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The overall commitment of CAS is to generate and disseminate knowledge as well as improve standards of learning in the Social Sciences and the Humanities.

By offering individual scholarships to prominent scholars from Bulgaria, Southeast Europe, and further abroad and by running autonomous group and regional projects, CAS aims to create institutional conditions conducive to independent research, intellectual creativity and dialogue on a national and regional scale.

The Centre for Advanced Study in Sofia (CAS) is an independent non-profit institution set up for the promotion of advanced scholarship and academic cooperation. It provides financial and institutional support for post-doctoral research and for research programmes in the Humanities and the Social Sciences.

The idea of creating a small 'centre of academic excellence' in Sofia draws upon the traditions and the practices of the Institutes for Advanced Study in the US and Europe. CAS has emerged in response to specific national and regional context-generated needs, especially the drastically diminished influence of academia in the public sphere and the lack of intellectual agency to carry out authoritative critical self-reflection in the societies of the region. In the context of European integration, on the other hand, the Southeast-European countries need to develop a new regional network for academic and intellectual co-operation and facilitate their regional and European opening. There is thus a clear need to foster the production of knowledge and innovative ideas about the region as a step towards a fundamental reconsideration of the notion of European belonging.



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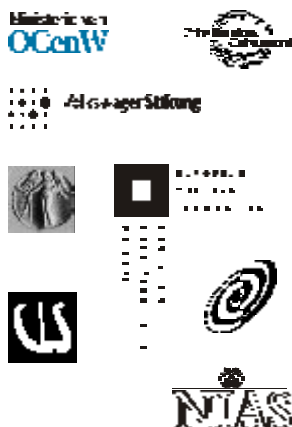
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HOW TO THINK ABOUT THE BALKANS:

CULTURE, REGION, IDENTITIES



NEXUS began as part of a larger framework project called 'Blue Bird', initiated by the Center for Liberal Strategies in Sofia and aimed at constructing a coherent intellectual vision for the future of the Balkans through local and international debate about positive common opportunities for the region.

Designed originally as one of the research groups of Blue Bird - the 'Southeast European (SEE) Identity group', NEXUS began with five Senior Fellows, experts in history, cultural history, literary criticism, anthropology, sociology and economic history. However, NEXUS then grew autonomously and now has 22 Fellows: 6 Senior Fellows, 14 Associate Fellows and 2 Distant Associate Fellows from Bulgaria, Greece, Romania, Turkey and Serbia.

NEXUS studies Regional Identity in Southeast Europe. It tries to answer questions such as: How to think about the Balkans: as a culture, a region, or a cluster of identities? How much, if at all, under what historical circumstances, and in what cultural and social forms have the inhabitants of this region felt they belong to the same community (culturally, anthropologically, historically, politically)? To what extent, under what conditions, have they rejected common belonging and shared no consciousness of collective identity?

The NEXUS scholars are thus re-thinking the history, or rather histories, of the region – in their diversity and commonality. Using anthropological, sociological, historical and hermeneutic methods, they study intellectual and political debates, education systems, lifestyles, cultural, military and economic histories, and map the controversial interaction of various identity patterns (local, national, regional, confessional, occidental, oriental, global, etc.). Their ultimate goal is to answer a crucial question concerning the future of the region: What kind of SEE identity/ies is/are possible?

In administrative terms, the project is managed by its Research Coordinator (Convenor) – Dr. Alexander Kiossev of Sofia University and hosted by the Centre for Advanced Study in Sofia. In academic terms, Prof. Maria Todorova, of Southern Illinois University at Urbana-Champaign, acts as Research Advisor. The project is supervised by Wissenschaftskolleg zu Berlin.

The NEXUS team is profoundly grateful to the bodies whose generosity has made the project possible and helped its subsequent development. NEXUS is funded by a grant from the *Volkswagen Foundation (VolkswagenStiftung)*, Germany, channeled through the *Wissenschaftskolleg zu Berlin* to the *Center for Liberal Strategies* in Sofia, and by additional grants from the *European Cultural Foundation* (ECF) and the *Netherlands Institute for Advanced Study* (NIAS).

How About Common Positive Thinking on the Balkans?

**Vintila
Mihailescu,**

*Professor of
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Sciences and
Administration,
Bucharest,
Romania*

When I started coming to Sofia every month as a senior fellow of the Nexus team, some of my colleagues at the University, knowing that I am 'well-connected' (with Western universities, that is), began to wonder: 'What's a nice guy like you doing in a place like this?' It took them six months to come up with a 'plausible reason': I must have, they surmised, a Bulgarian girlfriend and Nexus was just an excuse to conceal my romance! Another possible reason, money, seemed much less convincing to them: one could have similar financial rewards in better locations, they reasoned.

At about the same time I participated in another project called 'Balkan Neighbors', monitoring the images of Balkan countries in other Balkan countries' national newspapers. We found almost exclusively stories of an EU-membership marathon accompanied by commentaries estimating the chances of, say, Bulgaria or Romania to arrive in Brussels first, written in a spirit far from the ideal of fair play.

A final anecdote: I was preparing for a trip to Skopje for a possible joint project with the university there. At the office, a young colleague wondered ironically: 'But do they have a university there?' By contrast, at home, my aged father, a physician, drew me a map and told me about the features of the landscape and monuments I would see on my way, and the people I would meet. He has never been to Skopje, but this information was as much part of his general knowledge and culture as information about the museums of Paris or the monuments of Rome.

And yet, here I am, in the second year of my Nexus 'love story'. Why? My initial reasons for becoming involved with Nexus were more or less the following: First, I believe that

for a Romanian social scientist trying to understand his own society, the Balkans are an inevitable frame of reference; second, attitudes towards this important frame of reference vary between overt or furtive lack of interest, and complacent, gentle ignorance; third, current social life can not be approached solely in terms of absent social standards to be pursued - much too frequently the case when scrutinizing the Balkan countries. One cannot think of one's culture in terms of *gaps*: identifying with a mess can be but a mess!

Does this mean that Nexus is a solution to all these problems, and to other similar problems not mentioned here? No. And I do not think it should attempt that. What, then, makes it meaningful? My reply is in the following brief statements: Nexus is not a 'think tank', working out *solutions* for the Balkans, but an intellectual community trying to re-phrase and reformulate *problems* of Balkan life, as part of a more general effort to face what has been often termed the 'crisis of representing society', the Balkans being just a particularly delicate case in point. Nexus is – and should be – a space of common positive thinking about the Balkans, undertaken by committed but not emotionally biased scholars.

The word 'positive' here does not refer to value judgements. It implies scrutiny of actually existing subject matter as distinct from wishful expectations or unfortunate gaps. 'Common' is also important in this statement, meaning a collective effort of people having something in common and willing to take a closer and critical look at it. This is precisely what my experience with Nexus has been so far: a team of scholars helping each other while *scrutinizing* their own object of interest to see it in a more





'current social life can not be approached solely in terms of absent social standards to be pursued - much too frequently the case when scrutinizing the Balkan countries. One cannot think of one's culture in terms of gaps: identifying with a mess can be but a mess!'

nuanced and adequate way. Further, sharing comments and debates on each individual presentation but also producing 'team presentations' is a way of finally shaping a common language, i.e. a jointly (re)formulated way of representing Balkan societies.

After this short confession about *why* I am in Nexus, I have to come now to a final point: *what* am I doing here?

As an anthropologist, I am used to stick to fieldwork. This time – and in this context – I decided to step back from my current work and reflect on what more than a century of 'domestic fieldwork' (known as ethnography and folklore) has generated as knowledge about Romania and, in a way, imposed as an image of Romanian 'specificity'.

There are many reasons for undertaking such a critical history of what I call 'diffuse ethnology' in Romania. First, it is because a young discipline, such as ethnology in Romania and other Balkan countries, has to become aware of its own past in order to continue its development (cf. Bausinger's work on German *Volkskunde*). But this ethnology has not developed just as an academic discipline; it has evolved into what Stocking calls a 'nation-building ethnology'. Thus, second, it is interesting to study how this evolution happened. Finally, ethnology is also fruitfully examined as the expression of a larger ideology that we can call 'Folklorism'. Related to, but not overlapping with, Traditionalism, Folklorism is a distinct member of a certain family of -isms including Primitivism, Orientalism, Balkanism and so on. Reacting to all these projections of the original, distant or close Other as *difference*, Folklorism is a discourse about the Self as *specificity*, constructing this specificity as a source

of local origin – and thus originality: perceived difference in space is re-cast as a claim of priority in time. Taking a closer look at this social construction may help us understand better the way nations - Romanians and, of course, others – use their past, each in their own manner, to build their present identity and (re)act according to it. Thus, a history of 'diffuse ethnology' in Romania is one case study in the issue of Balkan identity.

How did I come to this topic? Due to a very Balkan experience!

I was in Plovdiv, teaching a class at the Balkan Summer University. I mentioned *sarmi* (stuffed vine leaves) as a metonymy for Balkan ethnic identities. One day, we were served *sarmi* in the canteen and a young Slovene doctoral student exclaimed: 'Look, we have *sarmi* for lunch!' After a closer look, she said, disappointed: 'But these are not real *sarmi*!'

Ever since, I have been wondering how a *sarma* can be more or less 'real'. And further, what is the difference between a 'real' *sarma* and a 'good' *sarma*? It seems trivial, does it not? But the seemingly trivial fact has a long (hi)story behind it, and is the result of a process of social construction of a genuine national marker. It is this process that deserves closer scrutiny. In a way, my main aim in my current project is to deconstruct the *sarma*. 'Diffuse ethnology' in Romania is a case I know well, and a case study that can help us understand *sarma*-making processes in the Balkans.



NEXUS

and the Complex Identities of People in Central and Southeast Europe



An interview
with **Dr. Alexander Kiossev**, Associate
Professor of Cultural
Studies at Sofia
University, Academic
Director of CAS and
Nexus Convenor.

We are trying to do research that does not necessarily consider its supreme value to be the nation, its historical development, its emancipation, its own exalted cultural tradition. We are interested in the 'horizontal' dimension, the similarities between nations and between minorities, the shifting maps of cultural identity in the Balkans, rather than in invoking the same national cultural values ad infinitum.

Dr. Kiossev, what is the issue at the heart of the Nexus Project?

It is an attempt to change the 'value horizon' – the guiding values – of research in the fields of history, literary and cultural history, anthropology, sociology and others. Many of these disciplines developed in the 19th century as part of a nationalist agenda typical of young nations; they were inscribed in the institutions of nationhood and slotted into corresponding departments. The nationalist approach to their subject matter is thus part of their very structure. By forming an interdisciplinary and international team, Nexus is trying to change these defaults in the agendas of the humanities. We are trying to do research that does not necessarily consider its supreme value to be the nation, its historical development, its emancipation, its own exalted cultural tradition. We are interested in the 'horizontal' dimension, the similarities between nations and between minorities, the shifting maps of cultural identity in the Balkans, rather than in invoking the same national cultural values *ad infinitum*. It is a change of perspective that, we hope, will have some radical consequences.



Precisely what radical consequences do you envisage then?

