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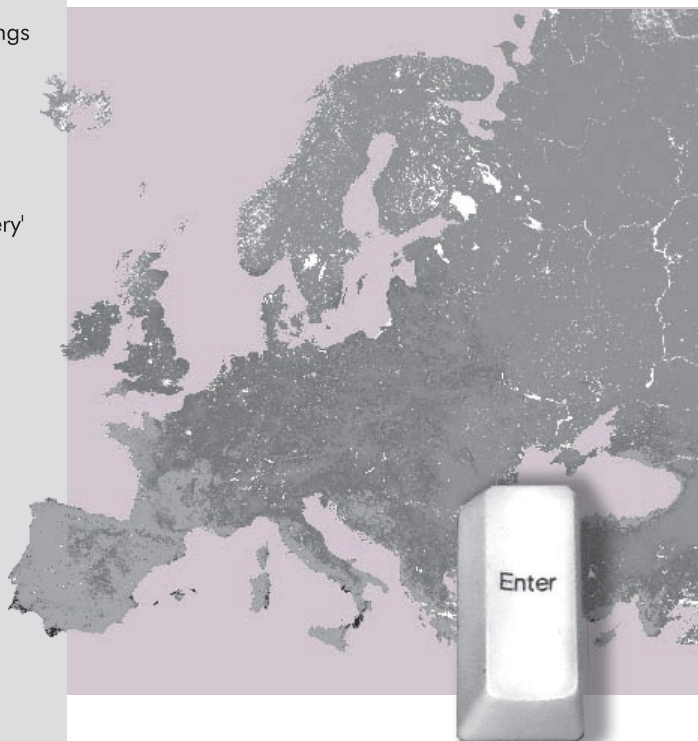
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On the threshold of Bulgaria's accession to the European Union the activities of the Centre for Advanced Study Sofia can be best described as a net of hyperlinks to a virtual Europe (to use the expression of CAS guest Marc Abélès). Just as the hyperlink is the symbol and the constitutive element of a new way of sharing information, our efforts have been dedicated to the establishing of new methods of academic cooperation (as developed by the SCOPES project and the Academic Dialogues Series), the discovery of new connections between existing areas of science (see the unexpected parallels found by the workshop on Regimes of Historicity) and the use of modern communication technologies for building a comprehensive and accessible network of knowledge (as developed in our Academic Gateway or the web portal to critical readings on Bulgarian Communism). Log in.



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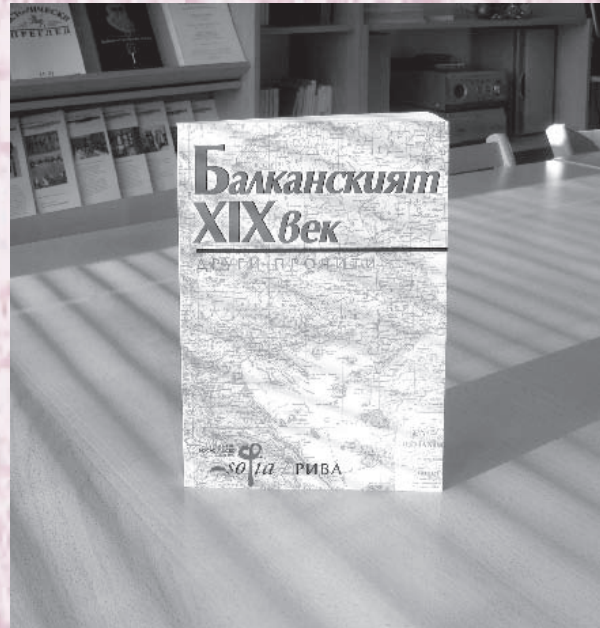
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The Balkan Nineteenth Century. Other Readings

This publication marks the launch of a CAS publication series which will present papers resulting from the academic communion achieved within the Centre’s regular discussion forums. The publications under the ‘Research Forum’ series will present key problems in the contemporary human and social sciences.

The first collection of studies entitled ‘The Balkan Nineteenth Century. Other Readings’ which was compiled and edited by Dr. Diana Mishkova includes papers on topics discussed at the meetings of the CAS History Club, a non-formal ‘discussion society’ of historians striving to revive the culture of critical debate on the production of historical knowledge, to provoke questions about the state of Bulgarian historiography and to defend the right to a free dialogue between different readings of the past.

The texts in the book that came out at the very end of 2006 dwell on the development and changes in contemporary Bulgarian historiography, thus opening a new debate on the Bulgarian National Revival and posing ‘other questions’ to our national identity. ■

Why Do We Fail:

Georgi Dimitrov on the Crisis in Bulgarian Education



On June 8th 2006 the CAS 'Academic Dialogues' Series had the pleasure of hosting a lecture-and-discussion event dedicated to the results of the Association for Social Research and Applied Research Practices. Professor Georgi Dimitrov, Associate Professor Svetla Strashimirova and Valentin Danchev presented the history, the activities and the scholarly results of the Association. An important part of the Association's work consists in research on education and a number of challenging projects can be mentioned in this respect. For instance: In 2002 the Open Society Foundation announced a competition for the monitoring and evaluation of the project for the modernisation of Bulgarian education. Having won the competition, the Association started monitoring in June 2002. The monitoring was neither a financial revision nor PR, the intention for it was simply to be carried out by people who shared the goals of the project. In June 2003 the Association had already presented three reports and three informational bulletins describing in detail the failure of modernisation in the educational sphere. The project was stalled in June and officially cancelled in September 2003 as the reform had not been carried out and there was no actual object to monitor.



In his lecture entitled 'The Crisis of Bulgarian Education as a Symptom of the Anachronism of our Contemporary State Governance', Prof. Dimitrov argued that the deep structural problems in the educational system of Bulgaria resulted from the fact that school education emphasised mechanical learning rather than personal development; many children dropped out of school and there was generally unequal access to educational opportunities. Other reasons included the overall low quality of education, the low efficacy of higher education and the overall aging of teaching staff, leading to a shortage of human resources needed for the development of higher education and science. Special attention was paid to the problem of corruption, which was investigated in depth by the Association for Social Research in a representative study of higher education structures in the country. The research showed that corruption did exist and was perceived as problematic by the different stake-holders in the educational process. Prof. Dimitrov demonstrated that corruption was related to academic hierarchy and was unevenly distributed in the universities according to the type of academic disciplines.

Prof. Dimitrov sought the relationship between the crisis in Bulgarian education and the nature of our state government practices which obstructed the attempts for social reforms in all spheres. In his 'Academic Dialogues' lecture he tried to define the cognitive and practical problems in the construing of the subject of reform in our society.

The 'Academic Dialogues' Series is organised with the support of the Bulgarian Ministry of Education and Science. ■

Rome, a Faraway City.

Tzotcho Boyadjiev on the Medieval Concepts of 'Centre' and 'Periphery'



On Thursday, October 12th, the Centre for Advanced Study Sofia invited leading members of the Institute for Medieval Philosophy and Culture to acquaint the larger academic audience with their work. Prof. Georgi Kapriev started with a lively presentation of the history and priorities of the Institute, stressing the remarkable spirit and the unusual form of its summer seminars where papers were kept to a workable length and discussions were long and nourishing, allowing a real scientific community to emerge and fostering the development and cross-fertilisation of ideas. He described the creation of the Institute, its publishing history and international alliances, pointing out with a touch of humour how the focus of research gradually swerved to the previously underestimated Byzantine philosophy, making the scholars outstanding authorities in this field.

Then he gave the floor to Prof. Tzotcho Boyadjiev who offered the audience a

taste of the subject matter by challenging the age-old perception of Rome as the centre of the medieval world. Pointing out several criteria of 'distance' (proximity to a border, archived history, mythological wonders), he explained how and why Rome could not be the 'second Jerusalem' it had hoped to become, thus being unable to heal the basic wound of the de-centred medieval universe. He reminded the audience that the medieval outlook placed greater value on the human proportions of rural life than on the hustle and bustle of large cities. Citing pilgrim's tales, he proved that Rome was more often associated with Babel rather than Jerusalem; that the Alps represented a substantial and forbidding border, and that the numerous ruins from various epochs 'archived' the history of Rome, gradually transforming the pilgrim into a mere 'sightseer'. 'Rome, a Faraway City' did not seek to overturn completely the notion of the Holy Roman Empire, but it surely succeeded in bringing out new dimensions of the hitherto unchallenged panorama of the medieval world.

