, raising the public awareness and fostering prosecution of the perpetrators. As a focal point of the project of facing the past, visual records function as powerful vectors of memory. They are at the same time subject to passionate interpretations, in which the issues of authenticity and objectivity are contested repeatedly by the segments of society, locked in denial. The role of different agencies (governmental institutions and NGOs, international and national actors, courts and media) in the transfer from seeing to believing is examined as crucial aspects of facing the past projects. Their impact on the pace of the societal interiorisation of the recent bad past is scrutinised in regard to its importance for reshaping the political and social landscape of the region of former Yugoslavia.

MARIA-CARMEN PANTEA, ROMANIA

Project Title:
STATE AND ITS
CHANGING INFLUENCE:
A LEGAL AND SOCIAL APPROACH
OF EARLY ENTRY INTO EMPLOYMENT
IN ROMANIA

Maria-Carmen Pantea is a graduate from Babes-Bolyai University, Cluj, (2001) with a **BA** degree in Pedagogy and Letters, and an **MA** degree in Integrated Education. She holds an **MA** degree in Gender Studies from CEU, Budapest (2002) and an **MSc** degree in Evidence Based Social Interventions from Oxford University, Merton College (2007). In 2008, she is to start her PhD studies in Sociology at Babes Bolyai University, Cluj, where she is combining doctoral studies and teaching assistantship.

Maria-Carmen Pantea holds a number of international awards, amongst which a Chevening Scholarship by the Foreign and Commonwealth Office, UK, and an International Policy Fellowship of Open Society Institute. She has actively participated in international conferences with papers on poverty, labour and children and has contributed to reference books with publications in the field of child labour in Romania.

PROJECT ABSTRACT

In many European countries, various social security schemes or welfare programs are in place in order to encourage employers' participation and to support young persons entering the labour force.

However, in many East European countries, legal and social factors are contributing to teenage entry into low skilled jobs, mainly in an often-invisible segment of the labour market.

At the time the first generation born after communism is reaching active age, the state has to play new roles. It needs to



simultaneously comply with assumed global conventions, with corporatist interests, international pressure and the need for public control. Declining institutional trust, individual economic strategies and migration are important challenges a state like Romania needs to face. Under these circumstances, the 'main ingredients of social life' are undergoing changes that may alter the way people experience society, the state and its institutions.

The project aims to examine the juncture between the perceived authority of national labour laws and social capital, with reference to one of the most vulnerable social groups in Romania: early school leavers without qualifications (15-18 years old). The qualitative inquiry will approach teenagers' own perspectives on work, law and education. It will explore social practices that lead to early entry into employment, the subjective dimension of work and law as experienced by teenagers, but also the structural constraints that maintain them at the margins of social concern.

What can the entry on the black or grey labour market say about youths' understanding of law, and which are the main reasons for embarking upon this path? Is illegal and informal work a temporary undesirable solution resulting from family poverty? What are the potential collective losses, besides the immediate economic ones? What civic arguments can emerge? What are the potential insights into social capital and social trust?

The project will highlight the fact that social transformations are not smooth transitions, but rather intricate phenomena resulting from the coexistence of various layers of power and influence, political discourses and social transformations.

**DR MARTIN KANOUSHEV,
BULGARIA**

Project Title:
REGIMES OF TRUTH:
SOCIAL CONTEXTS OF AUTHORITY
OF CRIMINAL LAW IN BULGARIAN
'TRANSITIONS' OF 1878-1900,
1944-1956, 1989-2000

Dr Kanoushev is a graduate from the Department of Sociology, Sofia University (MA, 1991) and holds a doctoral degree in Sociology from the Institute of Sociology at the Bulgarian Academy of Sciences, Department of Sociology of Deviant Behaviour (1999). His doctoral thesis focused on *Crime, Criminality, Punishment: A Sociological Study of Criminal Justice*. In 2007, he received his habilitation at the Institute of Sociology, BAS. His research concentrated on *The Social Construction of the Deviant Subject*. Currently he combines teaching positions in sociology at Sofia University 'St Kliment Ohridski' (since 2000) and Plovdiv University 'Paisii Hilendarski' (since 1998). He is a former senior researcher at the Centre for Study of Democracy, Sofia (1996 -2000). Dr Kanoushev has held a number of fellowships at various international research institutions: Centre for Advanced Study Sofia (2005-6); Institute for Advanced Studies on Science, Technology and Society, Graz, Austria (2004); Netherlands Institute for Advanced Study in the Humanities and Social Sciences (2003); and *Maison des Sciences de l'Homme et de la Societe*, Sofia-Paris (2000-1). His research interests are in the field of norms and deviation, criminal justice and penal power in post-socialist societies, transformations of the institutional practices in Bulgarian post-1989 legal system, corruption and political elites, violence and minors, and the medical construction of mental illness. He has published widely in Bulgarian and international scientific journals, contributed to various collections, and is the author of *The Social Construction of the Deviant Subject* (forthcoming).

PROJECT ABSTRACT

This interdisciplinary study traces the historically specific ways of functioning of the legal regulator (Bulgarian criminal law) in three social contexts: the Bulgarian society in the period after the end of Ottoman rule, the early socialist period, and the post-socialist society. It requires an analysis of law from a double point of view: law as encompassing the qualitative peculiarities of the socio-historical context and law as a necessary component of that context's systemic-structural reproduction.

The goals of the study are:

- To outline *the structure and logic of the field* of social relations which are the object of normative impact by criminal law in the three socio-historical contexts, define the degree and zones of social inefficiency of the penal legal regulation, and identify probable extralegal, and therefore socio-structural (historical and current) causes acting counter to the efficient penal legal regulation;
- To estimate *the relative social weight* of these relations within the context of the overall social life along the limits of the actual applicability of penal regulations and determine the sociological indicators of the historical changeability of penal legal regulation in the Bulgarian society not only in structure, form and contents but also by relative social weight;
- To describe *the historical dynamics and changeability* of penal regulations in Bulgarian society and establish the type of new social relations and/or 'outdated' relations integrated in or excluded from the texture of criminal law; to fix the limits of tensions of criminal law with the other normative systems and uncover possible forms of 'normative dualism' in the same circle of relations;
- To analyse *the power intensity* of penal legal regulation in the transition to a new socio-historical context, i.e., establish the proportion between the elements of reflection, values and prescription; define the basic strategy and tactical instruments of regulation; the structures of governance and level of political intervention; and the degree and forms of rationality of the Bulgarian legal system;

- To 'measure' *the level of authority of and trust* in criminal law in the Bulgarian society.

The project hopes to reveal the place and role of the penal legal regulator in the three above-mentioned socio-historical contexts in Bulgaria, and outline the historical dynamics, the social metamorphoses and the current causes which determine the level and spheres of efficiency of criminal law in the country. It aspires to describe the general traits and the peculiarities in the historical genesis, the socialist heritage and the compulsory profile of penal legal regulations in Bulgaria as compared to the other East and Central European countries.

Last but not least, it aims to establish the social and cognitive conditions for possible institutional reforms of the Bulgarian legal system within the broader legal framework of the countries of Eastern and Central Europe.





The examination of the specific mechanisms for framing modernity in Southeastern, Central and Northern Europe aims to open up possibilities for formulating heuristic regional typologies.



Regimes of Historicity and Discourses of Modernity and Identity 1900–1945 in East-Central, Southeastern and Northern Europe

The second exploratory workshop under the project **Regimes of Historicity and Discourses of Modernity and Identity**, primarily addressed to senior scholars, took place in January 2007. The project itself undertakes a comparative analysis of the various ideological traditions thematising the connection between modernity and historicity – a connection laying at the core of modern identity-narratives in the post-romantic era (1900-1945) – in three ‘small-state’ regions: East-Central, Southeastern, and Northern Europe. Above all, it focuses on the ways these traditions were shaped and interpreted by the different branches of the humanities and the newly formed social sciences, which were strongly influenced by but at the same time helped to frame the ideologies and temporalities under consideration.

The process of cultural appropriation and mediation is a central axis of the planned investigation, pointing to the complex interplay of local traditions and ‘imported’ ideological packages. Extending two regional comparative paradigms – the long-standing *Südostforschungen* and the more recent *Nordic Spaces* research, – the project undertakes a comparison across historical regions, testing for regional peculiarities and common European phenomena. Essentially all this means to see the European ‘periphery’ in a different way: not as a passive recipient of influences emanating in the big core cultures and molding the smaller or ‘peripheral’ ones, but as a dynamic critical participant in a process of cultural interaction. The working hypothesis is that an alternative range of intellectual traditions will thus emerge which, far from arising in isolation, will only become intelligible when seen in a continuous multiple interaction with the ‘core’ and between themselves. The examination of the specific mechanisms for framing modernity in Southeastern, Central and Northern Europe aims to open up possibilities for formulating heuristic regional typologies.