Well, in academic research the 'radical consequences' cannot be expected to go beyond scholarly results: articles and books which initiate scholarly debate. The nearest goal is to produce a series of individual studies united by a methodological framework and examining the network of dynamic identities covering the Balkans. The expected result is thus a series of publications that will generate discussion in the respective academic fields. However, Nexus is also part of a larger structure, a political project – Blue Bird – whose aim is to create a positive political vision for the Balkans. The authors of Blue Bird, Ivan Krustev and his co-workers, including ourselves, believe that thus far Western discourse on the Balkans has been dominated by negative concepts – not only stigmatizing concepts, characteristic of the so-called Balkanism, but also concepts of isolation, encapsulation, security issues and other implicitly negative terms. This leads to a deficit of perspective, a shortage of visions about the future of the Balkans. The Blue Bird project consists of four groups – one studying the role of the nation-state, the extent to which it can be an agent of development, the issue of the weak state that cannot actually exercise its formal powers. A second group examines the issue of social inclusion – of the existence of underprivileged minorities and groups that have to be drawn into the democratic process. The third group studies opportunities for the economic development of the Balkans as a region – the extent to which there are common characteristics and causes for the economic backwardness of the region, the possible models for



describing, and mechanisms for influencing, this economic situation in order to free up the region's full economic potential. The fourth group studies the cultures, traditions and identities in the Balkans. The initial task that Blue Bird gave the Nexus scholars was to find out whether a common Balkan regional identity was possible. As humanities scholars, we decided that this task was too reminiscent of social engineering and

therefore our position in the Blue Bird scheme would have to be productively sceptical. We would not pose our questions and formulate our answers to necessarily give a definitive reply to the question whether such an identity is possible. We would rather complicate the issue and try to show the multitude of points of view and the various projections of identities and acts of identification characteristic of the Balkans. We would try to counter the cliché that the Balkans are an obscure territory of politically infantile anti-states always hostile to one another and view the region as the arena of complex interaction of people who feel they belong in various places, groups, ethnicities, religions, cultures and historical traditions. This is perhaps the project's principal innovative idea – that the concept of identity has to be replaced by the concept of 'acts of identification', by a description of the hidden, internally contradictory dynamic of identities in the Balkans, which are always linked with geographical space. It is as if we are drawing maps on a number of oscillating transparencies that are stacked on top of one another.

When you say 'positive vision' do you mean the opposite of 'negative' or do you refer to positive as 'present' rather than absent?

I mean, on the one hand, the presence of specific goals such as a considered system of specific recommendations to

political elites. In addition to their scholarly publications, the individual projects, Nexus included, and then Blue Bird as a whole, have to produce a concluding 'policy paper' to be offered to the individual governments in the region and to the European Union. On the other hand, by 'positive vision' I also mean a vision of the future which allows human existence in Southeast Europe to feel dignified and purposeful, a vision whereby belonging to this part of Europe is not considered as a stigma but rather as a chance. These two tasks are equally important but difficult to combine.

So your skepticism towards Blue Bird is constructive?

That is right, it is rather wariness towards attempts at social and political engineering. We, as sociologists, historians and anthropologists are aware of the traps and problems involved, especially with such loaded heritage. The slogan 'Let's forget the past' is not enough to make people forget the past. And our answer to Blue Bird's question of whether a regional identity is possible is neither 'Yes' nor 'No'. It is to offer a complex picture of the processes of identification in the Balkans. It is more important to show the difficulties, the environment, to draw as complete as possible a picture of the cultural landscape, to enable the making of informed political decisions taking into account the full complexity of that landscape.

What is the project's organizational structure?

There are five (soon to become six) senior fellows: Vintila Mihailescu, Diana Mishkova, Slobodan Naumovic, Roumen Avramov and myself. We are to be joined by Prof. Halil Berktaý from Sabanci University in Istanbul. These senior fellows work on three-year projects. Every year we also appoint six associate fellows on ten- or six-month projects – four Bulgarians and two from the region. The first associ-

ate fellows have already finished their projects. For the second year, we managed to secure two additional places – one for a Bulgarian and one for a regional fellow; we had so many excellent applicants that Wissenschaftskolleg zu Berlin assisted us in obtaining additional funding. The success of Nexus can be judged by the number of applications for regional fellows that we received this time – fifteen in all. In the end, we selected two brilliant projects – those of Dr. Blagovest Zlatanov from Sofia University of Ayse Parla, a graduate student at New York University.

What is the exact role of the senior fellows in the project?

As senior fellows, we have some administrative duties to perform – we, for instance, had to dismiss with regret two fellows who simply did not do their work. In academic discussion, however, there are no seniors – there is democratic debate and all viewpoints are permissible. At our sponsors' request, we have 'tutoring' – every younger fellow has a tutor from the senior team, but this is rather an additional opportunity for intellectual communication than an occasion for one-way instruction.

Could the relationships within Nexus serve as any kind of a model for relations between Balkan people?

This is not a goal of our project. We are simply an individual team that has its weaknesses and we cannot aspire to be a model to anybody. But, to a certain extent, it could happen in practice. The differences between us in the beginning, when Nexus had not yet developed its own common language, ethos and theoretical base, were much greater than they are now. There were frictions between the representatives of different academic disciplines and different nations. Indeed, the need for an individual scholar to adapt to the specificity of other nationalities and other disciplines is one of the greatest chal-

'there was great enthusiasm in the beginning, which is still going strong, and which makes Nexus meetings hugely enjoyable. They are also an 'anthropological treat', since the Nexus team grew to like each other and now enjoy spending time together'

lenges of Nexus. Yet there was great enthusiasm in the beginning, which is still going strong, and which makes Nexus meetings hugely enjoyable. They are also an 'anthropological treat', since the Nexus team grew to like each other and now enjoy spending time together. Unlike other international teams, we meet infrequently and the available time is thus used intensively for both formal and informal communication. For instance, recently we held an informal discussion of Balkan popular music varieties: *yugofolk*, *chalga*, *arabesque* etc.

And yet the Nexus network came together initially via Western academic networks?

This is symptomatic of one of the problems in the Balkans. Anthropologically, Balkan cultures are quite similar – similar body languages, communicative habits, eating habits, dress codes, home arrangements, and if there are differences, they are regional rather than national, for instance mountains vs. plains, the Mediterranean vs. the Interior – differences that have a map other than the national political map of the Balkans. By contrast, the so-called 'high' cultures of the nation states, including academia, have too few contacts and build different pictures of the Balkan neighbours. They often communicate exclusively with imaginary

or real 'centres' in Europe – a regrettable but very real situation. I am no exception – for instance, I know many more German than Greek literary historians. We are trying to overcome this asymmetry. True, since the Nexus team is composed of established senior scholars, we learned about each other from publications in the principal international scholarly journals. The nucleus of Nexus selected itself through international reputation. The term 'Western' has lost its usefulness, but we did meet through academic networks where people know who the others in the field are.

What audience do you want to reach?

There are a number of levels of intended audience. First, we would like to attract a Bulgarian intellectual and academic elite to the four or five annual Nexus meetings. And I think we are successful in that – people do come, get involved and bring their own fresh viewpoints uncontaminated by the project's jargon, which is quite useful. Beyond that, since most of our fellows teach in universities and Nexus changes their perspective, we indirectly reach their students. With the final publications, we shall try to influence an anonymous wider academic debate, and with the policy paper – politicians and decision-makers.

Do you want to reach nationalists and have you ever been accused of unpatriotic behaviour?

I do not know that it is possible to influence directly such an audience. We often study nationalist arguments, and know how closed, teleological and impenetrable they can be. Consequently we do not expect to have any direct impact on 'patriotic' pseudo-intellectuals; instead, I hope we shall influence the atmosphere of public debate and thus have an indirect impact on such circles. We have never been accused of unpatriotic behaviour; fortunately, in Bulgaria extreme nationalism is very marginal and has never claimed a more central role in the public debate.



What are the most bizarre projects in Nexus?

There are many what I would call original projects: for instance, those by Petya Kabakchieva, Tanya Chavdarova, and Vintila Mihailescu. Tania Chavdarova, for example, studies to what extent the business mentality of small entrepreneurs is similar in Bulgaria, Turkey and Macedonia. Petya Kabakchieva studies the artificial formation of small regions which symbolically secede from the nation state and develop a special local identity not without the help of NGO elites working on European projects and funded from Europe. Such elites have an interest in representing, say, the Rhodope Mountain as a distinct region different from both Bulgaria and Greece. It is very difficult to tell the extent to which such Euro-Rhodopes are a fact or an ideological construct.

Or take Ilia Iliev's project, 'Price and Prejudice', which examines the way people are forced by poverty to buy second-hand clothes but discern symbolic hierarchical geographies in the clothes

they buy, e.g. by paying attention to whether these are Western, Bulgarian or Turkish in origin.

What does 'territorialising of culture' mean in the Nexus jargon?

This is the perception of a bond between a certain land and a certain culture, a bond seen as eternal, original, existing by default. This makes cultures seem almost natural. Of course, we oppose this perception, since it is a tool of colonial symbolic power whereby some regions of Europe are stigmatized and declared unfit for culture.

What is the difference between Nexus and the Identity Reader, the two main projects of the Centre for Advanced Study?

There are two major differences. First, the Identity Reader has a very well defined specific editorial goal – to produce a huge collection of nation-building texts with commentary that views them objectively from a critical distance. The final product of Nexus, on the other hand, is not nearly as clear-cut.

Nexus consists of over twenty-five case studies in different fields by different scholars having their own approaches and viewpoints. Ultimately, these case studies have to be combined into a larger picture, and to this end we have prepared methodological guidelines to ensure they are compatible and do not scatter into a chaotic mosaic. This picture, however, will only emerge towards the end of the project.

The second difference is that the Identity Reader is thematising high cultures whereas Nexus studies a variety of 'acts of identification' across borders. We are trying to show that where we ordinarily see Romanians, Greeks, Bulgarians or Albanians, the actual reality is of people with extremely complex cultural characteristics, with oscillating ideas of cultural identity. I.e. Nexus challenges the very concepts of 'region' and 'identity' by tackling the problematic points in acts of identification – cases of cultural fault-lines, of multiple, diffuse, blurred, overlapping, cross-border identification.

Interviewed by The Editor



'By concentrating on how to reflect on South-east European or Balkan identity, the Sofia Academic Nexus project addresses one of the more important factors that can affect processes of integration into Europe, namely the construction of a trans-subjectively acceptable self-image. What the Balkans/Southeast Europe can become, and probably will be in the future, depends to a large extent on the idea of collective identity that the local populations themselves possess and/or are in the process of creating.'

Slobodan Naumovic
NEXUS Senior Fellow



**Dr. Diana
Mishkova**

Associate Professor
of History,
Faculty of History,
Sofia University,
Executive Director
of CAS and
Identity Reader Project
Supervisor

The Youthful Network Regional Identity Discourses in Central and Southeast Europe 1775-1945

A New Non-Nationalist Vision of a Common Cultural Heritage

The scarcity of academic communication in the region of Central and Southeast Europe has long been recognised. It is commonly, and rightly, attributed to the lack of institutional structures of cooperation. Underlying it, however, is a deeper deficit: the absence of unified frameworks of reference and interpretations of national narratives to enable comparisons between cultural phenomena of the different cultures in the region and create a 'common language' for describing the common and the specific traits of these traditions. Nation-state-centred narratives still dominate the way people talk about their past and heritage. National cultures are still discussed through fundamental texts and ideas, seen as a unique repository of the national character and the nation's 'essence'. Self-centred national imaginations, asserting the specificity and uniqueness of these canonical national cultures, still inform collective identities and political doctrines.

It is against this national insularity that the 'Regional Identity Discourses' project has defined its ambitious target: to create and indeed legitimate a non-nationalist, or perhaps a supra-national, vision of a common cultural heritage; a different way of talking about this heritage, a new language for discussing a common regional identity, a framework of interpretation that will enable us to critically examine our received world-view and sense of belonging. The project, in other words, seeks to create a regional narrative, an interpretative synthesis, for Central and Southeast Europe.