The presentation of the Institute for Medieval Philosophy and Culture was part of the 'Academic Dialogues' series organised by CAS. ■



A Closer Truth: Alexander Fedotoff on Medieval Korean Poetry

There is no better time to escape into medieval Korean poetry than the middle of November. With the forces of nature 'following their autumn course', Alexander Fedotoff's lecture provided an excellent opportunity to remember the calm and magnificent beauty of accepting one's place in the indelible world. Starting with Confucianism, Prof. Fedotoff described how it prescribed 'fitting into' society and working for its perfection, pointing out, however, that in times of social despair the adepts often followed a course of seclusion. While first stressing the distinction between 'outer' and 'inner' escapism, he went on to describe how Taoist philosophy blurred the boundary between the two. The values of following the natural course of one's life, and being part of the whole natural world were presented as the central themes in medieval Korean poetry. When Alexander Fedotoff recounted the serene imagery in which this philosophy was expressed, the obvious pleasure he took in his subject-matter was naturally transmitted to the audience.

Entitled 'The Taoist Escapism in the Medieval Korean Poetry', Prof. Fedotoff's lecture was part of the 'Academic Dialogues' series to which the Centre for Advanced Study Sofia invites representatives of major academic 'groups of excellence' to present a sample of their work to a larger scientific community. Prof. Fedotoff, a Director of the Centre for Eastern Languages and Cultures at the University of Sofia, is a member, among other scholarly organisations, of the World Association for Tibetan Studies (IATS), the World Association in Mongol Studies (IAMS), the Permanent International Altaistic Conference (PIAC) and the Association of Korean Studies in Europe (AKSE). ■



Scholars' painting and calligraphy
1740 A.D., Chosun dynasty



In Facts and Figures

Time framework:	2005 - 2008
Number of fellows:	5
Countries:	Bulgaria, Serbia, Romania, Russia, Switzerland
Academic disciplines:	History
Average age:	30

Institutionalisation of Scientific Networks and Scholarly Activities for the Promotion of Cross-Cultural and Inter-Disciplinary Approaches on Nationalism in the Europe of Small Nations

SCOPES 2005-2008: Scientific Co-operation Between Eastern Europe and Switzerland
Joint programme of the Swiss National Science Foundation and the Swiss Agency for Development and Cooperation

Within the framework of the SCOPES programme, the Seminar für Zeitgeschichte, Department of Contemporary History, Religious Science and Social Anthropology (Fribourg University) and the Centre for Advanced Study Sofia seek to facilitate network co-operation between scholars and institutions with the aim of promoting excellent cross-cultural research and developing a new curriculum for studying modern nationalism in the 'small states' of Europe.

The aim of the SCOPES project is to further research networks and curriculum development (Post-Doc, PhD) in an innovative way, via activities such as the organisation of international workshops, the exchange of scholars and faculty, the designing of a new cross-cultural curriculum and the production of supporting materials and methodological back-up for studying and teaching national movements and ideologies.

Eventually, this will lead to a new research infrastructure for carrying out cross-cultural projects and to fostering innovative research, but also to an educational reform with regard to the fields of nationalism and national identity

construction, incorporating non-mainstream European cultural experiences in pluri-cultural contexts.

This experiment also anticipates the direction of intercultural course-building inherent in the logic of the Bologna process aiming at creating transferable knowledge and intercultural course-materials corresponding to the needs of the trans-European mobility of students.

The cooperation is planned for 36 months and involves a wide range of activities:

– Workshops of international researchers associated to the Centre for Advanced Study Sofia and/or the Seminar für Zeitgeschichte of the University of Fribourg. The first international workshop was organised in Sofia on September 30-October 2, 2006. The next is planned to be held in Fribourg in the course of 2007.

– Exchange of scholars and faculty: visits (to Fribourg and Sofia) of scholars from the two institutions for seminars, discussions, exchange of expertise, institutional networking. The exchange of faculty will start at the beginning of 2007.

– Designing of a new cross-cultural curriculum in studying nationalism in Europe; compilation of up-to-date bibliographies on relevant methodological and case studies. Four bibliographies have been already compiled by PhD candidates participating in the project.

– Training sessions for junior scholars in view of preparing them to study and teach along cross-cultural curricula. The first training session was held in Fribourg, in February 2006.

– Procurement of equipment: auxiliary technical equipment and research materials such as a limited number of basic books not available in



Nations and National Identities:

Construction, Contestation, Negotiation

libraries in Southeast Europe; producing thematic and methodological 'Readers' for the participants.

– Production of supporting materials: development and launch of a website to provide visibility for the network, to serve as a platform for interaction, to serve as a medium for making educational materials and bibliographies available to the broader public. The web site is online (www.scopes.cas.bg) and all its features are fully operative.

– Publication of an annual series, a collection of working papers stemming from the cooperation on the topic, a new cross-cultural curriculum on nationalism in Europe, together with annotated bibliographies on methodological and thematic issues in studying and teaching nationalism in East-Central and Southeast Europe. ■

Tchavdar Marinov
Project Coordinator

The first of a series of three workshops scheduled for the 3-year duration of the SCOPES project started on September 30, 2006. Entitled 'Nations and National Identities: Construction, Contestation, Negotiation', it was intended to give the participants an idea of the methodological and thematical areas each had been working on, to fit together their academic agendas and prompt the exchange of bibliographical sources and structural approaches – i.e. to set academic cooperation in motion.





The workshop was preceded by a methodological session where the fellows discussed the most productive and innovative courses of cooperation. Suggestions included joint publications, international seminars and possibly opportunities for young scholars to broaden their teaching experience by presenting their work at the academic institutions involved in the project.

The ice was broken by Prof. Siegfried Weichlein from the University of Fribourg, who started his typology of national myths in modern Europe with a humorous classification of 'Elephant Studies' in various European countries whereby the Bulgarian contribution was entitled 'The Bulgarian Elephant – the Little Brother of the Soviet Elephant'. He pointed out that national identity was never a stable and unchanging essence but a notion that could not be properly studied without being historicised. He proceeded to classify national myths according to the ways they dramatized political identity and reduced existing complexities..

In her metahistorical presentation 'Methodological Issues of the Cross-Cultural Study of Nationalism: Some Contemporary Problems of Research and Education' Diana Mishkova suggested a historical classification of the different layers within the study of nationalism as a methodological tool which could help

researchers understand the theoretical basis of their investigation.

Franziska Metzger from the University of Fribourg commented upon the 'Histories of Nation and Religion in Germany and Switzerland: Overlapping Communities of Discourse and Memory' by explaining the possible uses of borrowing from Religious Studies the concept of 'communicative communities' for the study of nationalism, pointing out the structural similarities in the formation of these two types of identity.

On the second day of the workshop Prof. Christian Giordano from the University of Fribourg opened the morning session with his paper on 'Dealing with the Past: The Social Construction of Antagonistic Histories', taking the audience on a virtual tour to South Asia to show how the Angkor Wat was employed as the symbol of national identity for both Thailand and Cambodia. Both countries incorporated its majestic architecture as the blueprint for official buildings, suggesting a direct line of historical continuity with the ancient civilization.

Markus Furrer spoke on 'The Swiss Master Narrative in Textbooks – Between 'Memory' and 'History'', investigating how various members of Swiss society sought to develop a foundation



myth for the state and to celebrate the diverse linguistic, cultural, and religious composition of the country. To attain their dream of a unified and inclusive fatherland, nationalist minded elites were faced with the daunting task of finding a unique Swiss identity that would bring the various constitutive parts of the country together.

After the coffee break Maria Falina spoke on the interrelation between orthodoxy and national politics in Serbia of the early 20th century, comparing the situation before and after WWI. Her project focused on the official discourse of the Serbian Orthodox Church and discussion of Orthodoxy in the context of national politics in the works of clergymen and lay intellectuals.