The project is to include three senior Fellows and ten junior Fellows (the Call for Applications will be announced in spring 2008), who will be coming together for joint working sessions and seminars to discuss their individual projects and allow for their ‘cross-fertilisation’. A new form among these are the colloquia meant to bring together junior and senior scholars from the three regions over a prolonged period of time (five up to seven days) at a place outside the hectic life of the capital, with the intention to allow informal community-building and friendly exchange of ideas and life-experiences in an inviting environment.

The project is sponsored by the Bank of Sweden Tercentenary Foundation and the Fritz Thyssen Foundation, Germany. ■



International Workshop on
**Regimes of Historicity
 and Discourses
 of Modernity and Identity,
 1900-1945, in East-Central,
 Southeast and Northern
 Europe**

19 – 20 January 2007

This was the second workshop of the exploratory series organised and hosted by CAS within the framework of its project on **Regimes of Historicity and Discourses of Modernity and Identity, 1900-1945, in East-Central, Southeast and Northern Europe.**

The two-day event brought together a number of international scholars to share their views on the theoretical and conceptual assumptions of the project. ■



The Nordic side was represented by **Bo Stråth** (EUI, Florence), 'Continuities and Discontinuities in the Academic Debate in the Disciplines of History and Political Science in Sweden 1900-1950'; **Henrik Stenius** (Centre for Nordic Studies, Helsinki), 'Do the Nordic Countries Conceptualise Modernity in the Same Way? Norden as One Historical Region and Norden as the Total of Disparate Polities'; **Maija Runcis** (Södertörn University College, Stockholm), 'New Perspectives on the Swedish Welfare State', and **Jenny Andersson** (Södertörn University College, Stockholm): 'The Story of the Swedish Third Way – What Is It To Be Modern?'

On the East-Central European and the Southeast European side were **Michal Kopeček** (Institute for Contemporary History, Prague), 'Proletarian Revolution as National Progress? Radical Left in Interwar East Central Europe between Political Instruction and Cultural Contest'; **Balázs Trencsényi** (Central European University, Budapest), 'Time and Destiny' – Völkerpsychologie and the Transformation of Conservatism in the Political Thought of Constantin Radulescu-Motru'; **Sorin Antohi** (Bucharest): 'The Boycott of History. Radical Rejections of Historicism in Interwar Romania'; **Vladimir Trendafilov** (South-Western University, Blagoevgrad): 'Eroding Identity's Foundation: Modes of Literary Canon Subversion in the Bulgarian Satirical Press, 1900-1944', and **Diana Mishkova** (Centre for Advanced Study Sofia), 'East-West and Native in the Definitions of National Identity in Interwar Serbia and Bulgaria'. ■



SCOPES Project Conference,
University of Fribourg, Switzerland
28 – 29 September:

Multiplicity and Competition. Concepts of Identity in Contemporary Historiography

Within the second year of the CAS-Fribourg SCOPES programme entitled **Institutionalization of Scientific Networks and Scholarly Activities for the Promotion of Cross-Cultural and Interdisciplinary Approaches to Nationalism in the Europe of Small Nations**, a PhD conference was held at the University of Fribourg, Switzerland, on September 28 and 29, 2007. Four PhD candidates from the Central European University (Budapest) and five from Fribourg and other universities in Western Europe presented papers outlining the general topics and methodological points of their dissertations structured around the concept of 'identity'. Its usefulness and applicability or, conversely, irrelevance and ambiguousness in today's historiography was the main theme of the conference. Each of the doctoral students also presented a short critique, an 'opposition', to one of the other presented papers while the attending professors from the University of Fribourg and other European and US universities made extensive comments on the participants' contributions.

The students' group consisted of the PhD candidates Eva Maurer (University of Fribourg), Thomas Werneke (Humboldt University, Berlin), Marioara-Camelia Crăciun (CEU, Budapest), Thomas Metzger (University of Fribourg), Bogdan Cristian Iacob (CEU, Budapest), David Luginbühl (University of Fribourg), Ionuț-Florin Biliuța (CEU, Budapest), Sven-Daniel Gettys (University of Bochum), and Sînziana Păltineanu (CEU, Budapest).

After a conceptual introduction from Siegfried Weichlein (Professor at the Department of Contemporary History, University of Fribourg), Eva Maurer presented the history of the Soviet mountaineering (1927-1953). A topic, at first sight curious but of marginal significance, the case of the Soviet mountaineers is actually a good occasion to question the relationship between power and 'civil' social groups, between public and private in the conditions of the Stalinist regime. Maurer offered a diachronic and multilayered analysis of the forms of control, of imagined identities of the 'Soviet





mountaineer' (communist, patriotic, masculine or, on the contrary, female) but also of negotiation between the regime and the 'unusual' social groups trying to maintain their own autonomy and identity.

Thomas Werneke 'attacked' directly the relevance of the concept of identity. Referring to previous critiques as the one of Rogers Brubaker, he indicated the inevitable ambiguity and, mostly, the essentialist and reifying aspect of the concept. Werneke expressed his doubt in the value of the 'identity talk' both in social sciences and in politics.

Marioara-Camelia Crăciun tackled identity from the perspective of its multiplicity. Studying the 'Jewish writers of Romanian language' or the 'Romanian writers of Jewish origin' in interwar Greater Romania, she indicated the various identity options existing in this particular 'case'. Thomas Metzger presented the 'Occidental' counterpart of Crăciun's object of study: anti-Semitism in interwar Switzerland. If Crăciun reflected on the particular responses of members of the Jewish community to an official anti-Semitic policy, Metzger analysed the actors and channels of promoting such a policy in the particular multilingual and multi-confessional setting of Switzerland.

The second day of the conference began with Bogdan Cristian Iacob's presentation of the recent research on the ideology of 'National Stalin-

ism'. Forged by the Romanian historian Vladimir Tismăneanu, this concept is supposed to take into account a crucial aspect of the communist regimes that was somehow omitted by the mainstream study of 'national Communism', namely the conservation of a 'Stalinist' pattern of authoritarianism rather than its suspension by returning to traditional nationalism. In the light of this concept, Bogdan Iacob compared the cases of the Soviet Union and Romania.

David Luginbühl made a thorough analysis of the ultramontane Catholic communication networks in Switzerland, in the beginning of the nineteenth century. The relationship between the development of a particular public sphere and patterns of identity was in the centre of his study emphasising the communicative aspect of identity formation.

Ionuț-Florin Biliuța focused on the articulation of Orthodox Christianity as a core feature of Romanian national identity during the Interwar period. The case of the philosopher Nae Ionescu, one of the leading ideologists of the fascist Iron Guard movement, was the main example of Biliuța. He analysed the theories of Ionescu as an outcome both of a certain intellectual tradition and the personal motivation of the philosopher.

Sven-Daniel Gettys suggested a comparative analysis of the development of the 'religious system' in three Lutheran contexts: Sweden, Germany and the

Lutheran churches in the United States of America. Gettys was also critical towards the degree of utility of the identity concept and proposed instead the conceptual apparatus of Niklas Luhmann.

Sînziana Păltineanu offered a case study of the Romanian community in Austro-Hungary (1867-1918) with regard to its attitudes vis-à-vis the official policies of integration and/or of assimilation.

All participants received useful comments and suggestions for their current work from historians, anthropologists, literary and political scientists teaching in Fribourg and other universities in Western Europe and in the USA: François Ruegg, Dimiter Daphinoff, Thomas Hunkeler, Christian Giordano, Simone Zurbuchen, Mark Edward Ruff, Ansgar Joedicke, Catherine Bosshart-Pflugger. Critiques and remarks were expressed also by Siegfried Weichlein, Franziska Metzger (lecturer at the Department of Contemporary History, University of Fribourg) and Tchavdar Marinov (lecturer at the Department of Sociology, Sofia University) who were also the main organisers of the event. ■

Tchavdar Marinov, PhD
Sofia University 'St Kliment Ohridski'
Ecole des hautes études
en sciences sociales (EHEES, Paris)

A New Start: The **Natural Sciences** **and Social Worlds** Discussion Series, November 2007 – January 2008

In November and December 2007, CAS became the scene of the first two workshops of a new discussion series intended to stir a debate and problematise issues relating to the interaction between natural and social sciences. Natural sciences, in particular, are commonly perceived by the general public as 'purely scientific' and, hence 'neutral'. Thus they have been frequently accepted as established 'facts' rather than ideologically- and culturally-determined constructs.