It must be emphasised that this project is *not* an attempt to invalidate the individual na-

tional cultures. It is an attempt to *transcend* them. It aims to highlight similar cultural patterns and cultural spaces in the region. Rather than obliterating specific political and cultural identities, it proposes to examine them against the background of a shared or rejected regional identity (the 'regional canon') and consequently make them mutually accessible and heuristically commensurate. This is where the high symbolic meaning of the initiative resides.

The Identity Reader

How can such a regional narrative be constructed? One possible answer, proposed by the Identity Reader project, is: by compiling, selecting and editing an authoritative and representative collection of fundamental texts that have contributed to, and/or reflected upon, the formation of various narratives of regional identity in Central and Southeast Europe. This collection, the so-called Identity Reader, will eventually be arranged into two volumes of 550-600 pages each. Geographically, the project covers a vast range of different cultures - from Turkey and Greece in the south-east to Austria and Poland in the north-west, including Bulgaria, the former Czechoslovakia, Hungary, Romania, the former Yugoslavia and Albania. Essentially, this is the area of the Habsburg and the Ottoman post-imperial heritage.

Text selection is based on a number of considerations. Some texts are included because the respective national narrative is based upon them, others because they are discussions of, or reflections upon, the national narrative. Yet others never became part of the cultural mainstream but offered alternatives to the canonical texts and can thus be considered paradigmatic

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(for instance, the regional confederation projects). Their uniform treatment is pursued by way of elaborating a *questionnaire* on each text, used then as a register in the process of selecting the texts and writing the introductions to them.

The selected texts are arranged thematically in a way that highlights their similarities and differences; indeed, one of the criteria for inclusion is the extent to which one text's contents can illuminate and complement the other texts. They are grouped into broad chronological units or 'meta-discourses': Late Enlightenment (emergence of the modern 'National Idea'), National Romanticism (formation of national movements) and Modernism (creation of nation states). The last section contains a separate subsection on Anti-modernism, concentrating mainly on the radical ideologies of the inter-war period. Within the thematic units, various aspects of identity-construction are analysed, such as symbolic geography, symbolic representation of the community, images of the past and the production of cultural markers (i.e. national language or national character) as well as the images of the Other and the production of identity in religious and nationalist contexts – domains that themselves exhibit revealing similarities, notably in the relationship between nationalism and state-making. Each thematic-chronological unit will be introduced by a prominent expert on the region and the period in question. The texts are accompanied by short commentaries, pointing out the most important specific traits of the respective discourse and locating it in a comparative regional framework. Last, a multilingual glossary of key terms such as 'nation', 'community', 'state', 'kinship', and 'tradition' will highlight differences in their local usage in the region's variety of cultures.

My own role in the elaboration of this ambitious scheme has been one of an external supervisor and advisor. But more than anything else, I have seen my involvement as that of a partner in an open and equal negotiation over the principles and material of a co-operative endeavour. From that involvement, I am learning more than I am contributing. The mixture of institutional responsibility and scholarly seduction which ties me to this project has strengthened a prior conviction: that, in the contemporary state of our disciplines, vigorous pursuit of one's own research often entails sustained efforts at creating contexts where it can be shared and informed by those of other generations and disciplines.



The Reader's Practical Significance

The Reader will be very useful as a university textbook for a variety of disciplines ranging from literary history and cultural studies to political science and nationalism studies. The universities in Central and Southeast Europe are its most obvious beneficiaries and potential users. As a university teacher in modern and contemporary Balkan history, I can bear out the need for a 'reader' of this kind on two counts – as a compendium of 'nationally' as well as of 'regionally' representative identity-building texts. In Western institutions of higher education, the Reader could be used for, say, courses in Southeast European Studies, where it would help to 'normalise' this long-marginalised and exoticised field.

Equally important is the Reader's 'paideistic' value. The project was devised and developed largely by young Central and Southeast European scholars, most of whom are still working on their doctoral theses. For them, the Reader has provided a rare opportunity to soar academically. The intellectual challenge and responsibility has motivated them strongly and led to their rapid professional growth. In a few brief months, they have transformed their research agendas, their way of approaching issues, the questions they ask themselves, their perspective on their own academic and cultural traditions. Through the Identity Reader, the team developed an invaluable combination of skills necessary for pursuing hard empirical research and comparative and theoretical knowledge needed to turn their approach to 'regional studies' into professional social-science discourse. For many of the team members

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participation and 'schooling' in this collective work – of comparative analysis, methodology, structural organization and negotiation - has opened much broader scholarly perspectives and career avenues.

To mention them by name, the project started with a 'core group' of five young scholars from Bulgaria, the Czech Republic, Greece, Hungary

The Special Ethos of the Identity Reader Team

However, these are more than a group of rapidly developing individuals – to me, what is so special about the Identity Reader project is the peculiar alchemy of the Team. These young scholars have formed a team of remarkable efficiency and ideological

when there is close personal contact – when researchers are engaged in intense intellectual exchange and intercultural communication on several levels: that of their national educational models, national historiographies, and local perspectives on cultural and intellectual movements. This is the philosophy inspiring the activities of the Centre for Advanced Study, the hosting organization of the project and of its attending meetings. Accordingly, we view bright graduate students not only as future academics in their own right, but also as full and legitimate partners in a common project of knowledge.

Needless to say, none of the above would have taken place without the generous support of our sponsor – the Prince Bernhard Cultural Foundation, with the liaison of the Netherlands Institute for Advanced Study. Not only did they provide the opportunity for creating this unusual network, but their recent grant to help the expert English translation of the text collection will make many of the internationally-unknown 'classic' discourses of the region accessible to a wider academic public and enable the completion of the project with a body of text ready for publication. I would like to use this opportunity to extend to the Prince Bernhard Cultural Foundation and NIAS my warmest thanks for their bold and insightful decision to support this project, involving as it does young rather than established scholars. The youthful academic network they have helped create is definitely worth it – it is an innovative and precious contribution to the intellectual life and future of Central and Southeast Europe. The peculiar alchemy of the Identity Reader Team could not have developed without the opportunity for these young people to meet regularly, work together and invest in what they regard to be a project – and a mission - of their own. Thank you all very much!

Diana Mishkova



and Romania, who had been working together for one year already: Dr. Boyan Manchev (New Bulgarian University, Sofia), Marius Turda (Central European University, Budapest), Balázs Trencsényi (Central European University, Budapest), Michal Kopeček (Charles University, Prague), Vangelis Kechriotis (University of Athens). The research team was extended on several occasions and now includes: Maciej Górny (Poland), Funda Soysal and Günhan Börekçi (Turkey), Ildiko Erdei (Serbia), Anatol Schwed-Kowarzik (Austria), Nikola Iordanovski (Macedonia) and Pavol Lukač (Slovakia).

coherence, despite their widely differing cultural backgrounds. Having formulated a consensual vision, they are working *together* on achieving it and they have proved themselves capable of easily initiating new members into their team's atmosphere. This atmosphere of friendship, curiosity, mutual support and intellectual stimulation is perhaps the project's most valuable asset: it ensures that the research group is capable of yielding a coherent, well-integrated and congruent text collection and textual interpretation out of divergent cultural, educational and disciplinary backgrounds.

To sum up, the Identity Reader has so far been an invaluable experience, showing how much can be achieved through teamwork in the Humanities and the Social Sciences. It has taught us that the comparative method thrives

Boyan Manchev and Balázs Trencsényi on the Origins, Outcomes and Ambitions of the Identity Reader .

Dr. Boyan Manchev

is Assistant Professor
of Theory of Literature
at the New Bulgarian
University in Sofia.

Balázs Trencsényi

is an intellectual
historian and Ph.D.
Candidate at the
Department of History,
Central European
University in Budapest.

How did you conceive the idea for the Identity Reader?

Boyan: It evolved logically from the academic growth of a group of young scholars from Central and Southeast Europe who met for the first time at the Summer University in Plovdiv in 1999. We discovered that we had in common a lot more than we expected: similar attitudes towards our work, shared fields of research, and thus a potential for co-operation we could build on. The Identity Reader project focused this shared intellectual energy. The specific idea was born at the next Summer University.

Balázs: Our collective epiphany happened on a dilapidated bus taking Marius Turda, Vangelis Kechriotis, Boyan and myself to Koprivshitsa on a day-trip. We discovered that each nation in the region seemed to have a turn-of-the-century text ridiculing the adoption, by local people, of undigested fragments of Western civilisation – for instance Aleko Konstantinov's *ay anyo* or Voynikov's *ri orazbranata si ilizatsiya* [Civilisation Misunderstood], or Caragiale's texts. We thought that there ought to be a collection of such texts, and the same evening we sat at Vangelis's computer and developed a proposal to create a framework for interaction and comparative research.

For me, personally, in many ways the story began further back in time: intellectually, I was growing towards some such project ever since my years in the Invisible College, an intensely intellectually-competitive endeavour in the mid-1990s. Apart from comparing Hungarian intellectual history to the usual Central Euro-



pean context, I was becoming increasingly interested in Romanian dilemmas of collective identity. With the help of Sorin Antohi, whom I met at a conference in France, I spent some time in Bucharest in 1996 as a visiting scholar, where I met Marius Turda and discovered that we had common ways of looking at our 'common pasts'. The following year Marius organized a workshop in Bucharest presenting interpretations of Romanian historical problems by non-Romanian scholars to his former department and that is where we met Diana Mishkova, almost completely by chance. It was again clear from the very beginning that we shared a common intellectual agenda.

The next summer we were invited to the Plovdiv Summer University, chaired by Diana, and one year later we returned as Teaching Assistants. (I, for instance, offered a course comparing national identity discourses in Hungary and Romania.) We were faced with a striking lack of mutual knowledge about neighbouring cultures on the part of our students from the region – this made us increasingly committed to creating a network of people capable of bridging such gaps.

What do you find most precious about this project?

Boyan: First, the fact that it was a project initiated by the very group that is carrying it out - there are well-known difficulties in doing independent international research on a regional basis. An additional difficulty is that collective projects are often pre-determined to a considerable extent by a large international institutional network setting an agenda you have

'The 'craziest' group experience is when a bunch of seemingly insoluble dilemmas get resolved over half and hour's discussion and everybody is astonished by the power of thinking together and finding practical solutions to questions that none of us individually could have dared to answer.'

to follow. Of course, the existence of large-scale projects sponsored by the European Union and other bodies is extremely important, but practically almost always they are oriented towards direct social and political results and can be a straightjacket for independent and autonomous academic strategies. Projects initiated by the scholars themselves – *ery young* scholars (mostly Ph.D. students) – are something quite rare. The project's inception coincided with the birth of the Centre for Advanced Study, and the Identity Reader turned into one of its main projects, a fact which speaks volumes about the ambitions and innovative strategies of the Centre itself.

Second, the fact that this international project for building a collection of texts is constantly trying to surpass its pragmatic aim, or rather to create a firm methodological and theoretical foundation. I.e. we did not head directly towards collecting the texts, as many have done before, but decided to base our selection on a theoretical vision which required study of the complexities of some basic notions: identity, canon, discourse etc.

Third, the model of interaction within the group and its interior dynamics. The project made us develop a successful model of self-regulation. One of our biggest challenges has been the fact that we, as participants, rarely meet more often than once every three months, and consequently we have engaged in electronic communication every day in order to avoid allowing the project to collapse into chaos. Every member of the group has been assigned a specific function: external co-coordinator responsible for integration of new members (Michal), archivist (Maciej), textual editor (Marius), 'foreign minister' (Vangelis), 'contextual' editor (Balázs), internal coordinator and glossary editor (myself).