Bernhard Altermatt from the University of Fribourg discussed the integration of religious and linguistic minorities in Switzerland and Belgium in the last two centuries, comparing the language policy models in the two countries and engaging in methodological research on the possible categorisations of language policies, especially in the field of compulsory schooling.

Tchavdar Marinov from the University of Sofia commented on the cliché of 'Switzerland on the Balkans' as a trope for both Bulgarian and Macedonian Nationalism; he explained how the metaphor worked for the two national ideologies, setting a parallel which both nations followed an identical route in their aspirations to geopolitical difference.

On the third day of the workshop Bogdan Iacob from the Central European University spoke on 'The Historical Encoding of the Socialist Nation in Romanian Communism', trying to identify the historiographical mechanisms whereby Romanian communists defied the supposedly international framework of Marxism and Leninism by attempting to present its ideology as part of the integral logic of Romanian history.

Vladimir Petrović from the Central European University summarized the history and variations of the term 'ethnic cleansing' and its geographical dissemination, focusing on the

peculiarities in its practice and visual representation in the media. The term probably originated in Serbo-Croat as 'etničko čišćenje' and despite its various counterparts in other languages ('ethnic cleansing', 'Ethische Säuberung', 'epuration ethnique' or 'этническая чистка'), was not actually ethicised until the 1990s. It was officially translated in 1992, and since 1995 there have been unsuccessful attempts to transform it into a legal term. Petrović concluded by citing the different objections to the phrase as a possible euphemism (for 'genocide') and the dangers of applying it too widely or too narrowly, which could lead to its Balkanisation. ■



Understanding Transitions: Project Roles, Identities and Hybrids.

Multiple Institutional Cultures in Southeast Europe
within the Context of European Unification

Duration: 2003-2006.

Funded by Volkswagen-Stiftung.

Implemented together with Wissenschaftskolleg zu Berlin.

Project convenor: Dr. Alexander Kiossev

Another CAS project comes to an end. During the three years of its course 29 fellows from 7 countries and a multitude of disciplines worked with inspiration and enthusiasm, producing impressive research papers. As a result of this collective endeavour the initial theoretical paradigm of the project underwent several shifts and revisions. To present just a few of them:

The individual projects in the framework of this collective endeavour refer to three types of *transition*:

- Modernisation on the Balkans: 19th century – early 20th century: Ottoman heritage – Western modernisation model
- Post-Communist transitions: after 1989: Communist heritage – European model
- Transnational transitions: Diaspora, mobility networks: local cultures and level of integration with the Western world, local-global relations

It is easy to notice that the projects outline a peculiar picture of the social world – *social transformation through a clash of two (or more) cultural models*. Situations of this type constitute a challenge to existing social theory. On one

hand, they pose a challenge to the sociological and anthropological visions of the institutions and roles as sustainable permanent structures and precepts (a perception imposed by the research on traditional societies or the relatively consistent development of Western institutions). The individual projects outline a vision of the institutions as ambivalent, and hence unsustainable structures, because there is a hidden tension between external, 'foreign' organisational models (regarded as normative) and historically developed internal 'own' institutional and 'anthropological' cultures. This creates an initial tension between prescribed and performed roles, between imposed and pretend identities. In such institutions instability, change are imminent features. We can call these institutions fluid or flexible ones.

One could say that the appropriate theoretical framework of the overall research is the new institutionalism which studies precisely institutional change. To a great extent this is true. At the same time, however, the project isn't focused on transaction costs and it does not use the game theory, but rather emphasises the meeting of different cultures, the process of interweaving new and old

cultural models, as well as the result of this process, which is usually ambivalent, a hybrid. In any case, this is a very flexible institutional structure, a hybrid between an institution and a network. So the approach should be linked to a specific type of cultural studies.

The concept of the hybrid emerges in postcolonial theory to demarcate the signs of cultural and political variation from the imposed model. However, modernisation on the Balkans and in Eastern Europe rather resembles a self-imposed colonisation – a voluntary adoption of foreign models, which constantly encounter hidden resistance from the existing institutional culture. This 'clash' is very productive for research. Thus, the project will also present a new version of the postcolonial paradigm seen in terms of the clash between the adoption of a foreign institutional culture that is perceived as genuinely 'own', and therefore desired, and the drive to reject as a foreign body the old 'own' institutional culture.

Consequently, the theoretical framework of the project/projects involves studying the dynamics of institutions by analysing the complex overlapping of cultural influences and the sym-



bolic clashes between them. Special attention is placed on the role of the public image of institutions as an element of their constitutional setting. Thus, the sociological neoinstitutional analysis intertwines with cultural studies in an attempt to explain a dynamic multicultural environment.

In other words, the project starts from the paradigm of multiple modernities and reaches to the concept of overlapping modernities, of ambiguous modernities, to the collation, mutual accommodation and rejection, as well as the peculiar hybrid coexistence – either successful or deceitful – of different overlapping modernities.

In our opinion, such an approach could be very productive for the understanding of the contemporary situation in which:

- (1) Enlarged Europe is trying to impose a common institutional framework on the different cultures of the new Member States and candidate countries, following the principle of unity in diversity. This poses the question of how institutional models can be ‘imposed’ and ‘domesticated’ and how can differences be concealed under an allegedly unified model;
- (2) large waves of migration exist, which poses the question of how different cultures coexist, how institutional cultures are ‘transferred’ and do they fit in a new cultural environment;
- (3) we are witnessing a clash of civilizations within the EU, as well as globally, which makes the abovementioned issues even more pressing and poses the question how cultures meet/clash/interact. The individual projects provide a picture of a variety of institutional/cultural hybrids – either successful or unsuccessful, which could help shed light on these three aspects of the current situation. ■



Dr. Petya Kabakchieva
Project Leader



Workshop on 'Regimes of Historicity'

Challenging the tradition of studying history either in national or in broadly international perspective, the workshop on 'Regimes in Historicity and Discourses of Modernity and Identity' brought together young scholars from an unconventional combination of backgrounds. Even for the increasingly popular transnational historiography it is still customary to compare the histories of nations who share the same region or have had extensive contact with each other, leaving uncharted the similarities and connections that lay deeper under the surface. A step in this direction was the juxtaposition of papers dealing with similar issues in the history of East-Central, Southeast and Northern Europe which cast light on a wealth of unexpected parallels, e.g. in the image of the farmer as the bearer of national identity in both Estonia and Romania.

In fact, 'Regimes of Historicity' was a methodological and thematic extension of the achievements of 'We, the People', an earlier CAS project designed to excavate and compare the core texts in the formation of national identity in Europe of the small nations and supported by the Stability Pact for South Eastern Europe, Germany and the Bank of Sweden Tercentenary Foundation. To ensure the continuity between the two projects, the Centre for Advanced Study Sofia had invited a number of fellows from 'We,

the People' to take part in the workshop, present their work and offer commentaries and insights. In her opening words CAS Director Diana Mishkova expressed her pleasure in the impressive number of high-quality applications for the



workshop, whose role was to gauge the level of scholarly interest with a view to developing a future full-scale project.

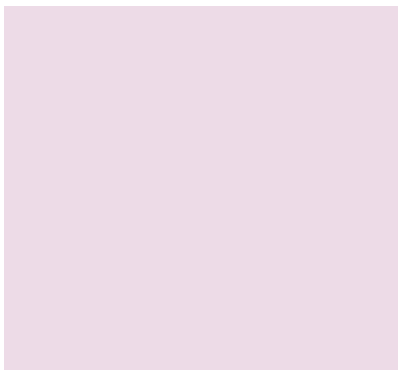
The morning session started with a presentation of Călin Cotoi, an ex-fellow of 'We, the People' and a PhD candidate in philosophy at the University of Bucharest. Speaking about the relationship between social democracy and 'narodnicism' in interwar Romania, he highlighted the role of the national factor in the formation of the political left, describing how the predominantly rural milieu called forth for an adaptation of the urban-industrial socialist doctrines. The next speaker, Johan Eellend from



the University of Stockholm, tackled the same subject matter in describing the core function of the image of the farmer in the formation of Estonian national identity.