Designed as a series of three workshops in the period of November 2007 – January 2008, and convened by former CAS Fellow, Assoc. Prof. Dr Dessislava Lilova (Southwest University of Blagoevgrad), discussions intended to explore the interface between, on the one hand, the medical construction of man, genetics, zoology, botany, mineralogy and geography, and, on the other, modern ideologies, including nationalism and the conceptualisation of modernity.

The first two workshops proved so captivating, that their duration expanded far beyond the original timetable to accommodate the burst of heated commentaries and debates. The short pizza-break, too, was sacrificed in the search of hidden and unconventional linkages.

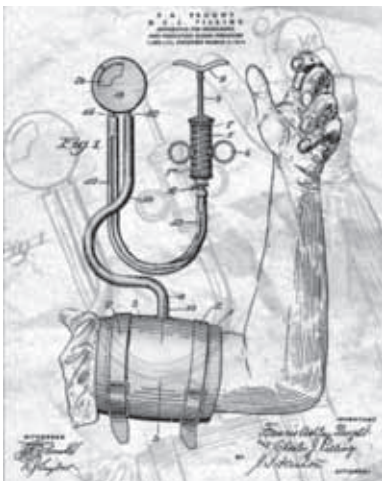
The first workshop on 3 November 2007, was entirely devoted to topics from the field of healthcare and medicine. It was organised around two temporal centres – the past and the present, – as tackled by social and cultural historians, and sociologists. Eugenics – the twentieth-century science for improving the race, became a uniting point of the presented papers, focusing on the native Bulgarian geographical and political space. Ethnic and social minority issues, especially in the light of imported Western conceptual models and/or their home-grown transformations, presented another frequent topic of discussion.

Dr Christian Promitzer (University of Graz) opened the social history debate with a paper on ***Typhus and Ethnic Minorities in Inter-war Bulgaria***. In his reading, the preventive Bulgarian Law for Healthcare, 1929, was nation- rather than population-oriented, and hence justified a number of discriminatory health measures against the local Roma and Turkish communities. The spread of contagious diseases, as exemplified by typhus, was a threat that was conventionally correlated to remnants

of Oriental 'backwardness' in 'European' Bulgaria, and was fought by the local authorities with numerous delousing campaigns amongst the minorities.

As Promitzer concluded, hygiene was not neutral, but served as a technique of control. He, however, acknowledged that Bulgarian discriminatory practices were not an entirely indigenous product, but were rather the result of 'nested Orientalism spurred by the Habsburg education' of a significant number of Bulgarian medical students, returning from Austrian universities.

The import of Western conceptual frameworks to Bulgaria was also the focus of **Milena Angelova's** (Assistant Professor, Department of History, Southwest University of Blagoevgrad) paper on ***Social and Scientific Construction of Tuberculosis at the Turn of the Twentieth Century***. The interpretations of tuberculosis as a disease in Bulgaria followed two models – that of a purely medical description, and of a social construct. The latter usually went hand in hand with other 'social diseases' such as malnutrition,





poverty, alcoholism and venereal disease, and was part of wider, temperance and social reform movements. In Bulgaria, in Angelova's view, the campaign against TB was less pronounced than in Germany or Britain, and was usually worded in military terms ('Fight TB!')

Dr Kristina Popova (Associate Professor in History, Southwest University of Blagoevgrad) provided a different perspective to the internalisation of foreign health paradigms in Bulgarian hygiene. Her paper, entitled *The Struggle for a Healthy Nation: Child Mortality in Bulgaria in the First Half of the Twentieth Century*, traced the development of the problem of child mortality in time by demonstrating its evolutionary path from an incidental, 'provincial' outcry, into a question of national relevance. As she claimed, the health-practice framework of the International Save the Children Union, implemented by its Bulgarian branch, was racially and religiously neutral. Yet, in the Bulgarian context, child healthcare was equated to care for the Bulgarian nation, and was likened to modernisation and social progress.

Promitzer's and Popova's papers, touching upon some eugenic peculiarities of Bulgarian hygiene policies, were further supported by **Gergana Mircheva's** (PhD student at the Department of Theory and History of Culture, Sofia University) paper on *Health Requirements and Criteria for Mental and Physical Capability of the Bulgarian Military Recruitment Services, 1878 – 1944*. As proved by Mircheva, the young Bulgarian nation-state was ripe with a number of debates, which equated physical malformations to a constellation of medically codified norms of 'repulsiveness'. The latter, however, clashed with the demands of the wars the country waged in the aftermath of its formation.

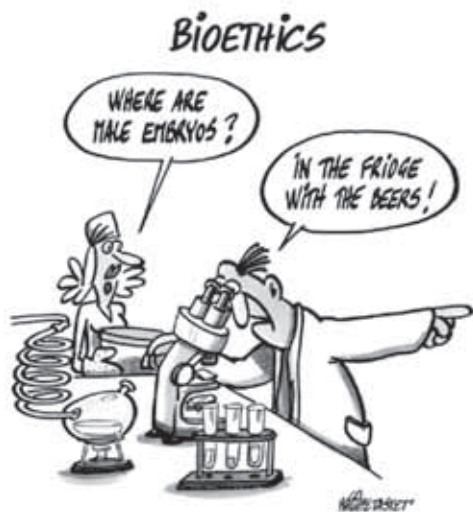
Control, as concealed in the category of so-

cial identity, was further explored by **Milena Yakimova** (Associate Professor in Sociology, Sofia University) in her study on the *Sociology of Urban Peripheries: The Construction of the Social and Health Status* in Bulgaria. She demonstrated that the two social categories of 'working classes' and 'narod' ('a people'), commonly identified in the Romantic literary tradition with the dichotomy of *urban and vice* vs. *countryside and virtue*, had been transformed in the Bulgarian medical hygiene discourse into their counterpart. There, 'urban' assumed the meaning of cleanliness, health and progress, while 'the countryside' became an embodiment of ignorance and corruption.

The second part of the workshop dealt with contemporary issues such as ethnic minorities and disease in modern Bulgaria, the transformations of the Hippocratic Oath in modern Bulgarian translations, and the status of the embryo in the normative discourse of today.

Maya Grekova (Professor in Sociology, Sofia University) and **Ivaylo Tarnev's** (physician) paper, *Health and Social Profiles of Romas in Bulgaria*, was based on the authors' qualitative and quantitative research on three Roma communities in Bulgaria. Grekova and Tarnev raised the intriguing, though controversial, issue of a particular 'Roma disease', encountered in encapsulated Roma communities. In the authors' view, this disease only becomes possible by the Roma cultural and intermarriage exclusion – a phenomenon, faced in other closed communities worldwide (for instance, among native Americans). Voluntary prenatal screening is a significant means to terminate genetically transmitted maladies, Grekova and Tarnev concluded.

The controversy about *Norms of the Embryo* in modern international legal and social sciences



was the focus of **Hristo Todorov's** (Professor in Philosophy, New Bulgarian University) presentation. It outlined the emergence of a new class of normative problems and regulations, summed up under the term 'bioethics'. The latter embraced major issues such as prenatal diagnostics, therapeutic cloning, and impregnation *in vitro*. Yet, bioethics was neither monolithic, nor independent in its theoretical assumptions. It was subject to the ever-shifting discourse between utilitarian approaches, promoting the improvement of human life, and deontology, centred exclusively on the rights of the human being. They both touched on multiple definitions of 'human dignity', which were of ideologically and politically-diverse nature and have not as yet been reconciled in today's pluralistic world.

A tinge of humour was brought in by **Stilian Yotov's** (Associate Professor in Philosophy) paper, **Translations of Hellenic Medical Imperatives into Bulgarian**, which problematised the ethos of the medical crafts in Bulgaria as illustrated in their professional oath (known as the Hippocratic Oath). Yet, as revealed in Yotov's careful linguistic analysis, the Bulgarian translation of the Oath had little in common with its authentic Hellenic text. For no good reason, original phrases had been altered or skipped by the translators, so that the final linguistic product, when implemented into a modern Bulgarian social and medical context, diverged from any solemn and legally-binding act, but was reduced to the state of a caricature.