Why is the Identity Reader important for Bulgaria, Hungary and Central and South-east Europe as a whole?

Boyan: Because such a Reader simply does not exist and has not been made before, and, as Balázs said in the 'myth of origin' of the project, we realized that the only 'comic national representative' figure from the region that

we all knew was Švejk, but it turned out that every other tradition had a similar type (e.g. Bulgaria's Bay Ganyo). Except for some literary historians, nobody had thought of exploring this typological closeness. But beyond this inspired case study, it turned out that every genre and every ideological dimension has regional similarities of this kind. That is not to say that we pre-postulate the presence of similarities, since often there aren't any.

Ultimately, of course, this Reader will throw light upon the mechanisms of constructing national identities but also upon nationalist ideologies, which regrettably haven't disappeared. We challenge such nationalisms by making them visible and transparent, by taking them out into the open, by rationalizing the unconscious of each of the region's national traditions so open towards Western cultures yet strangely closed towards their own neighbours. We hope that the Reader will turn into a basic collection for the whole region and will thus be useful in a variety of contexts – from comparative studies to the teaching of literature and history.

Balázs: It is meant to be an exemplary project, creating a blueprint for other interactive-multi-national research networks. When we launched the idea for the Reader, we were hoping it would be one of a growing number of similar projects loosely connected on the common ground of establishing a new pattern of research in the region. As for the potential audience, we would like the Reader to be accessible to as many people as possible – therefore we are thinking of having it printed in a very cheap edition, even though we would probably gain more both financially and in terms of prestige from having it published as a prohibitively expensive luxury edition. It is very much a student-oriented product, one that students in the region should be able to afford. In producing the work we have been trying to remain faithful to the highest scholarly standards – for instance, in choosing our partners we have been 'as elitist' as possible – but we do not want to make the product itself elitist in any way, we are not 'lost in hyperspace', as it were.

'maybe we will emerge as a new generation capable of teaching comparative and really contextually-aware Central and Southeast European history'

As for Hungary, there have been scholarly traditions dealing with the broader region in various ways. Contrary to some critiques, neither official nor alternative histories were based on a one-sided or exclusivist 'Central-Europeanist' symbolic geographical narrative. It is worth remembering that between 1949 and 1990 Yugoslavia was considered more 'Western' than Hungary. This doesn't mean, however, that there was public and cultural awareness of the similarities between us and the 'Others' in Eastern Europe. In any case, there is a pressing need for relativising the asymmetric geopolitical constructions and rethinking the place of our own culture in a dynamic regional setting.

How well does the project fit your academic career plans and teaching workload?

Boyan: It has been a special challenge to me, because I work on literary theory and philosophy, while my friends and colleagues are historians. This, by the way, is another important characteristic of this project. It is not only international but also interdisciplinary. The others, although all historians, have their own particular approaches to their research (from nationalism studies, sociology, or intellectual history). Our interaction has been an interdisciplinary 'battle of the faculties' that enriched all our theoretical inventories. My current teaching has been influenced a lot: whereas before I taught only literary theory and philosophy of art, since last semester I have been teaching European Cultural History at Sofia University and the New Bulgarian University. The question has just made me realise that this would not have happened but for my participation in the Identity Reader.

Balázs: Of course, it means a lot of extra work for us, but eventually it makes us more academically marketable and maybe we will emerge as a new generation capable of teaching com-



parative and really contextually-aware Central and Southeast European history, thus transcending the limitations of the more practical and policy-centred approach of Area Studies.

How did the Sabanci Conference in Istanbul in July 2001 react to the project?

Boyan: The presentation of the Identity Reader there was enacted: Vangelis presented the history of the project, I presented its theoretical underpinning, Balázs, Marius and Michal presented three files with case-study treatments of specific texts. We introduced a game element: everybody presented a file from another's national tradition thus practically illustrating our grasp of each other's backgrounds. The audience did not have any major criticisms, only positive commentaries. I think they enjoyed the 'show'.

Balázs: Our agenda for this Conference was also partly to extend our network and recruit new people into the project. We had the ambition of starting an international intellectual network extending from Poland to Turkey, and we met many interesting people but

eventually we realized our human limitations and decided that for the time being we would try to concentrate on the Identity Reader. On the other hand, we hope that this tradition will be continued by the new Balkan Summer University.

How do you select your new associate participants? What procedure(s) do you use?

Boyan: We have already built a network of contacts throughout Europe and overseas – a whole fan club! We mobilize this network for finding suitable candidates. We make a long investigation, trying to 'track down' the best possible participants. When we have settled on somebody, we try to meet them personally. Our selection criteria have been quite rigorous so far: we have looked for relatively young brilliant academics with a thorough knowledge of their cultures and without nationalist leanings.

What Bulgarian and Hungarian texts respectively have already been selected?

Boyan: First, canonical authors: Paissiy, Chintoulov, Botev, Vazov, Aleko Konstantinov. Second, authors representative of what we call alternative projects, i.e. national identity projects that have been unsuccessful: Petar Beron with his *la ic hilosophy*, *Veda lo ena* by Verkovich, Modernists such as Dimo Kyorchev, right-wing thinkers such as Yanko Yanev or Nayden Sheytanov.



Boyan Manchev and Balázs Trencsényi on the Origins, Outcomes and Ambitions of the Identity Reader.



Balázs: In my case, of course, there are ‘canonical’ works too - the ‘Easter Article’ by Deák, the ‘National Song’ by Petöfi, the Enlightenment political writings of Bessenyei, or the neo-conservative historical narrative of Gyula Szekfü. There are also texts that were atypical and challenged the mainstream discourse, e.g. the democratic populism of István Bibó, or the liberal multi-ethnic patriotism of Lajos Mocsáry; and there are texts that become especially valuable because they are comparable to discourses from other national traditions, like the federalist project of Oszkár Jászi.

How would you describe the team’s ethos and the spirit of the Identity Reader group?

Boyan: Dynamism, empathy. I should stress the fact that from the very beginning, interpersonal relations were very important for the development of this project. At the risk of sounding pompous, I have to say that intuitively I feel this is also a project for a new type of community. Balázs, for instance, insisted on the principle of our ‘common socialisation’, and the group will undoubtedly go on to another common project after the Identity Reader. We are the first young generation from this

part of Europe to have the chance to build such a transnational intellectual community, and we will do our best not to miss this chance.

Balázs: The ‘craziest’ group experience is when a bunch of seemingly insoluble dilemmas get resolved over half and hour’s discussion and everybody is astonished by the power of thinking together and finding practical solutions to questions that none of us individually could have dared to answer.

What has the Centre for Advanced Study given you professionally and personally?

Boyan: All that has been said so far of the Identity Reader applies to the Centre as well. It is not only an administrative fixture but a really flexible location for our activity. I believe it is precisely its welcoming informality that is the most precious result of the huge intellectual and emotional energy invested by all the different people who make it possible for the Centre to function.

Balázs: The Centre is its people. It is an international but accessible community where it is very easy to talk and meet quality people. What it is not is an uninterested bureaucratic institution.

It is an institution, but a creatively informal one and we appreciate that: it adjusts very easily to specific individual needs and agendas.

As a youthful team, what are your relations with the senior scholars at CAS?

Boyan: We are a peculiar type of youthful team and senior scholars at CAS are a peculiar type of senior scholars. Obviously the relations between junior and senior scholars vary: in some regional cultures, they are very rigid. Members from these cultures were quite astonished to see the informality of our communication at CAS. The same applies to all CAS projects - there has never been a hierarchical barrier between scholars, although some are more advanced in their academic careers. My communication with them has been entirely friendly and free of obstruction. Having said that, obviously the younger scholars know they can learn much and *have* learned much from their senior and more established colleagues. In the Centre there has always been a general willingness to help and not stint any energy in assisting the others.

Balázs: For instance, Diana’s role in the project is always dual – a friend and a supervisor at the same time.

Do you feel you changed as a person because of your participation in the project?

Boyan: Everywhere I feel different. In the Reader I am almost *identical*.

Balázs: It makes us constantly rethink our intuitions of both national specificity and regional commonality.

Interviewed by The Editor

Halil Berktaş on CAS, the Balkan Summer University and Turkish Nationalism

Halil Berktaş is Associate Professor of History at the Faculty of Arts and Social Sciences, Sabanci University of Istanbul, Turkey. At the regular working meeting of the **NEXUS** project on 29 March-1 April 2002, **Professor Berktaş** was elected Senior Fellow and will work on Turkish nationalism and its Balkan implications.

Professor Berktaş, how would you explain the purpose and function of the Centre for Advanced Study in Sofia to, say, an American colleague?

I would say it is a Centre set up by cutting-edge humanities and social sciences scholars in Sofia, in Bulgaria, with the purpose of creating a safe haven for, and funding fresh cutting-edge research by, talented and deserving scholars from the region. Given that the region is plagued by economic difficulties, deprivations and backwardness, and given that very talented and deserving scholars lack the resources with which to continue their research, on one level CAS is a clearing house for bringing deserving projects into the limelight, funding them and thus promoting their intellectual and academic advancement.

On another level, the Centre operates as a kind of networking organization facilitating intra-regional contacts and intellectual co-operation. Turkey, Greece, Bulgaria and all other countries in the region have maintained links with the West, but not so much with each other – paradoxically, it has been the case that you have to go through academic networks in the West to encounter other academics from the region. CAS is also designed to overcome that historical, cultural handicap and to bring scholars from the region in direct contact with each other.

To what extent would you say the Centre is similar to other such centers for advanced study throughout the world?

There are both similarities and differences. As I said, such institutes or centres are gener-

ally designed to provide *special* support for deserving scholars: this is the case everywhere. But to serve particularly as a network to bring scholars together intra-regionally is a distinctive function, I think. Of course, one corollary of that networking function is that many of these scholars happen to be working on themes of common interest. Inevitably, these have to do with intra-regional problems: post-communism, economic reconstruction, development, multiculturalism, ways of overcoming the divisive effects of mutually antagonistic nationalisms and so on. So it is not just a clearing house for funding and facilitating scholarship, and not just a regional network – it also develops a common research agenda. You are not likely to find that at, say, Princeton or Stanford. Side by side with you, even in the relatively more cohesive Wissenschaftskolleg zu Berlin, other people are likely to be working on entirely different issues. But here, at CAS, I think there is more of an organising agenda for research. There is no imposition, no selecting and choosing to fund only one type of project, but nevertheless the level of commonality is, I think, much greater than at other comparable institutes. It has to do with the kind of people who are attracted to it and who set it up in the first place – intellectuals critical of their respective societies. And in the Balkans today, being critical to a certain extent means being non-nationalist.

Is there any Turkish institution similar in function to this Centre?

No, not really. There are some universities and departments or groups in universities which function as *de facto* loci of intra-regional co-

operation but purely informally and voluntarily. Recently, my university, Sabanci University, created something called the Istanbul Policy Centre and I have high hopes that our Balkan projects and networks will be able to shelter under its aegis. Thus there could be, not an equally high-powered, not an equally institutionalised, but nevertheless a correspondent group at this Istanbul Policy Centre functioning as perhaps our end of the CAS network.

Were Turkish students interested in coming to the previous Plovdiv Summer Universities and would they be interested in coming to their planned successor?