Maya Gorcheva from the University of Plovdiv took up another theme from Călin Cotoi's presentation – the heterogeneity of the leftist tradition – and explained how the leftist content in many Bulgarian interwar writings could be described more accurately as an ideological pose for the purposes of literary reputation rather than a genuine political agenda.

In the afternoon session Camelia Crăciun from the Central European University in Budapest analysed the concept of 'generation' as a construct employed for the self-identification of specific groups rather than as a 'natural' phenomenon based largely on circumstances of birth. She looked into the competing identity discourses within the intellectual milieu of Romanian-speaking Jews in the interwar period. Galia Valtchinova, a D. Sc. from the Bulgarian Academy of Sciences and the University of Sofia, described the unexpected political and social role of a village visionary in interwar Bulgaria, turning over the notions of past and future in the charting of national identity. Samuel Edquist from the University of Uppsala analysed the discourses on modernity in the political culture in Sweden in the first half of the twentieth century, while Özlem Altan from the Department of Politics at New York University looked at



the gendered projects in the formation of Turkish national identity.

On the second day of the workshop Clemena Antonova from the University of Oxford discussed the role of the sacred image as a symbol of national identity in Russia and Bulgaria between the wars, while Gergana Mircheva, a PhD candidate from the University of Sofia and an ex-fellow of CAS, described the modernisation discourse of eugenics through the prism of its core concepts of 'degeneration' and 'regeneration'. In the concluding session Stefan Nygård from the University of Helsinki compared the philosophical and ideological anti-modernism in Sweden and Finland between 1900 and 1945, while Galina Goncharova from the University of Sofia ensured the ideological balance of the workshop by describing the historiographical traditions 'from the Right' and the organisation of Bulgarian right publicity.

The lively discussions following each presentation testified that the participants felt they shared enough methodological instruments and thematic similarities to be competent to discuss each other's subject areas. The supposed isolation of over-specified doctoral work gave way to the heuristic pleasure of finding new parallels and charting a transnational history that went beyond obvious interactions, proving the viability of future projects in this research area. ■

One Question, Two Answers

How does a scholar of nationalism benefit from a discussion on the regimes of historicity of a different nation?

Samuel Edquist
University of Uppsala

The fruitfulness of this approach lies in the opportunity to see your own nation in contrast to another nation's history. You can pinpoint differences and similarities you did not think existed, using them to explain the developments that took place in your own country much better.

Johan Eellend,
University of Stockholm

I agree; the concept of national history that is often used in historic education in our part of Europe often tends to look too narrowly one can concentrate on a theme and eventually find that it is actually well researched in other areas. I can see it very clearly in my own case; in the Scandinavian context the Baltic states are quite unique but comparing them to Central and Southeast Europe one can find quite a lot of similarities. That also tends to problematize many mainstream theories about the origin of certain trends(...) in national history scholars are usually used to accepting that a political idea was imported from, say, Russia; but when you see the same thing in another country which had totally different influences but came to the same conclusion, you see that you must ask another question to get the right answer. ■





Marc Abélès heads the Laboratory of Anthropology of Institutions and Social Organisations at the National Centre for Scientific Research (CNRS), Paris. He is the author of many books and studies, among which 'Jours Tranquilles en 89', and 'Ethnologie Politique d'un Département Français'.

Marc Abélès on the Anthropology of Globalisation

What are the anthropological consequences of globalisation? How can we interpret how it is affecting our lives without confining ourselves to the everyday, observable level? On June 1st 2006 the Centre for Advanced Study Sofia invited Prof. Marc Abélès, a leading French anthropologist with studies on Ethiopian culture, the culture of the Silicone Valley and, most recently, European parliaments, to apply the anthropological instrumentarium to perhaps the most significant process today and explain the peculiar mixture of politics and psychology at play.

Prof. Abélès started with the three definitions of globalisation given by Arjun Appadurai, who interpreted globalisation as the impact of new technologies, the great change in social imagination and the transformation of the nation state, something Appadurai called the 'post-national era'.

Political displacement means a global redefining of the meaning of political action it; implies the emergence of a new transnational state and a new perception of politics. The solid parameters of the state are centred on the notion of people operating in harmony; with the advent of globalisation there would be a weakening of the collective bond represented by the state as a network of beliefs.

The survival issue bluntly introduced an element of uncertainty where the future was transformed into a threat. Marc Abélès noted that we are living within a global risk society which leads to the implementation of the precautionary principle. The economy of survival car-

ries with it the issue of sustainability. The reaction of the people in devastating crises and catastrophes is indicative of an awareness that the world we live in might disappear.

This 'global risk society' means also the emergence of new axes of political action, centred not on traditional state structures but on non-governmental organisations united by an idea or cause, trying to interpellate global government on issues like poverty or the depletion of the world's resources. This was described as a game where international lobbying played a central role. The rise of non-governmental organisations was explained with a configuration of the political domain which was no longer focused on the sovereignty of the state. According to Foucault, these practices fell within the pastoral dimension of power, or what Marc Abélès called 'convivance'. The speaker noted that it was no accident that the idea of sustainability was so deeply tied to the perception of inequality. He argued that the polarity between the nation state and global power was similar to the one that existed between the system of convivance and the system of surveillance.

Prof. Abélès concluded that it was time to revise our vision of politics to take into account the evolving set of systems undermining sovereignty. The politics of survival should make us update our analytical goal.

The seminar was part of the Guest Lecture Series organised by the Centre for Advanced Study Sofia and was realised with the support of the French Institute. ■

In a World Increasingly Threatened by Terrorism, Sovereignty Has Become Problematic

Interview with Marc Abélès



What makes politics an interesting object of anthropological study?

Politics has actually always been the focus of anthropological investigation; what has changed is the context. Anthropology studied the power structures of various kinds of societies, initially favouring primitive structures but using them as blueprints to explain the relations of power in our own context. Now we have turned our attention from the periphery to the centre; discovering relations of power which can yield more directly relevant results.

What changes in the structure of the political have you observed?

The focus of politics has changed to the nation-state and its metamorphoses in the process of globalisation. The process of transnational communication, transnational economics and – recently – transnational crime, there have been immense transformations in the nature of the nation-state, something which Arjun Appadurai has called the post-national era. In a world increasingly threatened by terrorism, sovereignty has become problematic, even though some theorists think that the nation-state is more than ever the site of power. All in all, the complex relationship between the global and the national has to be studied in depth.

What is the anthropological explanation of the French vote against the European constitution?

I think there were multiple reasons for that; on one hand, the French fear that a closer-fitting relationship with the European Union would bring about an ever-increasing globalisation, which in turn would result in an identity crisis. All in all, the European identity is a somewhat blurred notion, whereas being French is a strong feature of the personal identity of those people; they have a strong sense of cultural belonging they would rather not lose.

Are anthropological concepts applicable to the world of global technology?

The concept of culture in today's world is changing from the vision of something exceptional to a movable idea, adaptable to the fast-changing and hybrid character of its object. And yet the radical novelty of this new culture is somewhat overestimated; IT technologists working in the Silicone Valley have the same culture of gift observable in traditional societies, exchanging information for mutual assistance.

What makes the culture of non-governmental organisations different from that of other political organisations?

First, in non-governmental organisations people are affiliated to an idea rather than a political party. The participants in this process are associated with a cause rather than each other; which could mean a lower degree of partisanship. Second, there are no strong hierarchies within the non-governmental organisation, which means a different type of internal structure; and thirdly, NGO workers are not elected. ■



Catherine Horel on the History of the Political in Austria

Catherine Horel is a researcher at CNRS, Paris, and a professor at the Sorbonne. She is the author of numerous books and articles, among which:

Histoire de Budapest (Fayard, Paris, 1999),

Les Juifs de Habsbourg 1825-1849 (Centre d'études germaniques, 1995)

La restitution des biens juifs et le renouveau juif en Europe centrale (Hongrie, Slovaquie, République Tchèque) (Peter Lang, Berne, 2002).