The second workshop of the **Natural Sciences and Social World Discussion Series**, 15 December 2007, continued the intellectually provocative and entertaining debate, bestowing it with a hint of artistic playfulness. It incorporated talks ranging from the ideological use of Space under communism, to the transformation of the social 'self' into an engineered 'self'. The changing social construction of the concept of an otherwise simple mechanical gear such as the clockwork, the amorphous boundaries between the natural and the social sciences as seen through Wittgenstein's philosophy and, last but not least, national attitudes toward technological innovations, too, became topics of investigation.

The workshop started with Prof. **Ivaylo Dichev's** (Professor of Anthropology, Sofia University) story on **Cosmism, the Cosmos, and Communism**. It unfolded as an analytical account of how the recent Soviet communist regime – the US, legitimated themselves and their international power competition through their aero-achievements. The rivalry for global political domination, simultaneously combined the taste of a military menace and the image of a peacemaker, with a white pigeon on the shoulder. The positive technological achievements of Soviet aerodynamics, however, were countered by intellectuals whose sci-fi writings increasingly assumed the flavour of an overall disappointment with the communist system. The early optimism of their planetary characters – conquerors of a beauti-

fully-romantic, utopian extra-terrestrial world, – progressively drifted into the pessimism of an anti-utopian, Lonely and sterile civilisation, whose way back home (the Earth), was obstructed by numerous self-induced factors. Polish writer, Stanislaw Lem's *Solaris*, as well as Russian film director, Andrei Tarkovsky's *Stalker* were just another manifestation, in Dichev's reading, of the shattered quest for a new, Soviet Man. In contrast, America was overwhelmed by the cheerful optimism of its *E.T.*, bringing mankind a step closer to a triumphant civilisation.

Modernity's controversial road through time and space was reduced and further tested by **Dobrinka Parusheva** (Associate Professor in History, Bulgarian Academy of Sciences on local Bulgarian nineteenth-century ground. Her paper focused on **Society, Technologies and Culture: Bulgaria Facing Modernity**, and followed the country's attempt to adjust and incorporate the latest nineteenth-century technological achievements of the West into its daily life. An extension of some highly-debated topics of modernisation, national identities and Europeanisation in recent East European historiographies, Parusheva's paper artfully demonstrated how native Bulgarian culture, heavily impregnated with local ignorance and poverty, resisted the growth of rail- and tramways in the country. In Parusheva's opinion, Bulgarian mentality defied Europeanisation. Hence it was the state that had to intervene and assume the role of the major driving force of modernisation.

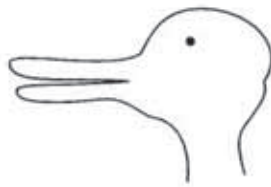


Parusheva's paper was acknowledged as an interesting, though somewhat contested viewpoint of Bulgaria's attitudes to technological innovations. The image of railways had become an established metaphor of expected and desired progress in Bulgarian literature.

Albena Hranova's (Associate Professor in Literature, Plovdiv University) paper, devoted to the **Natural and Social: Bulgarian Nineteenth-Century Taxonomies**, further pursued the link between science and nation in the Bulgarian historical context. Her analysis of early-nineteenth-century Bulgarian schoolbooks (mostly compiled translations from Greek and Russian), highlighted the horizontal rather than hierarchical structure of knowledge and society as presented to the learning audience, thus being closer to literature rather than scholastic instructions. This early-nineteenth-century preference for literary texts continued to pervade Bulgarian scientific journals throughout the late nineteenth century. Its explanation was sought in the context of the new nation-state, where science was interpreted as non-national. In contrast, literature was believed to be endowed with a national spirit.

The last three papers left the national and 'historicist' realms, to plunge into the territory of philosophy.

Dimitar Vatsov (Associate Professor in Philosophy, New Bulgarian University) posed the question about the cognitive



nature of science as seen through the eyes of German philosopher Wittgenstein. In his study, entitled **Mathematics and Philosophy: The 'Wittgenstein' Case**, Vatsov argued that there were no strict boundaries between the sciences and the humanities. Cognitive explanations operated along repeated symbolic patterns and rules. Yet, following Wittgenstein, there was no rule, which could force one to observe a rule. This is the so called 'sceptical paradox' in Wittgenstein's philosophy which forbids the sketching of strict boundaries between different language games.

Equally provocative in its dilemma was **Luchozar Antonov's** (Assistant Professor, Department of Cultural Studies, Blagoevgrad University) presentation on the **Identity in the Era of its Technological Reproduction Capability. The Transformation from a Socially-constructed 'Self' into an Engineered Projection of the 'Self'**. Spanning thematically the first and the second workshop of the discussants, eugenics was reintroduced as a problematic issue in the early twenty-first century. Whereas the totalising nature of 'old', race-improving eugenics had been condemned in the aftermath of the post-Second World War, a new version of it – the so-called 'liberal eugenics' made its appearance, intended to genetically manipulate the genome in accord with the parents' individual, decentralised

choice. However, if contextualised within the framework of Jürgen Habermas's philosophy, liberal eugenics would justify yet another attempt to irreversibly restrict human rights. In Antonov's interpretation, any form of genetic 'upgrading' would violate one's rights of autonomy and self-determination.

Last but not least, **Cleo Protohristova's** (Professor in Literature, Plovdiv University) elegant study of the conceptual evolution of the clock in European history offered a delightful journey through the intricate relationship between the natural, the technical and the social in time. Prof. Protohristova followed the changing perceptions, roles and functions of the clockwork in European culture. First, it was utilised as a medieval regulator of human activities, caught within profane, cyclic time (versus eternity); then, it became a Renaissance vehicle to take sailors across geography, as well as a divine mechanism to describe the Universe as God's creation. However, in the eighteenth century, the clock was reduced to a detested symbol of bourgeois orderliness and social compulsion, whereas in modern times, it was turned into a tyrant, meant to squeeze out the utmost labour and money from the working force. ■

The Centre's other two Discussion Series – the Atelier for Biographical Research and the CAS History Club – continued their regular meetings throughout the year.

Pluralist Rediscoveries of the Native Landscape:

*The Balkan Nineteenth Century.
Other Readings*

(Sofia: CAS & Riva, 2006)



In the beginning of 2007, CAS presented to the Bulgarian reading audience the first volume of a collection of articles intending to elicit a debate on the production of historical knowledge in the Balkans and Bulgaria in particular. By the end of the year the book market almost ran short of copies – an indication of the collection's timeliness and contribution to an important academic 'niche'.

The *Other Readings* mark the start of a sequence of publications – *CAS Research Forums* – meant to popularise the results of a string of academic discussion series hosted by the Centre and focused on vital topics and key problems in the contemporary social sciences and humanities. The book emerged as a result of two years of monthly gatherings of the CAS History Club – a group of historians and historically-minded social scientists of diverse scholarly interests, career stage and institutional affiliations, for whom CAS became the home for informal and alternative historical communication. As stated by Dr Diana Mishkova – co-author and editor – in her *Introduction* to the collection, the *Other Readings* aim to challenge zones of silence in Bulgarian historical science, provoke alternative perspectives to the (still) dominant traditional discourse in Bulgarian historiography and thus problematise mainstream interpretations hovering over the Bulgarian nineteenth century, known as the 'period of National Revival'. They readdress so-called 'sacred' issues related to the construction of Bulgarian national identity and are yet another contribution to the study of the history of Balkan nationalism, providing an impetus for a free academic dialogue and exchange of ideas.

While challenging the mainstream approaches to modern Bulgarian history, the ten contributors attempt to broaden the interpretative framework of Bulgarian historiography by seeking to pluralise unconventional methodological tools. Their papers come together into three parts: interpretations of Bulgarian historiography; critical representations of the Revival period; the ways national self-perception and the perception of the European 'Other' was constructed in the formative nineteenth-century period under examination.

In the first part of the collection, **Daniela Koleva** and **Dr Ivan Elenkov** (Assoc. Professors at the Department of History and Theory of Culture, Sofia University) offer an overview of the state of Bulgarian historiography before and after the breaking point of 1989, by paying special attention to the 'lines and borders' in the historical discourse. Regardless of a certain broadening of the empirical base and thematic proliferation, Bulgarian historiography proves to be still a captive to institutions, which have undergone little change and are still under the impact of positivism and the quest for 'The' historical truth. History continues to play the role of 'educator of the nation' and thus remains dangerously close to political ideology.