Well, I taught for just one day, at one session of that University, two years ago. Present at that occasion was, in fact, a Turkish student from Istanbul. Now that the Plovdiv Summer University is being re-designed as a cross-border project, it might become a network of permanent partnerships with a core group consisting of CAS and four or five academic institutions from the neighbouring countries. Thus the Summer University will be in Plovdiv for one-and-a-half weeks and then move, for the same period, to one of these partner institutions in rotation. Sabanci is probably going to be a permanent member institution and was in fact planning to host the first such occasion this summer. We actually managed to put it on the budget for this budget year with the great generosity of the University, but then it turned out that we have too little time for the proper academic procedures to be initiated and concluded, that is to say organize a call for applications, screen applications, decide on a theme, select the teaching faculty and so on. We hope that when it gets going next summer, that is in 2003, Sabanci will be the first hosting institution. This rotating arrangement will mean, among other things, greater

publicity in the region as a whole and therefore more and much higher quality of applications from, for instance, Turkey.

Would the Summer University be a good place for a student or for a graduate student?

The themes selected will, I suppose, be quite cutting-edge, quite interdisciplinary and will be run by a multi-national or cross-cultural team of experts that one is not likely to encounter at 'national' or 'domestic' institutions. These themes will be in themselves innovative in the way they combine theory and empirical research, propose comparative questions and break out of the more traditional patterns of academic work. It will be a good occasion for intensive learning and familiarization with up-to-date scholarship.

Last, a question concerning Turkish nationalism – the topic of your research project with which you are currently joining the NEXUS network. Is it a widespread phenomenon in Turkey today, given the friendly attitudes of Turkish people to visiting Bulgarians, for instance?

It is a widespread phenomenon. If you compare Turkey with Greece, relatively speaking, and not in terms of any binary oppositions, in Turkey nationalism is more of a state ideology whereas, for example, in Greece I would say it is more of a popular ideology. For example, in terms of the mobilising power of acts of symbolic hostility towards Turkey's neighbours, the Turkish public, or rather, parts of the Turkish public will not do anything – they will not take to the streets demonstrating against, say, Bulgaria or Greece or Italy or what not - unless there is some sort of state mobilisation, a state signal from above. Foreign policy is-

sues, nationalistically construed, are never a reason for spontaneous popular mobilisation in Turkey. True, Turkish people are *ery* friendly towards foreigners in their day-to-day existence – this is the case in metropolitan Istanbul, Izmir etc. in the tradition of Eastern or Mediterranean hospitality. At the same time this does not mean that nationalism does not exist. One has to be very careful about that. The Nationalist Action Party in Turkey, the quasi-fascist Grey Wolves party, gets nearly 20% of the vote. When Leeds United played Galatasaray in Istanbul two years ago, a group of Leeds United supporters were beaten up, and some were knifed and died in Taksim, in the middle of Istanbul, because some of them had allegedly insulted the Turkish flag. Now obviously these fans were hooligans, they were probably very drunk, they probably did something of the sort, but if this happened in Sofia or London or Rome or Paris, you would not have a knifing and three people dead. Further, polls reveal that 20% of the Turkish public are against joining the European Union. The existence of nationalists who openly oppose membership of the European Union with its obvious material and other advantages is a significant measure of the mobilizing force of such nationalism.

Interviewed by The Editor

What the CAS Library Does

Marina Encheva

Librarian

Aims

The Library of the Centre for Advanced Study (CAS Library) was started in early 2001 with a generous three-year grant from the Open Society Foundation - Sofia. Its aim is to develop collections of printed and electronic resources in Balkan Studies, focusing on the Humanities and the Social Sciences, and provide a reference section and links to major resources in these fields. It also aims to serve as an information centre about major scientific forums in these disciplines taking place in Bulgaria, Southeast Europe and Western Europe.

The CAS Library supports the research activity of the Centre for Advanced Study by collecting monographs and reference books in Bulgarian, in other Balkan languages, and in English. It subscribes to 35 Bulgarian, British, American, French and German periodicals, among them the *East European Quarterly*, *Journal of the Anthropological Society of Oxford*, *East European Politics and Societies*, *Balkanologie*, *Transit*, *Times Literary Supplement* and *New York Times Review of Books*.

Services

The CAS Library is an open-stack, lending facility primarily designed for the use of **CAS Fellows**, but also open to the general public upon request. It provides a range of library and reference services based on traditional and electronic information sources. For instance, besides ordinary lending, at the Fellows' request the Librarian compiles bibliographic references on various topics, and orders through the interlibrary loan service books and articles from other Bulgarian libraries (the Library of Sofia University, the American University in Bulgaria Library, the National Library, etc).

Electronic Resources

The CAS Library has a computerised catalogue system which includes a catalogue of books and periodicals and a catalogue of analytical descriptions of articles. This system is accessible through the local network of the Centre.



Another service the Library offers is access to the current EBSCO web-databases – a set of full-text databases such as Academic Search Premier (containing nearly 3,300 scholarly publications in the Social Sciences, Humanities, Education, Languages and Linguistics), ERIC - the Educational Resource Information Center of the U.S. Department of Education, Newspaper Source and others.

A collection of links to quality Internet resources in the Humanities, the Social Sciences, and Balkan Studies is also offered on the library web page – www.cas.bg/library.htm - in three sections: Research Institutions - Eastern Europe, Western Europe and USA; Electronic Publications; and Subject Guides - Humanities and Social Sciences, East European Studies, European Studies, History, Sociology, Anthropology, Political Science.

Work in Progress and Future Plans

Two bibliographic databases for books and articles on Balkan Studies published in the last ten years and available in libraries in Bulgaria are in their final stage of development and will soon be accessible free of charge via the Internet.

The Library of the Centre for Advanced Study is working on a joint project with the National Library in Sofia to create a bibliography of materials (e.g. monographs, encyclopedias, reference books and articles) published since 1990 in the Balkan languages, English, German, French and Russian in research areas relevant to the Balkans. The project envisages the involvement of the national libraries of Romania, Serbia and Macedonia in this Balkan Bibliography and the publication of a more complete bibliography in print.

The CAS Library is also preparing to launch a monthly Virtual Newsletter carrying information about its activities, projects, latest acquisitions, and about forthcoming scholarly events in the Humanities and Social Sciences, especially those in the field of Balkan Studies.

Library Council

The Centre is pleased to announce that it has just formed a Library Council of distinguished experts in the field of Library and Information Science – Prof. Boryana Hristova, Director of the National Library; Dr. Alexander Dimchev, Associate Professor and Head of the Department of LIS at Sofia University; Dr. Tatyana Yanakieva, Associate Professor, Department of LIS, Sofia University; and Dr. Elena Yanakieva, Head of the Centre for Bibliographic Information at the National Library. The Council will supervise and assist the activity of the CAS Library and consult the Librarian on strategic policy matters.

ROUMEN AVRAMOV

NEXUS Senior Fellow

Program Director (Economics), Center for Liberal Strategies, Sofia. Member of the Managing Board, Bulgarian National Bank. Born in Paris in 1953. **M.A.** Higher School of Economics, Sofia, 1974. **Ph.D.** Economics, Bulgarian Academy of Sciences, 1986. Research Fellow and Senior Research Fellow, Institute of Economy, Bulgarian Academy of Sciences 1976–1990. Economic Advisor to President Zhelev 1990–1991. Vice-President, Agency for Economic Coordination and Development, Council of Ministers of the Republic of Bulgaria 1991–1994.

MAPPING ECONOMIC IDENTITIES – SOUTHEAST EUROPE AND “EUROPE”

The project explores the concept of economic identity in the context of the Southeast European economic background. The genesis, the conflicting ‘production’ and ‘import’ of economic identity are considered. The key issues are identified in the economic realm of the 1990s and studied from a century-long, comparative historical perspective. The results will be interpreted in the context of the ‘European’ outlook of the SEE countries.

Avramov, Roumen, *Bulgarskata iкономика през XX век* (The XXth. Century Bulgarian Economy, Sofia: Centre for Liberal Strategies, 2001).

Avramov, Roumen, *Neosushtestveniyat konservativen manifest v Bulgaria* (The Unrealized Conservative Manifesto in Bulgaria), in *Kapitalizmut v Bulgaria: izbrani ikonomicheski trouдове (1911–1935)* [‘The Capitalism in Bulgaria’, Selected Economic Writings (1911–1935)] ed. by S. Bochev (Sofia 1998).

Avramov, Roumen, ‘Macroeconomic Stabilization: Three Years Later’, in *Economic Transition in Bulgaria*, ed. by R. Avramov and V. Antonov (Sofia: Agency for Economic Coordination and Development, 1994).



HALIL BERKTAY

NEXUS Senior Fellow

Associate Professor of History, Faculty of Arts and Social Sciences, Sabanci University, Istanbul, Turkey. Born in Izmir, Turkey, in 1947. **B.A.-M.A.** Economics, Yale University, 1968. **Ph.D.** History, “The ‘Other’ Feudalism. A Critique of 20th Century Turkish Historiography and its Particularisation of Ottoman Society”, University of Birmingham, UK, 1991. Taught at: Faculty of Political Sciences, Ankara University 1969–71, 1978–83; Middle East Technical University (Ankara) 1992–93; Boğaziçi University (Istanbul) 1993–1998; Birmingham (one semester); Harvard University (1997).

THE BALKANS AND BALKAN ALTERITIES IN THE CONSTRUCTION OF TURKISH NATIONAL MEMORY

This project involves a screening of Turkish discourses about, and representations of, the Balkans to elucidate the use of Balkan alterities in the construction of Turkish nationalism. The retreat from the Balkans was a major dislocation at the dawn of Turkish modernity and it was traumatic in real-life terms for the Muslim-Turkish populations of the region; hence, too, it had much to do with the rise and shaping of early Turkish nationalism, which wove its most significant alterities, including a fairly complete and vituperative demonology of ‘our enemies the Greeks, the Bulgarians, and the Armenians’ around it. This demonology came to constitute the bedrock of Turkish national memory as it was shaped by nationalist authors, poets, journalists and popular historians over the protracted crisis of 1908–1922. This early Turkish nationalism, however, was redefined by the Kemalist Revolution from the late-1920s onward. In the process, the ghosts and demons of the early dawn of Turkish national memory were only partially exorcised as the Kemalist drive for all-out Westernisation necessitated exercises in forgetting-and-forgiving as a condition for acceptance by Europe and self-inscription into the mental space of ‘contemporary civilisation’.

Berktaş, Halil, *Cumhuriyet İdeolojisi ve Fuat Köprülü* (Republican Ideology and Fuat Köprülü, Ankara: 1983).

Berktaş, Halil, *Kabileden Feodalizme* (From Tribe to Feudalism, Ankara: 1983).

Berktaş, Halil, and Suraiya Faroqhi eds, *New Approaches to State and Peasant in Ottoman History* (London: Cass, 1991).

TANYA CHAVDAROVA

NEXUS Associate Fellow 2002

Associate Professor, Department of Sociology, Sofia University, Bulgaria. Sociologist, Sofia. Born in Plovdiv, Bulgaria, in 1958. **M.A.** Philosophy, Sofia University. **Ph.D.** Institute of Sociology – Bulgarian Academy of Sciences.

THE SOLE PROPRIETOR IN BULGARIA AND MACEDONIA: ECONOMIC CULTURE

This project studies the culture of the small entrepreneur in two states with similar cultural backgrounds undergoing societal transformation. Its theoretical part concerns the methodology of comparing the cultures of particular economic subjects. Economic culture, here, refers to the traditions of the society, as well as to the values of small-business entrepreneurs legally registered as Sole Proprietors. The project’s empirical part includes field research on the same topic, carried out in Sofia and Skopje in February and March 2002.

Chavdarova, Tanya, *Neformalnata Ikonomika* (The Informal Economy, Sofia: Lik, 2001).