The federal nature of government gave a peculiar Central European twist to other major political ideas in the region; Slavic nationalism was experienced as Austroslavism, demanding autonomy of the eventually federalised Slavic territories within the Austrian Empire, whereas the special situation of social democracy in the multinational state resulted in the creation of a peculiar brand of Marxism called Austromarxism. At some point, the social democrats also inclined toward federalism. Even fascism in Central Europe had its own specificities and twists. Other political parties emerged such as social Christians and catholic parties, as well as the Agrarians; most of these movements continued after the First World War and... in a way even after 1945. The resurgence of these political orientations was again visible during the Hungarian revolution of 1956 and the Prague Spring of 1968. Therefore they can be considered as deeply rooted in the culture of Central Europe.

In conclusion, Catherine Horel argued that in a region where political conditions did not favour the emergence of nations, culture became the primary core of political identity, reviving historical traditions and mythical figures. The specific geopolitical identity of the perceived 'bridge between West and East' placed the region in the imagined periphery of both 'Europes', giving the feeling of permanent danger and fear of disappearance which lead to chauvinism and arrogance. Continuity and change in the political culture of Central Europe swung between these two poles.

The seminar was organised under CAS French Guest Lecture Series, in partnership with Institut Français, Sofia. ■

On June 16th 2006 the Centre for Advanced Study Sofia hosted a lecture by Catherine Horel, a professor in political and social history of contemporary Central Europe and a research fellow at CNRS (the French National Centre for Scientific Research). The seminar began with a definition of Central Europe as the lands of the former Habsburg Empire and their transformation in the first decades of the 19th century, when the ideas of the Enlightenment and the French Revolution penetrated the Empire and evolved into nationalism and liberalism. The possible disintegration of the Austrian empire gave rise to a various range of solutions, of which the most innovative political idea was federalism.

Catherine Horel made a short overview of the political history in the region, focusing on the multiple attempts to apply federalist theories as a new form of regionalist thinking for the unification of the parcelled territory of Danubian and Balkan countries.





Ceci n'est pas une histoire

Michael Werner Speaks on the Concept of 'Histoire Croisée'

Michael Werner is Directeur de recherche at CNRS and Directeur d'études at EHESS

Principal publications include

Begegnungen mit Heine. Berichte der Zeitgenossen, Hamburg, Hoffmann und Campe, 1973, 2 vol., 630 et 740 p.

Genius und Geldsack. Zum Problem des Schriftstellerberufs bei Heinrich Heine, Hamburg, Hoffmann und Campe, 1978.

(avec Jan-Christoph Hauschild) *Heinrich Heine. "Der Zweck des Lebens ist das Leben selbst"*. Biographie, Köln, Kiepenheuer & Witsch, 1997, 700 p. (Nouvelle édition augmentée et revue, Frankfurt à M., 2005).

History is made up of facts and concepts; a sound empirical science describing what is actually there, or rather 'what was'. The historian is a 'hunter and gatherer' – his task is to hunt for historical facts and bring them together with the help of clear, self-evident concepts.

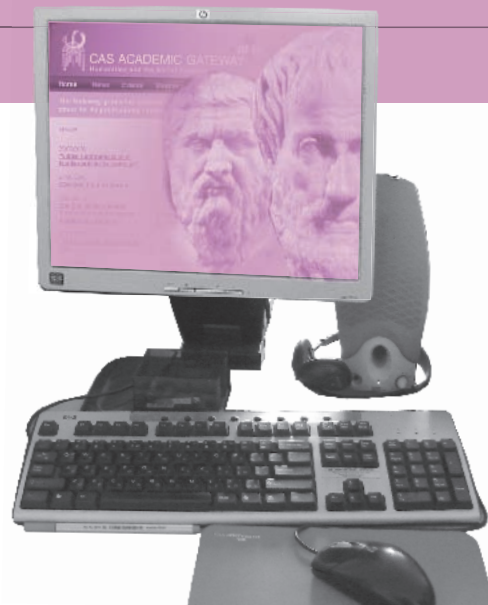
This is the widespread perception Michael Werner set out to challenge in his presentation of *Histoire croisée* and the questions it raises for the historical researcher. The lecture was entitled 'Handling Facts and Concepts: Problems of Transnational Historiography in Europe' and was presented at the end of the 'Regimes of Historicity' seminar, offering an insight of methodological reflexivity to the young scholars setting up to map the discourses of modernity and identity in Eastern, Southeast and Northern Europe.

In it, the French scholar argued that facts are not just solid objects but complex entities, always already tainted by interpretation – first by the discriminatory act of their selection, then by their subsequent inclusion in an explanatory system (a system of interrelations which is reflected back onto them), and thirdly by the subjective perspective of the observer himself. Historical concepts, on the other hand, though seemingly as clear and self-explanatory as facts, were shown to be elements of language and thus necessarily historicised in themselves. Prof. Werner explained how their meaning changed in different historical contexts and how using terms

like 'liberalism', 'labour' or 'nation' needs to take into account the different significations they might have had in the different historical sources. To illustrate his point, the speaker mapped out the genealogy of the concept of 'intellectuals' from its origin in the Dreyfus affair to the present day.

The ensuing discussion took up more than an hour. Dessislava Lilova asked Prof. Werner about the relationship between *histoire croisée* and postcolonial theory, which had a similar non-objectivistic approach to facts and concepts. Michael Werner pointed out that the main difference consisted in the lack of historical bias, necessarily associated with the political agenda of post-colonial theorists. Balázs Trencsényi asked whether there was any unchanging core in the history of a changing concept, while the French Ambassador Monsieur Yves Saint-Geours asked whether the approach of *histoire croisée* could not be successfully applied to writings like the joint French-German schoolbook where many historical events necessarily implied more than one point of view (like, obviously, any wars between Germany and France). Prof. Werner agreed that this method was especially useful for treating subjects that naturally suggested a multiple perspective. He concluded by stating that the idea of *histoire croisée* was to add a measure of reflexivity to historiographical research.

The presentation was part of the CAS guest lecture series and was organised with the special support of the Embassy of France. ■



CAS Opens an Academic Gateway

The Centre for Advanced Study Sofia is happy to announce the launching of its Academic Gateway, a project using the potential of the world wide web to maximize the visibility of the regional academic community and its academic profile in the social sciences and the humanities both to its members and to external target groups and institutions. It is a space where every registered user can to upload its own publication, research materials and electronic resources and grant different level of access to the other users of the portal. We hope that in this virtual academic environment a new academic community will sprout, bringing open scientific exchange, growing excellence, innovative ideas and new publications. Besides the content provided by the users themselves, the site also includes virtualisation and internet extension of the regular office services CAS provides to its fellows and associates: electronic library catalogue, bibliographical queries, access to electronic databases (JSTOR, EBSCO, History E-book, Questia, etc.). The Academic Gateway was made possible with the financial support of the Bulgarian Ministry of Education.

For a practical idea of what the Academic Gateway might really mean, read on to our

Best Case Scenario

The Story

Prof. Y is teaching at Sofia University, Bulgaria. He has published a number of articles, textbooks and books in the field of Byzantine literature and philosophy. Very often he refers to his publications while in student classes. Regretfully, at the University Library there are not enough copies of these materials and students often complain and use this to excuse their unfinished reading tasks.

While mourning over the poor library supply Prof. Y remembered that once a colleague of his mentioned something about the Academic Gateway of the Centre for Advanced Study Sofia. One of its numerous features allows professors, lecturers, PhD students from the social sciences and humanities to upload their articles, working papers, books, etc. After visiting the portal the professor realised how easy and quick the registration process and the access to all provided features are. Of course, he uploaded some of his materials.

Soon Prof. Y received an e-mail notification giving him information about the latest publications in the Academic Gateway. This e-mail reminded him of his registration and he logged in the portal. He found new comments on his uploaded articles coming from colleagues in the field and students. Glad at the fact that his texts created such a feedback Prof. Y frequented his references to the portal and his own profile. His students could not find excuse for not reading their homework and actually were fascinated by the open and adequate approach of their professor.