The second part of the collection critically relates to the current historiography of the Bulgarian Revival – the nexus of Bulgarian modern identity – traditionally charged with a high dose of national/istic 'meaning' and sacredness. The scholarly questions posed by **Dr Alexander Vezenkov** (independent scholar), **Dr Tchavdar Marinov** (Department of Sociology, Sofia University), **Dr Roumen Daskalov** (Assoc. Profes-



son at the New Bulgarian University/Faculty of History, Central European University) and **Dr Martin Ivanov** (Institute of History at the Bulgarian Academy of Sciences) are straightforward enough:

Can the 'Revival era' be studied separately, as an indigenous Bulgarian product rather than as resultant from the ongoing reforms and transformations in the broader context of the Ottoman Empire? If not, would the claims for the existence of a Bulgarian National Revival be still justified? (**Vezenkov**)

What is in the concept of the 'Macedonian Re-birth'? How far would a national historiography go to change the content, the pantheon and the temporal dimensions of an ideologically constructed period (that of the Macedonian Revival) to justify and legitimate a borrowed (from Bulgarian historiography) concept and subject it to the 'politically-correct' interpretation of an independent (Macedonian) history and nation? (**Marinov**)

What would Bulgaria's economic development have been if there had never been a national Liberation? If quantitative sources are consulted, will the formation of a Bulgarian nation-state, imbued with the loss of traditional Ottoman markets and burdened by high military expenses, be still synonymous with economic growth? (**Ivanov**)

Following the discursive line from a less radical perspective, **R. Daskalov** appeals for a prudent, yet innovative approach to the 'Revival problem'. The merits of a decentralised, comparative approach towards the Bulgarian Revival as placed within the framework of developments in the Ottoman Empire would help historians rescue native history from encapsu-

lation and contribute to its better understanding. Yet, professional conservatism, derived from preconceived judgements and stereotypes, as well as the prevalence of descriptive rather than analytical investigations among Bulgarian historians are recognised by **Nikolai Poppetrov** as a serious impediment to further deconstruct the 'Revival' concept and promote a healthy, yet '(im)possible debate'.

The implicit and/or explicit polemisation of ideas of self-identity and national self-projection within a wider European context lies at the core of the third part of the *Readings*. The case studies of Assoc. Prof. **Diana Mishkova** (historian of modernisation, nationalism, and expert in the history of ideas), Assoc. Prof. **Dessislava Lilova** (Department of Cultural Studies, South-West University, Blagoevgrad), and **Dr Stefan Detchev** (Department of Bulgarian History, South-West University, Blagoevgrad) bring forth – in Dr Mishkova's words, – the tensions and conflicts accompanying the formation of national identity in the Bulgarian 'long nineteenth-century'. Instead of proving the existence of a national identity, the three authors concentrate on exploring its contested nature and constant renegotiation.

Barbarians or civilized? – which category did nineteenth-century Bulgarians identify with in their textbooks and periodicals? Depicting themselves as a young 'child-nation', the Revival Bulgarians managed to accommodate their 'barbarianness' to the dominant European evolutionary theory by 'historicising' their lack of modernity (**Lilova**).

The methodological reversal of the conventional question about 'the Bulgarian attitude to Europe' into the less predictable query about

'the Bulgarian knowledge of Europe', additionally challenges the traditional explanatory pattern of the interaction between hegemonic Western representations and native production of images. As **Mishkova's** study reveals, particular local political strategies rather than a cluster of ideological meanings, shaped the role that Europe performed in the Bulgarian political discourse.

The domestic context and the impact of the state's foreign affairs prove crucial for the construction of Bulgarians' 'Slavness' or 'Europeanness', too. As demonstrated by **Detchev**, two projects of fluid and diverging national identity emerged in late nineteenth-century Bulgaria, inspired and justified by the pro- and anti-Russian political circles in the country (**Detchev**).

The overall effect of the *Other Readings* is to provoke an alternative approach to Bulgarian history and historiography that aspires to widen the scope of native historical research, thus breaking through the isolation of the local framework and contribute to new and awarding scholarly findings. ■

Review: The Editor

We would like to inform our readers that the new collection of the *CAS Research Forums* publication series is currently in print. It comprises outcomes from the academic discussions conducted in the course of the CAS seminar **Reflection and Reflexive Approaches in the Social Sciences and the Humanities**. Interested enthusiasts will find further details about the book in the next issue of the CAS Newsletter. Under current preparation is yet another collective volume featuring the papers presented at the **Natural Sciences and Social Worlds** CAS Discussion series.

Our Guest Lecture Series

The year 2007 proved prolific in interesting and exciting guest lectures. Our guest-lecturers, Prof. Dieter Grimm from Berlin, Germany, Prof. Marta Petrusiewicz from City University, New York, USA, Prof. Sujata Patel from the University of Prune, India, Dr Franziska Metzger from Fribourg University, Switzerland, and the Social Group for Technological Studies, Institute of Sociology, Bulgaria, literally bridged Europe to North America and Southeast Asia, meeting at the CAS 'crossroad' in Sofia. They all brought in the flavour of their diverging experiences and interdisciplinary studies to the CAS audience, thus further opening local research horizons. ■



30 – 31 May 2007:

A guest lecture and a seminar of **Professor Marta Petrusiewicz**, co-organised by the CAS and the Seminar of Economic and Social History (organised by CAS Academic associate, Dr Roumen Avramov, and CAS former fellow, Dr Martin Ivanov) on 30 May 2007 and 31 May 2007

Comparative History and Modernisation Processes in Nineteenth-century European Peripheries

How to compare what appears incomparable?

This was the challenging question raised by guest-lecturer Marta Petrusiewicz in her stimulating talk at CAS on 31 May 2007. Professor Petrusiewicz's presentation was preceded by a case-study lecture at the Red House, on 30 May, which tackled the 'harmonious modernisation project' undertaken by part of the landed elite at the four extremes of nineteenth-century Europe – Norway, Poland, Ireland and the two Sicilies, – and whose comparative methodological intricacies she elaborated on in her seminar at CAS the following day.

Discourses on modernisation often remind of a peculiar 'slap' of Western hegemony and a presumed ideological supremacy inherent in the 'Manchester civilization'. Yet, Prof. Petrusiewicz's studies of European peripheries have further refuted the contested prescriptive notion of pre-eminence of an explicit modernisation model. Prof. Petrusiewicz started her seminar talk by unearthing the existence of a class of agrarian elites in the nineteenth-century European peripheries (defined so in the topographic, political and structural/economic sense), who consciously rejected the brutality of the 'Manchester' paradigm of modernisation and instead substituted it with an alternative, 'harmonious' vision of gradual progress corresponding to what they believed to constitute 'the natural order of things'. Despite their geographic and cultural disparity (and hence perceived 'incomparability'), Prof. Petrusiewicz's comparative research managed to identify a common driving force behind their set of practices and ideas, namely their shared pursuit of social and economic improvement, and above all, for moral and national redemption.

These intriguing scholarly findings, however, have only become possible in Marta Petrusiewicz's work due to

Marta Petrusiewicz is a professor of history at City University, New York. Her East European origin, coupled with an Italian PhD degree (Bologna University) and an academic career in the USA, have contributed to shaping her scholarly interests in the field of modern European social and economic history, nineteenth-century Italy and comparative European peripheries. She is the author and co-author of numerous publications, among which:

- *Un Sogno irlandese: la storia di Constance Markiewicz comandante dell' IRA (1868-1927)*, (Roma: Manifesto Libri, 1998). (Revised Polish edition 2000).
- *Come il Meridione divenne una Questione. Rappresentazioni del Sud prima e dopo il Quarantotto*, (Soveria Manelli: Rubettino, 1998).
- *Latifundium: Moral Economy and Material Life in a Nineteenth-Century Periphery*, (Ann Arbor: University of Michigan Press, 1996).
- *Transformazioni dell'economia polacca nel XIV e XV secolo come effetto della sua intergrazione in Europa*, Series "Quaderni di ricerche di storia ed economia", (Milan: Moizzi, 1997).

We would like to thank the Wissenschaftskolleg in Berlin for making possible this visit.



her heuristic use of comparative history as endorsed by classic historians and sociologists such as Max Weber, Emile Durkheim, M. Ettiene, G. Steiner, M. Werner and B. Zimmerman, and Natalie Zemon Davis.