Chavdarova, Tanya, ‘Fostering the Criminal Economy: the Bulgarian Case’, in *Transformation as Epochal Change in Central and Eastern Europe: Theoretical Concepts and Their Empirical Applicability*, ed. by Dittrich, Wandel, Wende, and Wiederkehr (Würzburg: Ergon: 2001), pp. 139–156.

Chavdarova, Tanya, ‘Changing Modes of Economic Integration in Bulgarian History’, in *Karl Polanyi in Vienna. Contemporary Significance of the Great Transformation*, ed. by K. McRobbie and K. Polanyi-Levitt (Montreal: Black Rose Press, 2000), pp. 146–159.



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NEXUS Regional Associate Fellow 2001

Historian, Research Fellow at the Institute for Contemporary History in Belgrade. **B.A.** History 1994 and **M.A.** History 1997, Belgrade University. **M.A.** Central European University, Budapest 1996, thesis on ‘Royalist Resistance in Northwest Serbia 1941–1945’. **Ph.D. Candidate**, Belgrade University, ‘Yugo-

slav Army and Society 1945-1954'. Member of the Political Council, Democratic Party.

MILITARISM AND CREATION OF SOCIAL IDENTITIES SINCE 1945. COMPARATIVE STUDY ON THE CASES OF YUGOSLAVIA AND BULGARIA

The project analyses the impact of the Bulgarian and Yugoslav Armies on the creation of social and political identity within their respective states from World War II to this day. It addresses questions such as: What were the common issues in military influence on the broader national identity? What were the differences in identity-building in both armies? Did identity change in the turmoil of the Cold War and in the post-Cold War period? How did communist armies fit their party vocabularies to older national stereotypes? (Both armies had to build their identity within the state, which also had party-run paramilitary organizations.) A core issue addressed is how we can measure the armies' influence on the wider society.

Dimitriev, Bojan, *Valjevski ravnogorci, Jugoslovenska vojska u Otadžbini u valjevskom kraju 1941-1945*, (The Yugoslav Army in the Fatherland in the region of Valjevo 1941-1945, Valjevo: Srpska rec i Istorijski arhiv Valjeva, 1998).

Dimitriev, Bojan, and Kosta Nikolić, *General Mihailović, Biografija*, (General Mihailović, Complete Biography, Belgrade: Srpska reč, 2000).

Dimitriev, Bojan, 'The Mutual Defense Aid Program in Tito's Yugoslavia, 1951-1958 and its Technical Impact', *Journal of Slavic Military Studies* 10/2 (June 1997), pp. 19-33.

Plovdiv University, Bulgaria, 1985. **Ph.D.** in Bulgarian Literature, 1995.

'EAST', 'SOUTH', 'EUROPE' IN BULGARIAN LITERATURE. THE CASE OF THE HISTORICAL NOVEL AND THE PROBLEM OF IDENTITY

The ideal limit of the Blue Bird project question "Is a Southeast European Identity Possible?" is supposed to fulfil the dream for a whole cultural history of Bulgarian literature, narrated through the screen of the 'East', 'South', and 'European' identity-building components and agents, and what is more, with regard to a comparative enlargement of the field. We need a perspective that seems to be more narrow, but at the same time most flexible and capable of accommodating as much as possible of the figural capacity in the identity-building regimes of literature. The Bulgarian historical novel of the 1960s and 1970s seems to provide such a perspective. The historical novels are very popular, but they are not investigated as much as the classical 'nation-building' novels. The period's political background is very important, because of the overlapping of communist ideology, already elaborated verbal patterns of 19th century nationalism, and the capacity of the genre to develop up-to-date allegories, 'mental mappings', and to construct 'imagined communities' and series of identification acts within its plots.

Hranova, Albena, *Literaturniyat chovek i negovite bulgarski ezitsi* (The Literary Man and His Bulgarian Languages, Plovdiv: Plovdiv University Press, 1995).

Hranova, Albena, *Yavorov. Dialektiki i alhimii* (Yavorov. Dialectics and Alchemies, Plovdiv: Jannette, 1999).

Hranova, Albena, *Ezikut i negovite rechi* (The Language and Its Speeches, Sofia: Figura, 2000).

PRICE AND PREJUDICE: USING SECOND-HAND CLOTHES IN POST-SOCIALIST BULGARIA

The first part of the text offers ethnography of the use of second-hand clothes imported from the West in contemporary Bulgaria. The practice of buying second-hand clothing is new for Bulgarian society, and such clothing has acquired the interesting status of both gift (a gift cannot be returned, and is given with charitable intentions) and merchandise.

The second part of the text focuses on the imaginary links between the people who use second-hand clothes and their counterparts in Western societies. The native concept of 'normalcy' is employed to analyse these links. The actors constantly refer to the 'normal' Western societies when interpreting their everyday life, their social networks and their position in contemporary Bulgarian society.

Iliev, Ilija, 'On the History of Bulgarian Genealogy', *IWM Working Papers*, September 2000.

Iliev, Ilija, 'Familie, Ideologie und Politik: Die Grossmutter in der städtischen Familie nach 1945', in *Vom Nutzen der Verwandten. Soziale Netzwerke in Bulgarien 19 und 20 Jahrhundert*, ed. by Ulf Brunnbauer and Karl Kaser (Vienna: Bohlau, 2001), pp. 89-114.

Iliev, Ilija, 'Izgubinata chistota' (Purity Lost), in *Balkanski identichnosti*, ed. by Nikolay Aretov and Nikolay Tchernokozhev (Sofia, 2001), vol. 1, pp. 149-65.



PETYA KABAKCHIEVA

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ALBENA HRANOVA

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ILIA ILIEV

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Assistant Professor of Ethnology, Sofia University, Bulgaria. Born in Sofia in 1966. **M.A.** History, Sofia University, 1993. **DEA** Social Anthropology, EHESS, France, 1994. **Ph.D.** Ethnology, Sofia University, 1998. Volkswagen Visiting Fellow, IWM, Austria, 2000. Teaches History and Theory of Ethnology, and Ethnography of Socialism.

Taught Sociology of Social Regulation, Social Stratification and Group Identification in Bulgaria, and European Civilisation at Sofia University, and Culture and Personality at the New Bulgarian University.

FROM LOCAL TO REGIONAL IDENTITY? THE POSSIBLE CONSTRUCTION OF 'CROSS-BORDER' REGIONAL IDENTITY. CASE STUDY OF A BORDER REGION: SMOLYAN

The project studies the emergence of the Euroregion 'Rhodope', uniting municipalities in Bulgaria and Northern Greece. It analyses the historical prerequisites enabling the regionalist ideology developed by local elites, and the new social situation provoking the emergence of a new regionalism. It argues that a region cannot be thought of in terms of concrete spatial borders, but is a configuration of different-sized spatial zones which may overlap or accrue. Three zones of constitution of a region are distinguished. The first is its common geographical or natural location – in our case the Rhodope Mountains cut in two by the Greek-Bulgarian border. The second zone is a pragmatic one and covers 'the has-been routes of exchange' sedimented in collective memory and 'the desirable geodirections of exchange'. In our case, this is cross-border exchange. The third zone is defined by the symbolically and economically significant Centre – the nation-state so far. At present, however, this Centre can be different from the nation-state; besides, the economic and political centres do not necessarily coincide. The main hypothesis is that 'Europe', the EU, is currently emerging as such a Centre – both symbolic and economic – for regions that are peripheral in regard to the nation-state and, combined with the 'Europe of regions' ideology, is legitimising the appearance of a new regionalism and the formation of Euroregions.

Kabakchieva, Petya, *Grazhdanskoto obshtestvo sreshtu darzhavata: Bulgarskata situatsia* (Civil Society vs. State: the Bulgarian Case, Sofia: LIK, 2001).

Kabakchieva, Petya, *Bulgaria: Consultations with the Poor*, National Synthesis Report. (World Bank, 1999).

Kabakchieva, Petya, Die Neuen Politischen Eliten, in: *Bulgarien in Uebergang*, ed. By Hans Leo Kraemer (Edwin Ferger, 1999).



ALEXEI KALIONSKI

NEXUS Associate Fellow 2002

Associate Professor of History, Department of History, Sofia University, Bulgaria. Born in Dyakovo, Bulgaria, in 1963. **M.A.** History and **B.A.** Philosophy, Sofia University, 1986. **Ph.D.** 'Balkan Yuruks in Ottoman Times, 15th-Beginning of 20th C.', 2002. Taught Turkish and Ottoman Turkish, 1988-1990, Historical Demography and Ethnology, 1987-1989, and Medieval and Premodern Russian History, 1989-1991 at Sofia University. Specialisation in Ottoman Studies at the Ecole des Hautes Etudes en Sciences Sociales – CNRS, Paris, April-May, 1995.

HOW TO BE KARAKACHAN IN BULGARIA

This project deals with a small ethnic minority in Bulgaria – the Karakachans. Their native Greek dialect and cultural tradition makes them different from both Greeks and Bulgarians. Up to the 1960s they were pastoral nomads without any other property except their herds of sheep, horses and dogs. After settling more permanently, this group survived only in Bulgaria and Greece. Bulgarian Karakachans re-established their contacts with the rest of the community and with Greece after 1989, and are currently trying to find economic opportunities in and between the two countries. Representatives of the community offer their own reconstruction of the near and distant past, their attitudes towards the Karakachan tradition and current place in relation to the larger nations. The project focuses on the inner logic and motivation of their views and concepts of the past and present, the dynamic state of their identity. It studies both the representations of Karakachans by historians and ethnographers and their own visions (inventions). The results will provide insights into the process of mapping and re-mapping of a specific group identity under specific circumstances: cross-border identity, recent mobility, a variety of actors and influences, a variety of emotional affiliations of being 'really Greeks', Bulgarian citizens, and people belonging to a dramatically changing, distinct Karakachan community).

Kalionski, Alexei, 'The Pomak Dilemma', *La transmission du savoir dans le monde musulman peripherique. Lettre d'information* 13 (March 1993), pp. 122-130.

Kalionski, Alexei, 'Karakachanski etyud' (Karakachan Study), in *Nova Publichnost. Bulgarskite debati* 1998, ed. by Ivan Elenkov

(Sofia: Open Society Foundation, 1999), pp. 117-128.

Kalionski, Alexei, 'Ethnicity and Migrations. The Bulgarian Case, 1830 – 1915', in *Disrupting and Reshaping. Early Stages of Nation – Building in the Balkans*, ed. by Marco Dogo and Guido Francinetti (Ravenna: Longo Editore, 2002), pp. 81-102.

ALEXANDER KIOSSEV

NEXUS Senior Fellow 2001-2003, NEXUS Convenor

Associate Professor of Cultural Studies, Sofia University, Bulgaria. Born in Sofia, Bulgaria, in 1953. **M.A.** Bulgarian Studies, Faculty of Slavic Studies, Sofia University, 1989. **Ph.D.** 'Cultural History of the Transition Period', Faculty of Philosophy, Sofia University 1998. Taught Bulgarian Literature at Sofia University 1980-88, Bulgarian Language, Literature and Culture at the University of Göttingen, Germany, 1990-1994, Cultural History at Sofia University, 1994-2002. Specialisations and Fellowships in the Czech Republic 1981, Britain 1990, France 1997. Senior Fellow of Collegium Budapest, 2000-01.