The comments on his uploads in the portal inspired Prof. Y and he elaborated his research into the topic. Before long he managed to finalise another paper with the help of the journal databases that he acquired access to through the CAS Academic Gateway. Of course, soon after its journal imprint Prof. Y published his article in the portal too...

The considerable interest and many references to his materials uploaded in the Academic Gateway climbed up the search engine rates of Prof. Y's name. It appeared higher and higher on the search lists of his academic topic. An American research institute with a very high impact factor saw his papers on the internet and decided to invite him to their forthcoming international conference. Afterwards one of his research projects was financed by the Institute...

Present day...

Due to his international relations and research engagements Prof Y travels a lot. While on the road the "Private papers" feature on the portal allows him to reach his work in progress no matter where he is.

In the meantime he has become a full-time Professor at his University... ■

Dimiter Dimov
Academic Gateway Coordinator

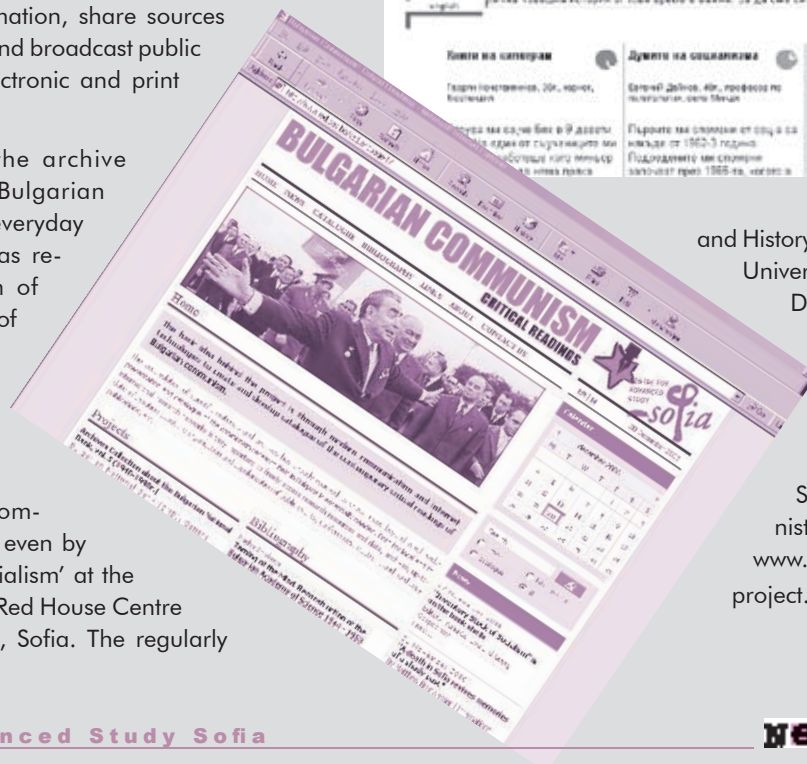
Bulgarian Communism. Critical Readings

There may be Madonna Studies at Harvard University, but the various communism studies in ex-socialist Bulgaria have never been organised under anything as structured as an academic discipline. Still, the importance of the subject for understanding the history of the country has prompted the creation of a critical mass of writings; what had been lacking was a certain degree of coordination so the pieces of the communist puzzle would start fitting together. With the coming of age of the first generation that has no personal memories of communism the importance of preserving the knowledge of that period became ever clearer. Unexpectedly, nothing seemed self-evident anymore. Therefore, the Centre for Advanced Study Sofia brought together the most outstanding researchers and research projects on the history of communism, endeavouring to organise their work in the most extensive database in that area of scholarly thought. As the greatest value of the project consisted in the definition of links – ‘hyperlinks’ – between the various patches of knowledge on communism, the format of the Internet portal was chosen as the most appropriate. The virtual space created at www.red.cas.bg allows scholars to exchange new information, share sources and archives, organise and broadcast public events, conferences, electronic and print editions.

Projects range from the archive of documents on the Bulgarian National Bank to the everyday history of communism as reconstructed by a team of scholars at the University of Sofia. The opened arms of Soviet leader Leonid Brezhnev greet the visitor with the invitation to get a feeling of what living under communism was really like, even by inhaling a ‘Scent of Socialism’ at the exhibition hosted by the Red House Centre for Culture and Debate, Sofia. The regularly

updated news section posts all communism-related events, while the bibliographical section is a valuable tool for those seeking further reading on the subject. You may access the digital library of images of Stalinist Russia, the Open Society Database on the history of communism and the Cold War or the ‘Integrated History of Southeastern Europe’ database.

The ‘Bulgarian Communism. Critical Readings’ Portal was made possible with the collaboration of the Centre for Advanced Study Sofia, the Open Society Institute, the New Bulgarian University, the Centre for Liberal Strategies, Sofia, the Institute for Critical Social Studies, the Dept. of Theory



and History of Culture at the University of Sofia, the Dept. of Cultural Studies at the Southeastern University, the Institute for the Study of Communist Crimes and the www.spomeniteni.org project. ■

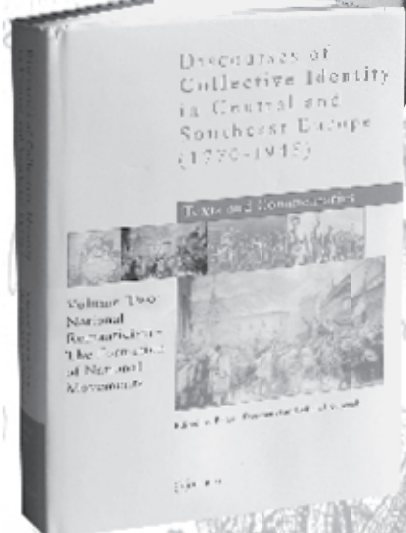
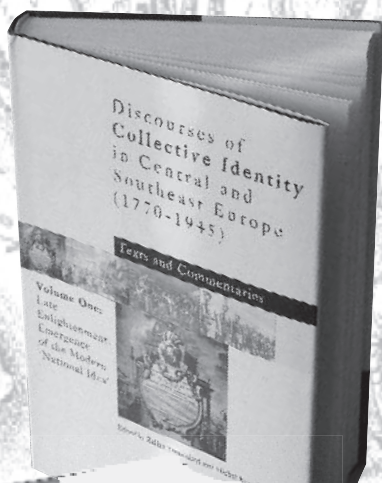
Read on... National Identity

The fundamental texts on national identity have usually been analysed in the traditions they have engendered – the literature of national-liberation movements. This diachronic perception leads to the standardisation of their readings and the perception of singularity, which the cohesion within the grand narratives of the nation seems to imply. On the other hand, transnational historiography suggests various lines of structural similarity and cross-contamination between the national movements of Europe – a large and productive field in the development of nationalism studies.

'Discourses of Collective Identity in Central and Southeast Europe' is a series of four books published by CEU Press and designed to provide a valuable tool for this type of research, compiling the most important texts that triggered and shaped the processes of nation-building in the many countries of Central and Southeast Europe. The series brings together scholars from Austria, Albania, Bosnia-Herzegovina, Bulgaria, Croatia, the Czech Republic, Greece, Hungary, the Republic of Macedonia, Poland, Romania, Serbia and Montenegro, Slovakia, Slovenia and Turkey, suggesting a synchronic reading which could broaden academic perspectives and uncover hitherto underresearched similarities and connections.

We are happy to announce that the second volume in the series is already published. The first one covered the period from the Late Enlightenment to the emergence of the modern 'national idea'. The second is dedicated to the time between the period of national romanticism and the formation of national movements. The 67 texts include hymns, manifestos, articles or extracts from lengthy studies and exemplify the relation between Romanticism and the national movements in the cultural space ranging from Poland to the Ottoman Empire. Each text is accompanied by a presentation of the author, and by an analysis of the context in which the respective work was born.