In the bulk of her paper, Prof. Petruszewicz followed the complexities of approaches in comparative history and stressed the innovative analytical dimensions of connected / transnational / immigration / braided and entangled history, which, one way or another, reconciled the generally deconstructive aspects of the comparative method with the reconstructive perspective of history as a whole. She refuted the limitations of analysing spatial and cultural similarities, and instead, advocated the challenge of comparing the spatially and culturally remote. *Emics* and *etics* – two terms derived from linguistics (phon**emics** and phon**etics**) and later from cultural anthropology, (corresponding to *insider* vs. *outsider* / *native* vs. *objective* / 'experience near' vs. 'experience distant') – were pointed out as particularly useful tools for 'comparing what appears incomparable'. In Prof. Petruszewicz's view, when concepts within one culture are transferred to another, then one culture's *emic* becomes another's *etic*. For its part, this may help unlock different or hidden meanings in the other culture, in a circular, non-binary way, and thus contribute to a better, round-up comprehension of the topic under investigation. A good illustration of the application of *emics* and *etics* for an enhanced comparative examination of a 'non-Manchester – like' model of modernisation can be found in her circular transfer and usage of Polish, Irish, Norwegian and Italian linguistic concepts within the four extreme peripheries.

Marta Petruszewicz's talk was followed by lively discussions at the Red House and at CAS – a place, which in her words, is recognised for its 'soft spot' for comparative research. ■

30 May 2007:

Guest Lecture of Franziska Metzger, University of Fribourg

Memory and Religion – Approaches of Cultural History

The 'cultural turn' in the social and cultural sciences can be described as a shift from the concept of 'society' to that of 'memory' (Dan Diner). As a central characteristic of this shift of perspective Franziska Metzger saw the transfer to a perspective of second-order observation. Compared to and in addition to other concepts of cultural history such as 'construction' and 'representation', she introduced the dimension of communication to explicate the construction of meaning as an act of communication. An important aspect of the advantage of this approach is that it focuses on the perspective of second-order observation, i.e. on the modes of construction of descriptions of society. It breaks through classical dichotomies such as society vs. culture, structure vs. discourse. Further, it can be linked to a Foucauldian conception of discourse describing discourses as 'events', as practices, as social texts. With regard to religious history, the concepts of communication and discourse also include, as Franziska Metzger claimed, the symbolical production of religious rites and practices, and their performance. With this in mind, she defined the dimensions of what she called 'communicative communities', i.e. abstract and supra-individual communities on the social and spatial level, and supra-generational communities on the temporal level.

From this perspective she described memory as a concept of second-order observation and as a mechanism for the construction of communicative communities. She differentiated between memory and discourses of memory (*Gedächtnis* and *Erinnerungsdiskurse*), describing memory as possibilities of selection (*Selektionsraum*), out of which different discourses of memory are constructed. For their part, discourses of memory are indicative of 'uses of memory' (Elena Esposito).

Metzger then centred on the role of memory for the construction of religious communities and their forms of expression of memory: 1) Historical production of memory in religious communities, i.e. the production of continuous temporal structures about past realities; 2) Broader culture of memory as present in paintings, monuments, etc.; 3) Religious rites and religious practices as represented by pilgrimages, the veneration of saints, religious service, etc. She defined religious rites and rituals as symbolic constructions which are spatially fixed and supra-temporally oriented, linking the past, present and future. With regard to the communicative construction of memory in a religious context, she further made a methodological point introducing the con-



Franziska Metzger is Lecturer in Contemporary History at the University of Fribourg. Her publications on religious history and history of historiography include:

- *Die 'Schildwache': Eine integralistisch-rechtskatholische Zeitung 1912–1945* (Fribourg: Universitätsverlag, 2000),
- *Nation und Nationalismus in Europa: Festschrift für Urs Altermatt*, ed. with C. Bosshart-Pfluger and J. Jung (Frauenfeld: Huber, 2002), 'Die Reformation in der Schweiz zwischen 1850 und 1950. Konkurrierende konfessionelle und nationale Geschichtskonstruktionen und Erinnerungsgemeinschaften', in H.-G. Haupt and D. Langewiesche (eds.),
- *Nation und Religion in Europa* (Frankfurt a.M.: Campus, 2004), and 'Milieu, Teilmilieus und Netzwerke', with Urs Altermatt, in Urs Altermatt (ed.),
- *Katholische Denk- und Lebenswelten* (Fribourg: Academic Press, 2003).

cepts of discursive mechanisms and discursive strategies of memory in religious communicative communities.

The lecture of Dr Metzger was organised by CAS in the framework of the joint CAS- Fribourg University project under SCOPES, and was delivered at the Department of Sociology at Sofia University, evoking the special interest of local researchers and PhD students. ■



11 November 2007:

Guest lecture of Prof. **Dr Dieter Grimm**

Constitutions, Constitutional Courts and Constitutional Interpretation at the Interface of Law and Politics

On 11 November 2007, the Centre's library hall was packed with public, eager to attend Prof. Grimm's lecture on **Constitutions, Constitutional Courts and Constitutional Interpretation at the Interface of Law and Politics**.

Amongst its attendants, next to academics, were Mr Yanaki Stoilov, member of the Bulgarian National Assembly and member of the Parliamentary Assembly at the Council of Europe and Dr Michael Geier, Ambassador of Germany to Bulgaria and Scholar of law himself.

'Where is the boundary of decision-making?' was the question, which Prof. Grimm chose as a starting point of his talk on the essence of constitutionalism in modern society.

Constitutionalism differs from ordinary law, as its very function is to submit policies to law. Constitutional law is politics in itself, as it regulates political power. It follows different procedures, and is not subject to amendment. It regulates neither the input, nor the outcome of politics, but is made by the people to be applied to political power. In contrast,



Prof. Dr Dieter Grimm is a well-known figure in the international legal academia. Born in the German town of Kassel, he studied Jurisprudence and Political Science at Frankfurt, Freiburg, Berlin and Paris. He holds a Master of Law from Harvard University and a Dr Jur. degree. The topic of his doctoral thesis was *Solidarity as a Legal Principle*. He earned his habilitation at Frankfurt University in 1979 in German and Foreign Public Law, Modern Legal and Constitutional History, Legal Theory, and Political Science.

Prof. Grimm was a Research Lecturer at the Max Planck Institute for Legal History (1967-79); Professor of Public Law and Director of the Centre for Interdisciplinary Research at Bielefeld University; Professor of Public Law at the Humboldt University of Berlin, member of the Global Law Faculty at New York University, and Permanent Fellow of the *Wissenschaftskolleg, Berlin*. From 2001 to 2007, he was Rector of the *Wissenschaftskolleg*. Since 2007, Prof. Dieter Grimm has been Chairman of the CAS Board of Trustees. His November visit to Bulgaria was instigated by the formal launch of the Centre's new project **Shaken Order** sponsored by the Trust for Civil Society in Central and Eastern Europe and the Rule-of-Law Programme of the Konrad Adenauer Foundation.

Prof. Grimm is also a former Judge on the German Federal Constitutional Court, responsible for the fields of freedom of opinion, the media and broadcasting; freedom of assembly and of association, personal rights, data protection, and commercial law. In 1999, he was awarded the Major Federal Service Cross with Sash and Star.

ordinary law is made by the government and applied to the people.

State systems with constitutional courts have a distinct advantage. They are built upon an institution that does not pursue a political programme of its own, is less dependent on election outcomes and hence, is more neutral and less biased. What is more, constitutionalism has a preventive impact on politics, putting constraints to political action. It draws clear division lines between political power and judicial independence, securing judicial freedom of decision. Whereas political power – represented in democratic societies by the government, – is legitimated in and by elections, constitutional power – represented by the constitutional court, – cannot be easily substituted or eliminated as its members are appointed rather than elected, and their source of welfare has been guaranteed. Hence constitutional courts subject their decisions to legal rather than political criteria.

Yet, where is the line between law and politics? The general norm can bear an interpretative element, too, as its scope of creative reading is time-and-culture – bound. The older the norm, the more archaic its application to a modern context, and the more interpretative problems could arise.



30 November 2007:

Guest lecture of **Professor Sujata Patel**

On 30 November 2007, the Centre for Advanced Study had the pleasure to host a guest lecture by Professor Sujata Patel, University of Prune, India, under the title

Between Indigenisation and Post-coloniality: A Case of Self Reflelexive Sociologies?

Prof. Patel's well attended lecture can be captured in several keywords, highly resonant amongst her CAS audience, namely: knowledge and 'universalism', postcolonial studies and power, indigenisation. What is knowledge? What are the historical conditions that generated specific knowledge? What is the role of the historical legacy and colonialism in the process of theory-construction in India? These questions framed Prof. Patel's presentation on the evolution of the sociological traditions and the construction of social science in contemporary India.