PLACES, VOICES, COMMUNITIES: RE-NEGOTIATING SOUTHEAST EUROPEAN IMAGINARY GEOGRAPHIES

The project studies the constitution of two alternative symbolic codes produced by 'high culture' and by 'anthropological' cultures. The literatures of nationalism produce divergent and/or overlapping 'ideal homelands' – visionary territories, demarcated by the major geographic emblems of the nation (mountains, rivers, valleys, seas). In contrast to these pure 'imaginary homelands', which assume clear national distinctions and definite boundaries, the common Balkan anthropological heritage – food and cuisine, clothing, body culture etc. transgresses national boundaries and seems at least similar throughout the region. This anthropological 'Balkanness' challenges the representations produced by the national literatures. Contrary to their ideological intention and to the pure 'national' models of identification they produced, the imagery of the Balkan anthropological legacy often opens unexpected opportunities for multiple a-ha experiences of a dark intimacy with the hated neighbours – alternative, transnational identifications and counter-identifications. In the last part of the study I plan to investigate a corpus

of phenomena alternative to national literatures – Balkan popular culture and its ability to turn the 'lowest' image of the Balkans upside down and to convert the stigma into a joyful consumption of pleasures forbidden by European norms and taste. The new popular culture combines warmth and familiarity with 'Oriental' *épatage* into a voluntary retreat to the great scandalous Balkan 'neighbourhood', a space apart from both Europe and the dull patterns of the official homelands.

Kiossev, Alexander, *'Proleten vyatur' na Nikola Fournadjiev v hudozhestveniya kontekst na svoeto vreme* (The Poetry Collection 'Spring Wind' by N. Fournadjiev and the Intertext of Bulgarian Poetry, Sofia: St. Kliment Ohridski University Press, 1989).

Kiossev, Alexander, author and editor, *Post-Theory, Games and Discursive Resistance* (Albany: State University of New York Press, 1995).

Kiossev, Alexander, editor and one of the authors of the collection *Bulgarskiyat kanon? Krizata na literaturnoto nasledstvo* (The Bulgarian Canon? The Crisis of the Literary Heritage, Sofia, 1998).

MARIUS LAZĂR

NEXUS Regional Associate Fellow 2001

Associate Professor of Sociology, Babes-Bolyai University of Cluj, Romania. Born in Romania in 1959. **M.A.** Philosophy, Babes-Bolyai University of Cluj, 1983. **Ph.D.** 'Ethnocentrism and European Integration in Romanian Cultural Consciousness' Babes-Bolyai University of Cluj, 1998. Lecturer at the Department of Sociology at Babes-Bolyai University since 1992; Editor and Coordinator of the first professional sociological review written by the students in Cluj-Napoca, *WEB* (from 1995); Director of RCIR (Research Center for Interethnic Relations – CCRIT) since 1994; Member of the Administrative Board of the Resource Center for Ethnocultural Diversity; Member of the Romanian Society of Cultural Anthropology.

SWITCHING ANTAGONIST ROLES: CONFLICTING IDENTITIES AND MAJORITY/MINORITY REACTIONS. A CASE STUDY ON THE REGION OF SZEKLERLAND – TRANSYLVANIA

The project describes the majority/minority relationships in a region of Romania where members of the dominant national

group are in a minority, outnumbered by what is a minority group in the context of the whole country. The perceived situation outside the region often leads to the impression of mounting ethnic tension, even if the region is in fact quiet and no major conflicts are reported. I analyse the relationship between ethnic and national identities of Romanians and Hungarians and their everyday interactions based on switching roles as constituents of a majority or a minority. The project aims to reveal when, how and under what circumstances social actors use conflict-management and conflict-prevention mechanisms and what the consequences are for ethnic self- and hetero-perceptions of the people inside and outside these ethnic groups.

Lazar, Marius, 'Cultura', in *Sociologie* (Editura Mesagerul, 1996).

Lazar, Marius, 'Transilvăneni La Vot. Mize Reformatoare și Controverse

Etnice în Alegerile Generale Din 1996' (The Transylvanians at the Vote), in *Reflecții asupra diferenței* (Reflections on Differences), ed. by Irina Culic, Istvan Horvath, Cristian Stan (Cluj: Limes, 1999).

Lazar, Marius, 'Identity Perceptions and Interethnic Relation in Szeklerland', in *Interethnic Relations in Post-Communist Romania*, ed. by Lucian Nastasa and Levente Salat (Cluj-Napoca: Ethnocultural Diversity Resource Center, 2000).

DESSISLAVA LILOVA

NEXUS Associate Fellow 2002

Assistant Professor, Department of Cultural Studies, Southwestern University 'Neophit Rilski', Blagoevgrad, Bulgaria. Born in Plovdiv, Bulgaria. **M.A.** Bulgarian and Classical Studies, Sofia University, 1991. **Ph.D.** 'Utopias and Models of Time in Bulgarian Historiography XVIII-XIX C.', Southwestern University 'Neophit Rilski'. Taught Formation of the Bulgarian Nation XVIII-XIX C. at the South-Western University 1997-2002 and Intercultural Relations at Sofia University 2002.

IMAGINING THE NATION / IMAGINING THE BALKANS. BULGARIAN MODELS OF OTHERNESS DURING THE OTTOMAN PERIOD (UNTIL 1878)

This study focuses on the effects of the specific approach to building the Bulgarian national education system during the Ot-

toman period – an absence of financial involvement or control of curricula by both the Ottoman state and the Orthodox Church. The major consequences were: decentralisation; a deficit of authority, qualifications and a single set of values; mundane and democratic forms of management of the system; unusual participation by the lower classes; slow consolidation of the national community marked by a low degree of integrity and inherent instability. Instead of Gellner's standardised environment with a unified notional currency, a liberal regime tolerating alternative ideological projects prevailed. One of the most interesting amongst these was the model of the regional community as a format for representation of the Bulgarian identity. To sum, the project tries to answer two major questions: how the regional community was constructed and what its chances were of becoming a leading norm for imagining the nation.

Lilova, Dessislava, 'L'histoire universelle à l'appui d'une culture nationale. L'expérience de l'Éveil bulgare du XIX^e siècle', *Histoire de l'Éducation* 86 (May 2000), pp. 143-170

Lilova, Dessislava, 'Populyarniyat protonatsionalizum na bulgarite' (The Popular Protonationalism of Bulgarians), *Kritika i humanizam* 12 (March 2001), pp. 31-55.

Lilova, Dessislava, *Znacheniyata na bulgarskoto natsionalno ime* (The Meanings of the Bulgarian National Name, Sofia: Pencho i Petko Slaveykovi, in press).

VINTILA MIHAILESCU

NEXUS Senior Fellow

Professor of Anthropology, Head of the Department of Political Sciences and Sociology, National School of Political Sciences and Administration, Bucharest, Romania. Director of the M.A. Programme in Anthropology. Born in Bucharest, Romania, in 1951. **M.A.** Psychology, University of Bucharest, 1974. **Ph.D.** Ethnopsychology, University of Bucharest, 1992. Visiting professor at the University of Neuchâtel, University of Lyon II, University of Aix-en-Provence, UQAM-Montreal. President of the Society for Cultural Anthropology of Romania.

IDENTITY AS SPECIFICITY. A CASE STUDY IN 'ORIGINALIST IDEOLOGY' AND ITS LEGACY IN ROMANIA

This project deals with Romanian 'diffuse ethnology' as a 'nation-building ethnology'. It intends to examine the Interwar

ethnological discourse and its construction of the village and the peasant as embodiments and background of the national identity. Special emphasis will be placed on the 'monographic school' led by Dimitrie Gusti and its nationally as well as internally competitive approaches to the village as the *topos* of the 'sciences of the nation'. It is assumed that most of this discourse was explicitly or implicitly steeped in an originalist or ethnicist ideology, aiming to place specificities in time, as distinct from the primitivist ideology, current in Western approaches to anthropology, and aiming to trace differences in time. Ultimately, the most interesting issue is for us to understand through the case of Romanian history of ethnology the nature and the functioning of such an ideological presupposition and its impacts on the overall identity-building process.

'ROMANIA—La construction d'une nation', *Ethnologie Française*, special issue ed. by Jean Cuisenier and Vintila Mihailescu, 1995.

Mihailescu, Vintila, *Fascinatie diferentiei* (The Fascination of Difference, Bucharest: Paideia, 1999).

Mihailescu, Vintila, *Socio-hai-hui. O alta sociologie a tranzitiei* (Another sociology of transition, Bucharest: Paideia, 2000).

DIANA MISHKOVA

NEXUS Senior Fellow

Associate Professor of History, Faculty of History, Sofia University. Born in Plovdiv, Bulgaria, in 1958. **M.A.** History, Sofia University, 1983. **Ph.D.** 'Greece in the British Policy in the Balkans, 1878-1898', Sofia University, 1988. Taught courses in Modern Balkan history at the Central European University, and the Universities of Copenhagen, Uppsala, Minnesota, Athens, and Sabanci University in Istanbul. Executive Director, Centre for Advanced Study in Sofia. Member of the Board of Eminent Scholars, Centre for Democracy and Reconciliation in Southeast Europe, Thessaloniki, Greece.

'WHEN THE DOOR IS OPEN FRESH AIR COMES IN WITH DUST': THE BALKAN DISCOVERY OF EUROPE.

Originally, my research focus were the national/regional adaptations of, and debates over, European 'models', concepts

and interpretations of Modernity, and especially the meanings and ascribed missions of the imported modern institutions as formulated and communicated by political and intellectual thinkers in the Balkans. However, in time I realised that before approaching the issue of the legitimating power and content of notions (and corresponding institutions) such as 'Balkan Democracy', 'Balkan Liberalism', 'Balkan Radicalism' or Nationalism, one had to develop a more satisfactory idea of the locally articulated perceptions of these foreign models. Thus my current research is broadly concerned with the Balkan views of the modern world. Much recent writing about Western images of the Balkans portrays the region as a passive recipient mirroring, traumatically and distortedly, the outside view. But the relationship between the Balkans and Europe has always been a process of mutual discovery and invention. 'The Balkan Discovery of the West' is the antipode of Balkanism, a mental map of *Imagining Europe* studying the ways in which the Balkan peoples have understood, elaborated, acclaimed or renounced Europe and Europeaness. My priority is to examine the image of Europe in Balkan scholarship and, preferably, in the political press too. The ultimate goal is to chart the dominant themes and convey the salient images in the Balkans' way of talking about the West.

Mishkova, Diana, *Prisposobyavane na svobodata. Modernost—Legitimnost v Serbia i Romania prez XIX vek* (Domestication of Freedom. Modernity-Legitimacy in Nineteenth-century Serbia and Romania, Sofia: Paradigma, 2000)

Mishkova, Diana, 'Modernization and Political Elites in the Balkans before the First World War', *Eastern European Politics and Societies*, 9/1 (Winter 1995).

Mishkova, Diana, 'The Nation as Zadruga: Re-mapping Nation-Building in Nineteenth-Century Southeast Europe', in *Disrupting and Reshaping: Early Stages of Nation-Building in the Balkans*, ed. by M. Dogo and G. Franzinetti (Ravenna: Longo Editore, 2001).

SLOBODAN NAUMOVIAE

NEXUS Senior Fellow 2000 – 2003

Associate Professor of Anthropology, Department of Ethnology and Anthropology, Faculty of Philosophy, Bel-

grade University, Serbia. Born in Belgrade in 1962. **B.A.** Ethnology, Department of Ethnology, Faculty of Philosophy, Belgrade University, 1988. **M.A.** Social Anthropology, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, 1992; thesis: 'Les usages de la tradition. Processus de transition et transformation de la pratique rituelle dans la Serbie rurale'. Specialisation, Video and TV Camera, Yugoslav Institute of Journalism, Belgrade, 1992.