The two volumes are edited by Balázs Trencsényi, Assistant Professor of History at the Central European University, Budapest, and Michal Kopeček, Research Fellow at the Institute of Contemporary History, Prague. ■





Shelf Life



The unreliable availability of publications in print format is a problem faced by libraries which try to serve their patrons quickly and thoroughly. That is why, CAS library strives to provide for its fellows access to the digital archives of many cultural and scholarly periodicals. The library includes electronic versions of publications in different domains (sociology, history, philosophy, anthropology, and politics), research reports, working papers, as well as reviews and current bibliographical information. The process of searching is greatly facilitated by the introduction of the new information technologies. The electronic contents are searchable by keyword, author, title, language, etc. Many of the e-contents include also images (pictures, graphs, diagrams).

Currently CAS library is pleased to announce free access to several new online databases. The library offers access to one of the best databases for online access to journals in the sphere of the social sciences and the humanities – JSTOR. The current subscription plan of CAS includes the Arts & Sciences II Collection, which is home to 125 titles. This collection offers core journals in several disciplines, such as economics, history, anthropology, education, feminist & women's studies, folklore, philosophy, political science, sociology. The newly included subjects Asian studies, archaeology, business, classics, and African, Latin American, Middle Eastern, and Slavic studies aim to introduce important titles that

we were not included in earlier collections and to capture journals that cross disciplinary boundaries.

A valuable source in the domain of history is the History E-Book Project database. This is an online, fully searchable collection of high-quality books in history, recommended and reviewed by historians. The History E-Book Project, which was launched in September 2002, now adds approximately 250 books per year to the collection. The content of whole books is searchable through the online library Questia as well. Questia is the world's largest online collection of books and journal articles in the humanities and social sciences, plus magazine and newspaper articles. Every title can be read cover to cover. The rich, scholarly content is selected by professional collection development librarians and is structured in a way so that it could be easily managed even by regular library users.

Excellent reference materials and current bibliographical information can be found in EBSCO databases. EBSCO host offers databases in the humanities and social sciences, as well as in medicine. It provides full text of nearly 4,650 serials, including full text of more than 3,600 peer-reviewed titles. PDF backfiles to 1975 or further are available for well over one hundred journals. This database is updated on a daily basis via EBSCO host. ■

Sylvia Stancheva
CAS Librarian

FRANZISKA METZGER

PhD University of Fribourg. Doctoral Thesis on the Construction of National and Religious Identity in the Catholic Swiss Historiography and Memory. Research Assistant of Prof. Urs Altermatt

HISTORIES OF NATION AND RELIGION IN GERMANY AND SWITZERLAND: OVERLAPPING COMMUNITIES OF DISCOURSE AND MEMORY

The last two centuries can be described not only as centuries of functional differentiation of society, but also as centuries of communication and of communities of communication. As central specific characteristics of communicative communities in the 19th and 20th centuries, I define their supra-individual, abstract character with regard to the spatial and temporal dimension. Communicative communities were based on common codes and symbols, through which elite constructed collective values and discourses of self-description as well as political and social conceptions. Both on the level of discourses and on that of social action, the production of and participation at ideological knowledge, rites, symbols and memory were constitutive factors of communicative communities. Second, with regard to the temporal dimension I see reflexivity as a central characteristic of communicative communities. Communities of communication were supra-generational communities and can be described as communities of memory. By homogenising traditions, unity and homogeneity were constructed for a discursive community of the living and the dead. Related to their reflexivity I see the simultaneity of competing and partially overlapping communities as a central logic of the construction of national and religious communities. Different communities participated in the construction of national identities with competing, but potentially overlapping discourses.

In denominationally mixed societies such as Germany and Switzerland during the 19th and the first half of the 20th century



mechanisms of the construction of differing historical discourses on the nation were especially prominent with regard to the interrelation of religious and national discourses. I lay down the thesis that the religious or confessional factor was the most important one with regard to the construction of competing and overlapping conceptions of the nation both in discourses of the national-liberal and Protestant community of discourse as in competing discourses of the Catholic communicative community. Apart from the significance of Protestant master-interpretations for the construction of the nation, in both countries, the confessional factor dominated the construction of competing narratives of the nation in Catholic historiography and the construction of a Catholic community of memory. The presentation at the SCOPES workshop in Sofia not least analysed discursive mechanisms of the amalgamation of religious and national discourses such as sacralisation, ritualisation and charismatisation.

Nation und Nationalismus in Europa. Kulturelle Konstruktion von Identitäten. Festschrift für Urs Altermatt, Frauenfeld/Stuttgart/Wien 2002, ed. together with Catherine Bosshart-Pflüger and Joseph Jung.

Die «Schildwache». Eine integralistisch-rechtskatholische Zeitung 1912–1945, Fribourg 2000.

Religion und Kultur – zeitgeschichtliche Perspektiven, in: Schweizerische Zeitschrift für Religions- und Kulturgeschichte, 98 (2004), 185–208, with Urs Altermatt.

Die kulturgeschichtliche Wende in der Katholizismusforschung. Ein Forschungsbericht, in: Zeitschrift für Schweizerische Kirchengeschichte, 96 (2002), 145–170.

MARIA FALINA

PhD candidate in Comparative History of Central, Southeastern and Eastern Europe, CEU, History Department; Central European University, **MA**, History, 2005; Moscow State University, History, 2004

ORTHODOXY AND SERBIAN NATIONALISM IN THE INTERWAR PERIOD

The questions of how religion was used by political parties and individuals as a means of mass mobilisation; and of how religious communities took advantage of political debates and/ or crisis situations in order to strengthen their social position and authority are of significant relevance for anyone striving to understand the events of the 20th century history of many Central and East European countries.

The project I am currently working on in-



BERNHARD ALTERMATT

Researcher at the Europainstitut, University of Basel, Switzerland; and PhD candidate in Contemporary History at the University of Fribourg, Switzerland, where he also teaches in a BA-seminar.

MULTILINGUAL NATION-STATES IN EUROPE

tends to conduct a comprehensive exploration of the ways orthodoxy and national politics interacted in Serbia in the first half of the 20th century, with a particular focus on the differences and similarities between the pre- and post- World War I periods. The research will focus on the official discourse of the Serbian Orthodox Church as well as on the writings of clergymen and lay intellectuals who addressed extensively the issue of Orthodoxy in the context of national politics. The question of how these discourses evolved over time and how they responded to the change of political and ideological milieu will receive special attention.

"Between Clerical Fascism and Political Orthodoxy: Orthodoxy and Serbian Nationalism in the Interwar Time", in an edited volume on *Clerical Fascism* (forthcoming)



Over the past fifty years the number of countries which recognise autochthonous linguistic diversity has grown steadily in Europe and around the world. 'Classic' multilingual federations like Canada, Switzerland or India have lately been joined by formerly unitary states, which often regarded themselves as largely monocultural countries (e.g. Italy, Spain, South Africa and – most recently – Iraq). Nevertheless, the comprehensive and comparative study of multilingual or multicultural policies remains a largely open field to academic research. The same holds for the theoretical and methodological dimensions that are strongly marked by interdisciplinary boundaries.

Generally speaking, language legislation and laws tend to lean towards one of two ideal-typical categories: On one side we find the *territorial* management of multilingualism often leading to the establishment of decentralised, federal or confederate state structures. On the other side stands the *personal* accommodation of linguistic diversity in which demographic communities are recognised on a non-territorial basis. In practice, most implemented models of language policy include elements of territorial AND personal regulation, and they are thus situated somewhere between the two analytical poles. This holds for Switzerland's and for Belgium's language policies which are both strongly oriented on the principle of linguistic *territoriality* connecting specific sets of rights and duties to a certain territory (as opposed to the principle of *personality* which links



legal prerogatives and prescriptions to individuals, respectively to groups of individuals).

The described research project (PhD thesis) is a comparative analysis of the language policy models implemented in Switzerland and Belgium, two multilingual countries of roughly the same size, age and diversity. Furthermore, the project intends to clarify some methodological questions with respect to language policy research (situated at the crossroads of history, political science, law, sociology); it contains some theoretical reflections on possible categorisations of language policy (including some enhancements of the scheme mentioned above); and, finally, it shall highlight the implications of multilingualism in one particular field of public policy: the educational field, compulsory schooling.