India is a country almost as big as a continent; it is of highly diverse identities in terms of language, religion and culture, and there – Prof. Patel claimed, – the notion of 'nation' failed to provide the required research instrument as being of alien, non-native nature. Could one, national sociology, modeled after the nineteenth-century European tradition, be then applied to a country with a non-European culture and an indigenous, non-European socio-economic experience, was her rhetorical challenge. Was it justified to blindly transfer classifications and categorisations, non-peculiar to and unjustified by native history (such as African 'tribes' and the newly-coined by colonial officials 'caste') to an indigenous setting? And if so, what would be the practical implications of such conceptual transmissions to a society predominantly reliant on agriculture rather than on industry, and where urbanisation and urban life were heavily

Culture, too, has an impact on the range of normative interpretation. In the USA, the latter can be summarised as 'justice is all what the courts say it is'. However, in Germany, law is interpreted in a more dogmatic way, and is construed as an expression of fundamental human rights.

In Prof. Grimm's view, the analysis of the social reality behind a norm is crucial for its interpretative framework. As social environment is in a process of change, the normative interpretation should take into account the norm's original social reality and then argue for its application or amendment.

The issue of constitutional amendment, too, is subject to debate and judicial ethics. In Prof. Grimm's opinion, the capacity for constitutional amendments should not be confined to too-tight demarcation lines. There should be a limit to constitutional power if democracy is to be sustained.

Prof. Grimm's lecture raised numerous questions regarding the methodology of interpretation, the lines of division between law and politics in different contexts, the importance of professional ethics in the field of law and politics, as well as some relevant differences between Bulgarian and German constitutional practices. ■



Prof. Sujata Patel is an internationally renowned scholar in the field of theoretical sociology, political sociology, urban sociology, sociology of knowledge and sociology of social movements, member and former president of the International Sociological Association. She is also member of the editorial board of *Global Governance* (Lynne Reinner Publisher) and corresponding editor of *The International Journal of Urban and Regional Studies* (Blackwell Publishers, Cambridge). Amongst her numerous books (monographs and co-editions) focusing on social and modernisation problems in India, is her forthcoming work, *International Handbook of Diverse Sociological Traditions* (ed.) London, Sage, and her work under preparation, *Critical Reflections on Sociology in India: Identities, Perspectives and Practices* (ed.).



dependent on First World metropolitan economic investment rather than on indigenous capital?

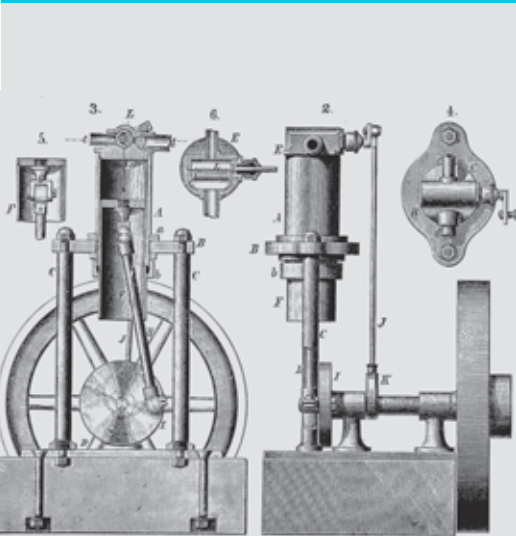
Prof. Patel deconstructed the usage of theoretical generalisations in a global social science context and challenged the Western cultural validity of theoretical concepts and conceptualisations in anthropology and sociology, demonstrating their political bias in the case of India (and hence of other, non-European societies, too). Sociology has been taught in two courses in India – as anthropology and theory of anthropology of India, and social theories of Europe. This in itself, she claimed, was the legacy of an institutionalised British colonial tradition, which had been internalised by generations of Indian students. Thus theoretical assumptions of colonial power domination had been transferred from the colonising elite to the local elite.

It had become a commonplace to dichotomise social science as Western and non-Western, thus confronting sociology and anthropology in the binary opposition of 'modern, industrial, nation-state-related, European' versus 'pre-modern, non-industrialised, non-nation-state-related, non-European other'. Consequently, even nowadays, disciplinary knowledge could install the epistemological structures of the West in contrast to the East in the methodologies of non-Western scholars, and disciplinary divisions could still assume the function of Orientalist binaries, reinforcing political power divisions and world power domination in the mental framework.

It was important, in Prof. Patel's words, to reflect on the historical heritage and lineage of academic knowledge, and create alternate and different traditions, which would help break away from functionalist patterns related to the distribution of world power. That

was particularly true in the present historical moment, defined (though controversially) by the processes of globalisation, i.e., by, besides others, transborder movements of ideas and information, global integration, but also ethno-national disintegration and diversification. In challenging the earlier western universalist, time-and-space-bound assumptions and describing contemporary society as conditional and in flux, the silenced subalterns would be eventually voiced, and a new, comparative internationalist position in social science could be assumed. This was the challenge for contemporary sociology and sociologists to be taken up.

Prof. Patel's lecture was followed by an enthusiastic debate acknowledging how deeply her theoretical considerations had taken ground amidst Bulgarian social scientists. It was recognised that similar difficulties to accommodate/translate Western concepts to Bulgarian society had been upsetting Bulgarian scholars for long, and that neither American, Kingsley Davis's nor French, Pierre Bourdieu's sociological frameworks could be fully applied to the Bulgarian case. Appeals for a more 'user – friendly' sociology were voiced, and questions were raised whether the theoretical term of 'modernity' could still function as a useful category of investigation. Part of the discussion also reflected on the nature and peculiarities of Indian society itself, on the status of widows and contemporary attitudes towards the political partition of Southeast Asia in 1947. Prof. Patel kindly dwelled on all problems raised in the aftermath of her presentation. Paraphrasing a later remark of hers, she was pleased to have turned her CAS lecture into an inclusive (rather than exclusivist) scholarly debate. ■



Dr Ivan Tchakov (Group-leader): 'Investigating Heterogeneous Networks in the Aero-cosmic Industry: The Case of the FALCON Rocket – Carrier'

Dr Svetla Koleva: 'Innovativeness and Bulgarian Research Traditions of Technological Innovations'

Dr Todor Galev: 'From Tanks to Tractors – Bulgarian Policy toward Collaboration between the Military and the Civil Sectors in the Field of Technological Innovations in Socialist and Post-Socialist Society'

Dr Vassil Kirov: 'Research on Enterprises and the Labour Market in a Global Society'

Tihomir Mitev (PhD student): 'Research on Heterogeneous Communities in Hydro-Energy Production: Another View on the Flood Crises'

Mimi Vassileva (PhD student): 'National and Regional Innovation Systems in the Late Socialist and Post-Socialist Period'

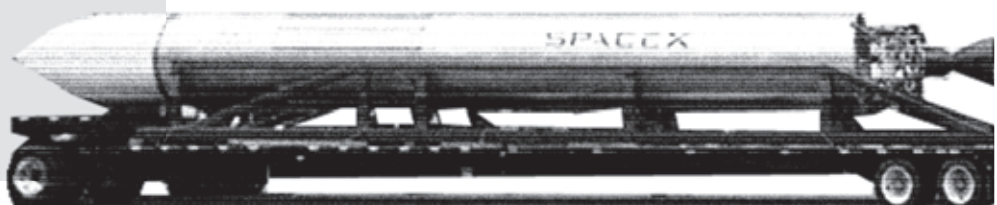
4 April 2007

CAS Academic Dialogues Series

Social Group for Technological Studies: **Social Studies of Scientific and Technological Developments in Post-Socialist Bulgaria**

On 4 April 2007, CAS invited a presentation of the Social Group for Technological Studies at the Institute for Sociology, Bulgarian Academy of Sciences. The latter was part of the Centre's special Academic Dialogues guest-lecture series, sponsored under the ENABLE project. Among its other objectives, the project aims to facilitate Bulgarian academic groups to popularise their innovative research agendas.

The Social Group for Technological Studies has been renowned for its intensive scholarly interest in the field of science technology studies which aspires to provide a more comprehensive and in-depth explanation of modern inter-relations between science, economy and politics. It is the suc-





CAS in Support of the Right of Freedom of Research

cessor of the Subdivision for Sociology of Science and Technological Progress at the Institute for Sociology founded by Academician Niko Yahiel in 1968 and renamed into Subdivision for Sociology of Science and Education (1991).