Bernhard Altermatt, *La politique du bilinguisme dans le canton de Fribourg/Freiburg 1945-2000: Entre innovation et improvisation*, "Aux sources du temps présent" series, vol. 11, Fribourg, University of Fribourg, 2003, 357 p.

Bernhard Altermatt, 'Bilingualism and educational reform in Fribourg/Freiburg (Switzerland) 1945-2000', in: E. Banús, B. Elio (Eds): *Actas del VII Congreso "Cultura Europea"* (Centro de Estudios Europeos, Universidad de Navarra, Pamplona, 23-26 October 2002), Cizur Menor, Thomson-Aranzadi, 2005, pp. 283-292.

Bernhard Altermatt, 'Language Policy in the Swiss Confederation: The Concepts of Differentiated Language Territoriality and Asymmetrical Multilingualism', in: Institute of Federalism Fribourg Switzerland (Ed.): *Federalism, Decentralisation and Good Governance in Multicultural Societies*, «Travaux de Recherche» series, vol. 34, Granges-Paccot, Publications de l'Institut du Fédéralisme Fribourg Suisse, 2004, pp. 8-36.

BOGDAN CRISTIAN IACOB

PhD History Department, Central European University in Budapest, Hungary; tentative dissertation title "Stalinism, historians and the nation in Romania (1955-1975)". **MA** in Nationalism Studies at CEU, Budapest. **BA** in Political Science at Bucharest State University.

I am attempting to identify the mechanisms employed in Romanian history-writing under communism, within the designated time-frame, that facilitated the process of unitary 'scientific integration' of Marxist-Leninist theses within a national historical context. This paper is a fragment of one of my PhD dissertation chapters. One of my goals, within SCOPES, is to also bring at the table the findings of my doctoral research and use the collaboration with SCOPES fellow-colleagues in order to polish a comparative perspective on the role that nationalism played during the history of communism. Generally speaking, my PhD dissertation is centred on the characteristics and evolution of the process of developing a historiographically-founded identitarian discourse under (national) Stalinism in Romania.

"Some considerations upon the characteristics of history production in Romania under communism (1963-1974)" – *Studia Universitatis Petru Maior*, vol 7, December 2006.

"Finding the nation in socialism - *Platforma Program* and the "recourse to history" (in Romanian, original title „Regăsirea națiunii în socialism: Platforma Program din 1974 și recursul la istorie”) in "Studii și Materiale de Istorie Contemporană", serie nouă, volumul 5/2006.

"Paradigm dynamics of historiography in the Soviet Union 1931-1953", *Historical Yearbook* [Romanian Academy, Nicolae Iorga History Institute], volume III, 2006.

VLADIMIR PETROVIĆ

Research fellow of the Institute for Contemporary History, Belgrade; **PhD** candidate in Comparative History at Central European University, Budapest. Thesis field: Legal Reading of the Past: Historian as Expert Witnesses. **MPhil** in General Contemporary History, Faculty of Philosophy, Belgrade; **MA** in Central European History, Central European University, Budapest; **BA** in History, Faculty of Philosophy, Belgrade

ETHNIC CLEANSING: TOWARDS THE ORIGINS AND DISSEMINATION OF THE TERM

The project is a probe into the feasibility of the recently popularised term 'ethnic cleansing'. The project tracks the shady etymology and inconsistent application of the term in international relations, and contrasts the failure of the term to obtain a legal definition to its wide dissemination and application in contemporary scholarship. It analyses chronological, geographical and substantive stretching of the term and emphasises the twofold danger of its balkanisation and ecumenisation. It argues for a cautious, substance-sensitive usage of the term.

It is generally accepted that the term 'ethnic cleansing' has evolved in the course of the wars in the former Yugoslavia. It appeared in its English form in the course of 1992, in order to describe criminal aspects of the war in Bosnia. Various translations of the term (de. *Ethnische Säuberung*, fr. *Nettoyage ethnique/épure ethnique*, ru. *Этническая чистка*) entered the global vocabulary in a matter of years, surpassing widely the context of Yugoslav conflict. Already in 1995 ethnic cleansing was described as 'a metaphor for our time'. However, it was at the same time labeled as 'a great fraud of our time.' For more than a decade, the term is both widely endorsed and contested. Where did it come from? How did it enter poli-



tics, international relations and the law? What was its reception in social sciences and humanities? Lastly, does it contribute to the understanding of state-sponsored mass violence?

"Yugoslavia Steps into Middle East. The Formation of Yugoslav Middle Eastern Policy 1946-1956", Belgrade 2006 (monograph in Serbian)

"Juridical Memory Making and the Transformation of Historical Expert Witnessing: Contextualizing the Eichmann Case and the Frankfurt Auschwitz Trial", in: *European Forum of Young Legal Historians*, Frankfurt 2006 (chapter in English)

The Project of Facing the Past as a Blank Spot of Contemporary Historiography: An Attempt to Bridge a Gap, in: Olga Manojlović Pintar (ed.), *History and Memory. Studies of Historical Consciousness*, Belgrade 2006. (chapter in Serbian)

The Attempt to Reach Anglo-Yugoslav Agreement and Stalin's Death, *History of the 20th Century*, 1/2004, Belgrade 2004, 65-80. (article in Serbian)



CAS CALENDAR OF EVENTS

June 2006 – December 2006



Centre for
Advanced Studies
Sofia



June 2006

01 June 2006

CAS Guest Lecture Series: Marc Abélès:
'Globalisation, Politics and Anthropology'

8 June 2006

'Academic Dialogues' Lecture Series:
Georgi Dimitrov, Svetla Strashimirova, Valentin Danchev
(Association for Social Research
and Applied Research Practices):
'The Crisis of Bulgarian Education as a Symptom
of the Anachronism of our Contemporary State Governance'

16 June 2006

CAS Guest Lecture Series: Catherine Horel:
'Political Ideologies and Political Culture
in Central Europe 1848-2004'

20 June 2006

Seminar 'The Balkans 18-19 century':
Roumen Avramov, Martin Ivanov, Nikolay Poppetrov:
'The Economic Debate on the 30s'

September 2006

26 September 2006

History Club Meeting:
Hristian Atanasov (Sofia University 'St. Kliment Ohridski'):
'The Guild in the Town of Vidin in the 18th Century'

October 2006

6 October 2006

Meeting at CAS with deputies from the Commission on Educa-
tion and Research of the German Bundestag

11 October 2006

Meeting dedicated to CAS' online project
'Bulgarian Communism: Critical Readings'

12 October 2006

'Academic Dialogues' Lecture Series:
Prof. Tzotcho Boyadjiev, Prof. Georgi Kapriev
(Institute for Medieval Philosophy and Culture):
'Rome - a Faraway City'

17 October 2006

Seminar 'The Balkans 18 – 19 century'

18 October 2006

Press-conference at CAS with German science journalists
(in cooperation with the Robert Bosch Foundation)

28-30 October 2006

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

30 October 2006

CAS Guest Lecture Series:
Michael Werner: 'Handling Facts and Concepts:
Problems of Transnational Historiography in Europe'

November 2006

2 November 2006

History Club Meeting: Yearly planning

7 November 2006

History Club Meeting:
Seminar 'The Balkans 18 - 19 century'

9 November 2006

'Academic Dialogues' Lecture Series:
Prof. Alexander Fedotoff (Centre for Eastern
Languages and Cultures):
'The Taoist Escapism in the Medieval Korean Poetry'

21 November 2006

Atelier for Biographical Research:
Nadya Gulubova: 'Between Told and Written:
The Memories of the First Graduates from
the Foreign Language School in Lovetch'

December 2006

11 December 2006

History Club Meeting:
Dimitur Atanasov (Sofia University 'St. Kliment Ohridski'):
'Laughter and Propaganda'

12 December 2006

Seminar 'The Balkans 18 – 19 century'

19 December 2006

Atelier for Biographical Research:
Miglena Ivanova (Institute for Folklore, Bulgarian
Academic of Science):
'The Black Famine in the Autobiographical Stories of the
Bessarabian Bulgarians'