The Social Group has participated in a number of native and international projects, amongst which **Production of Knowledge Revisited: The Impact of Academic Spin-Offs on Public Research Performance in Europe (PROKNOW) (2006- 2009)**; **Social Studies of Science and Technologies: Management of Socio-Technological Changes and Politics (2005 – 2006)**; **From Networks to Networks: Bulgarian Society in the End of the Transition Period (2005 – 2006)**, etc.

The lecture was intended to communicate the Group's theoretical and empirical programme to the CAS audience and familiarise it with some of its current projects. In particular, the members presented an overview of their work on the concept of heterogeneous micro-societies and opportunities for exploring the scientific and engineering environment, the theory of socio – technological / techno – economic networks and its practical implementation, national and regional innovation systems in the late socialist and post-socialist period in Bulgaria, as well as the ethnography of laboratory life and great technological systems. ■

A heated and controversial topic of discussion in 2007, to involve many members of the Centre's History Club, became a failed international conference centred around the German – Bulgarian project *The Image of the Islamic Enemy – the Past and Present of Anti-Islamic Stereotypes in Bulgaria as Exemplified by the Myth of the Batak Massacre*. The conference was organised by Austrian anthropologist Dr Ulf Brunnbauer and Bulgarian art historian Martina Baleva – both from the Institute of Eastern European Studies at the Free University in Berlin, – and was scheduled to take place at the National Institute of Ethnography at the Bulgarian Academy of Sciences in Sofia in May 2007.

In early April, the topic of the conference was manipulatively 'released' to and interpreted by some native media as a denial of the Ottoman atrocities over the Bulgarian Christian population in the town of Batak in April 1876. Since Batak

Antony Piotrowski's picture, representing the aftermath of the Batak massacre – 'the way he saw it'.





-sofia



The Red House
Centre for Culture and Debate

in Bulgarian historiography and official public memory has been irrevocably related to some of the country's most traumatic national experiences, the alleged renunciation of the 1876 massacre was presented as an act of national offence. 'Myth', as a term, became the focal point of controversy: deployed as a social construct – a crossing point of multiple historical representations infused with their own symbolic life-cycle – it was misconstrued as synonymous to 'fiction' and 'fabrication'. Thus popularised, the scheduled conference provoked an outburst of media protestations backed by high-ranking Bulgarian political and public figures as well as by some 'official' Bulgarian historians. The Bulgarian Academy of Sciences refused to host the conference whereby the latter was cancelled.

In response, a public statement issued on the initiative of members of CAS Historical Club and supported by the Centre for Academic Study was distributed via internet and published in several major Bulgarian newspapers. It expressed concern about the political censorship and administrative pressure imposed by Bulgarian state institutions and academic organisations on the freedom of scholarly research and the free scholarly debate.

As stated by the initiators, the autonomy of science and academic freedom of expression should not be violated even in cases when painful historical 'places of national memory' are at issue. There can be no 'sacral' tabooed topics, and

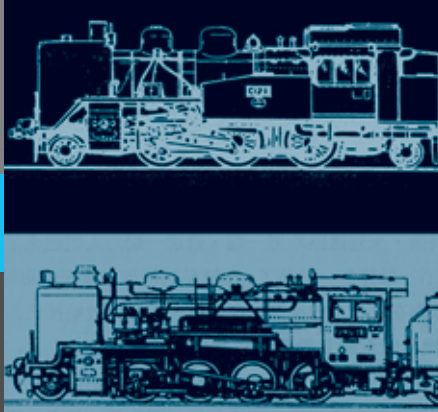
scholars have the right to uphold diverse academic viewpoints and approaches to historical phenomena. Differences of opinion should be resolved in an open and civilised dialogue rather than stifled with dubious lessons in history and patriotism, covering crude manipulation with political intent. By the end of 2007, the statement was signed by over 900 intellectuals, a significant part among them studying or working abroad.

In May and in December 2007, CAS organised two Round Table discussions (the second in collaboration with the Red House Centre for Culture and Debate). Both initiatives were intended to endorse the historians' right to free professional debate and interpretations. Distinguished Bulgarian intellectuals were actively engaged thereof. Although provoked by the failed conference, the discussions addressed a set of much broader problems concerning the current state of historical studies and the status and production of historical knowledge in the contemporary Bulgarian society. While taking issue with the persisting potency of parochial worldviews and obsolete ideologies, they also underscored the existence of a large community of open-minded, independent intellectuals. The latter stood up in defence of non-political Bulgarian social sciences, historiography in particular, guided not by dogmas, taboos and 'laws of memory', but by free pursuit of knowledge and truth however discomforting these could be. ■



CAS CALENDAR OF EVENTS

January 2007 –
December 2007



Centre for
Advanced Study
Sofia



January 2007

11 January 2007

History Club Meeting:

Martin Ivanov (Bulgarian Academy of Sciences) 'Revolution of the Proletariat vs. Revolution of the Technocracy: HTP as a Surrogate for the Economic Reforms in the period 1970-1989'

16 January 2007

Seminar 'The Balkans 18-19 c.'
Presentation by Gergana Georgieva and Maria Shusharova

19 January 2007

International workshop 'Regimes of Historicity and Discourses of Modernity and Identity, 1900-1945, in East-Central, Southeast and Northern Europe'

23 January 2007

Atelier for Biographical Research
Nadya Alexandrova: 'Gender, Migration, Europe – Positions in the Constellation'

February 2007

13 February 2007

Seminar 'The Balkans 18-19 c.'
Gergana Georgieva: 'The Kurdzhali Period – Historiographical Aspects'

March 2007

1 March 2007

Official presentation of the book 'The Balkan XIX Century. Other Readings' and public discussion

20 March 2007

Atelier for Biographical Research
Tanya Manolcheva: 'Identity-Switching in Search of the Self. Interrelation between Biography and Ethnicity: the Case of the Turkish Ethnic Minority in Bulgaria'

27 March 2007

Seminar 'The Balkans 18-19 c.'
Presentation of Svetlana Doncheva

29 March 2007

CAS History Club

Gergana Mircheva: 'The 'Health Regime' of the 'National Organism': Eugenics and Social Hygiene in Bulgaria (1900-1944)'

April 2007

12 April 2007

CAS 'Academic Dialogues' Lecture:
'Social Study of the Scientific and Technological Development in (Post-) Socialist Bulgaria' – Ivan Tchalakov, Svetla Koleva, Todor Galev, Vassil Kirov, Tihomir Mitev, Mimi Vassileva

17 April 2007

Atelier for Biographical Research
Dessislava Dimitrova: 'Dimitur Sakakushev – 'A few Words about Myself'. Biography and Autoreflexivity'

May 2007

15 May 2007

Atelier for Biographical Research
Ana Luleva: 'Forced Labour in Bulgaria during the Second World War: from Collective Oblivion – to Collective Memories'

30 May 2007

CAS Guest Lecture Series:
Marta Petrusiewicz (City University of New York) 'Multiple modernizations in 19-th-Century Europe: North, East, South, West'

31 May 2007

CAS Guest Lecture Series:
Franziska Metzger (University of Fribourg): 'Memory and Religion – Approaches of Cultural History'
Marta Petrusiewicz: (City University of New York) workshop on 'How to Compare What Appears Incomparable'

September 2007

28 September 2007

SCOPES Conference: 'Multiplicity and Competition. Concepts of Identity in Contemporary Historiography' (Fribourg University)

October 2007

16 October 2007

CAS History Club
Roumen Daskalov: 'Objectivism in Bulgarian Historiography – between the Monopoly of Truth and the Struggle for Another Truth'

30 October 2007

Atelier for Biographical Research
Milena Angelova: 'Told by the Memory of the People'

November 2007

3 November 2007

CAS Discussion Series 'Natural Sciences and Social Worlds' – launching seminar

9-10 November 2007

Workshop: 'Shaken Order: Authority and Social Trust in Post-Communist Societies'

10 November 2007

CAS Guest Lecture
Dieter Grimm (Wissenschaftskolleg zu Berlin): 'Constitutions. Constitutional Courts and Constitutional Interpretation at the Interface of Law and Politics'

13 November 2007

CAS History Club
Michail Gruev, Alexey Kalionsky: 'The 'Revival Process' in Bulgaria (60's – 80's of XX century)'

20 November 2007

Atelier for Biographical Research
Petar Kanev: 'Specificities of the Biographical Interview with Believing Christians and Muslims in the Southern Rhodope Mountains'

30 November 2007

CAS Guest Lecture Series
Sujata Patel: 'Between Indigenisation and Post-coloniality: A Case of Self Reflexive Sociologies?'

December 2007

15 December 2007

CAS Discussion Series: 'Natural Sciences and Social Worlds'