ON 'US' AS 'THEM':

NATIONAL IDENTITY SPLITS AND META-NATIONAL IDENTIFICATIONS—THE SERBIAN CASE IN COMPARATIVE SEE PERSPECTIVE

The project investigates the logic of politically induced cleavages and national identity crises in contemporary Serbian society, and assesses the influence that such splits can exert on various forms of re-inventing Serbian national identity. The initial assumption is that the spreading of the project of modernity inspired and is still fuelling heated public polemics on 'what is to be done' in SEE latecomer societies due to its inherent paradox – the fact that *the more one strives to import or develop novel values and practices considered as desirable, the less one can preserve culture traits and traditions that are imagined to embody the 'true essence' of one's group*. In the contemporary Serbian case, the conflictual potential of collective identity splits initiated by transition dilemmas was profoundly aggravated and radicalised by inter-ethnic rivalries stemming from the disintegration of the Yugoslav federation, and, even more so, by successive wars and related external pressures. My research addresses the rhetorical figures and imagery mobilised in Serbia during more than a decade of fierce public disputes on how Serbian identity should be re-imagined in the context of crisis, transition, war, and global political, economical and technological change. At a later stage, the resulting insights will be compared to contemporary identity-centred polemics in other SEE countries, and their potential consequences for regional and European integration will be assessed.

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Naumoviae, Slobodan, *Between the Archives and the Field. A Dialogue on Historical Anthropology of the Balkans* (co-edited with

Miroslav Jovanović and KaKaser).
Zur Kunde Südosteuropas – Band II/24,
Udruženje za društvenu istoriju –
Posebna izdanja / Teorija I/1, 1999.

Naumović, Slobodan, 'Identity Creator in Identity
Crisis: Reflections on the Politics of Serbian
Ethnology', *Anthropological Journal on
European Cultures* 8/2 (1999), The Politics
of Anthropology at Home II, pp. 39-128.

MARIA NIKOLOPOULOU

NEXUS Regional
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Teacher of Greek Literature and Lan-
guage, Vagionia and Agii Deka Sec-
ondary Schools, Crete, Greece. Born
in Athens, Greece, in 1972. **M.A.** Mod-
ern Greek Studies, King's College Lon-
don, 1996. **Ph.D.** 'The Discourse of Tes-
timony in Greek Literary Prose (1924-
1994)', King's College London, 2001.
Taught Modern Greek Language and
Literature in Greek and Greek Cypriot
Community Schools in London 1996-
2000.

SPACE, MEMORY AND IDENTITY: THE MEMORY OF THE ASIA MINOR SPACE IN GREEK NOVELS OF THE 1960S

This project deals with the Greek literary
texts which reflect the 1922 Asia Minor
refugee experience from a certain dis-
tance in time. It explores how the refugee
identity, defined by displacement, inter-
acts with the time distance and the aware-
ness that the identity-constructing space
only exists in memory, since it is taken
over and altered by others. The 1960s
texts considered do not focus on the ex-
perience of displacement and life as a
refugee, but refer mostly to the peaceful
period of coexistence with other *millets*
in the framework of the Ottoman Empire.
They construct a timeless past Eden, de-
fined by locality and circular time. The
communities described in the texts shape
their identity by their coexistence and in-
teraction with other *millets* as well as their
relation with the Greek state which re-
gard them as unredeemed brethren. Their
identity is shaped by the pre-modern
space of an empire and their displace-
ment is the result of the antagonism be-
tween Greek and Turkish nationalism. The
space commemorated thus becomes a
palimpsest of projections.

Nikolopoulou, Maria, 'Ἐδὴ αἰῶν 67: A Liminal
Testimony on the Greek Civil War', in
Domestic and International Aspects of the

Greek Civil War, ed. by Philip Carabott and
Thanassis Sfikas – provisional title (London:
Ashgate and Centre of Hellenic Studies,
forthcoming).

Nikolopoulou, Maria, 'Ἡ ἰσθμὸς ὁδὸς ὁδοῦ Ἰνῆς
Ἐπὶ τῆς Ἀσπιδόενης' (Testimony in the Fiction
of Thanasis Valtinos), *Ἐπὶ τῆς ὁδοῦ* Corfu, 101
(April 2002 – forthcoming).

AYSE PARLA

NEXUS Regional Associate
Fellow 2002

Ph.D. candidate in Cultural Anthro-
pology, New York University, USA.
Born in New York in 1973. **B.A.** Social
Studies, Harvard University, 1995. **M.A.**
Cultural Anthropology, New York Uni-
versity, 1999.

'HARBORING IRRECONCILABLES': THE INTERRELATION OF MOVEMENT AND IDENTITY AMONG TURKS FROM BULGARIA

My dissertation research, based on on-
going fieldwork in Istanbul, examines how
Turks from Bulgaria, who arrived in Is-
tambul as part of the massive migration
wave of 1989, cope with, and expose the
logic of, Turkish nationalism that reclaims
them as 'racial kin' (*soydas*) at the same
time as it marginalizes them as 'the Bul-
garian' immigrants. This project, which
is a continuation of this dissertation re-
search, focuses specifically on the more
mobile population among the 1989 im-
migrants and on the interrelation of
movement and identity: how the migrant
condition, with its voluntary and/or forced
border-crossings – both literally across
geographical space, and metaphorically
across the terrain of memory and in in-
teractions with local Turks – affects re-
gional, national, and 'ethnic' identities
and sense of belonging.

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Parla, Ayse, 'Feminism, Nationalism, Modernity:
Interview with Lila Abu-Lughod', *International
Institute for the Study
of Islam Newsletter* 2/9 (1999).

Parla, Ayse, 'Anlatılar, Duvarlar, ve Direnis
Sesleri: Aykırı bir Mekan Olarak Mor Cati'
(Narratives, Walls, and Voices of Resistance:
Mor Cati as a Subversive Space), in *Evdeki
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Home: Violence Against Women) ed. Mor
Cati Kollektif. (Istanbul: Mor Cati Yayınları,
1995), pp. 46-69.

ROUMIANA PRESHLENOVA

NEXUS Associate Fellow 2001

Research Associate in History, Insti-
tute for Balkan Studies, Bulgarian
Academy of Sciences, Sofia, Bulgaria.
Born in Pernik, Bulgaria, in 1960. **M.A.**
History and German Language, Sofia
University, 1984. **Ph.D.** 'Austro-Hun-
garian Trade with the Balkans in the
Late 19th and Early 20th Century', Insti-
tute for Balkan Studies, 1990. Taught
Balkan economic history at Sofia Uni-
versity 2001-2002.

FRONTIERS REVISITED: BUILDING UP IDENTITIES IN THE CONTEXT OF THE BALKAN ECONOMIC DEVELOPMENT 1878-1912

This project deals with some frequent re-
gional motifs of self-reflection, articulated
or coded in economic and economics-
related terms; together with history and
culture, economics emerges as one of the
basic dimensions in the defining and
building up of national identities. The
project outlines a number of significant
events, processes and challenges in the
period between the Berlin Congress and
the Balkan wars that predetermined the
rethinking of the Self on spatial, tempo-
ral and qualitative scales. It tries to re-
veal the split between the notion of be-
longing to a particular region and the
prospects for inevitable, willing or reluc-
tant, rapprochement with divergent outer
economic rules, patterns and agents. The
research of different groups of primary
sources found a relatively stable, indis-
putably multi-layered national
identificational core in Balkan economic
performance.

Preshlenova, Roumiana, 'Austro-Hungarian
Trade and the Economic Development of
Southeastern Europe before World War 1',
in *Economic Transformations in East and
Central Europe. Legacies from the Past and
Policies for the Future*, ed. by D. F. Good
(London-New York, 1994), pp. 231-260.

Preshlenova, Roumiana, 'Europa in der
bulgarischen Wirtschaftsliteratur (1878-
1918)', in *Die Bulgaren und Europa von der
Nationalen Wiedergeburt bis zur Gegenwart*,
ed. by H. Heppner and R. Preshlenova
(Sofia, 1999), pp. 113-139.

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politicheska kultura v Bulgaria 1878-1915
(Economy and Political Culture in Bulgaria
1878-1915), *Collegium Germanica* 4
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BLAGOVEST ZLATANOV

NEXUS Associate Fellow 2002

Assistant Professor of Literary Theory, Sofia University 'St. Kliment Ohridski', Bulgaria. Born in Kyustendil, Bulgaria, in 1966. **M.A.** Bulgarian Philology, Sofia University, 1991. **Ph.D.** 'Intention and Meaning of Verse Texts', Sofia University and Bulgarian Academy of Sciences, 1999. Taught Literary Theory at Sofia University 1993-2002 and Cultural Studies at the New Bulgarian University 1995-1997.

THE 'HOLY' TERRITORIES OF THE EUROPEAN SOUTHEAST: KOSOVO, TRANSYLVANIA, MACEDONIA

The project investigates the real and symbolic sources, manifestations, and implications of several 'sacred' or 'holy' territories – Kosovo, Transylvania and Macedonia – of the European Southeast within the broader framework of regional instabilities accompanying the post-communist transition. Examining several key historical antagonist territories and using the methods and techniques of political geography and other disciplines, the project assesses contemporary clashes within Southeast Europe. The disputes between Serbia and Albania on Kosovo, between Hungary and Romania on Transylvania, and between Greece and Bulgaria on Macedonia have been, at different times, symbolic and/or real struggles concerning the legitimacy of rights over the place name, the territory, and the loyalty of its inhabitants. These disputes were created, in every case, by two conflicting national narratives. Local national narratives were instrumental in establishing the legitimate possession of a territory by a particular ethnic group. Historically, these narratives have been tied to local nationalisms since their function is to designate a territory as the exclusive homeland of a particular nation. This project will attempt to show how group identities also derive from place and territory, and how and why the protectiveness of place, i.e., 'territoriality', manifests itself within groups, in virulent and often violent ways, and seeks to analyse how national identity relates to territory and how it coexists and competes with other identities at various geographic scales.

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FELLOWS**MACIEJ GÓRNY**

Ph.D. Candidate, Polish Academy of Sciences. Teacher of History at 1st Communal High School in Warsaw. **M.A.** History, Warsaw University, 2000. Born in 1976. Research Projects: Deutsche und ostmittel-europäische Europa-Pläne der 19. und 20. Jahrhunderts, 2001-2004; Historical Studies in Central, Eastern, and Southeast Europe, CEU Budapest 2002- ...

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**VANGELIS KECHRIOTIS**

Ph.D. Candidate 'The Political Activity of the Greek-Orthodox Community in Smyrna, 1900-1914', Department of History and Archaeology, University of Athens. Born in 1972. **M.A.** Comparative History, School of Comparative Studies and Department of History, University of Essex, UK. Member of the organising committee in the conference *New Approaches in Political History*, Athens, November 1998. Member of the group for the creation of the Film Archive in the Historical Archive of the Greek Ministry of Foreign Affairs, December 1998.

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MICHAL KOPECEK

Researcher, Institute of Contemporary History, Czech Academy of Sciences, Prague. Ph.D. Candidate, Institute of International Studies, Faculty of Social Sciences, Charles University, Prague. Born in Prague, Czechoslovakia, in 1974. **M.A.** History, Charles University 1998. Robert Bosch Junior Visiting Fellow, Institute for Human Sciences, Vienna 2001. Deutscher Akademischer Austauschdienst Research Fellow, Humboldt University, Berlin, 2000.

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the Nation. History as Part of the Legitimation of Communist Regimes in Central Europe 1948-1950) *Soudobé dijiny* 1/2001, pp. 23-43.

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BOYAN MANCHEV

Assistant Professor of Theory of Literature, New Bulgarian University, Sofia. Born in Sofia, Bulgaria, in 1970. M.A. Bulgarian Philology, Sofia University, 1994; Philosophy, Sofia University, 1997. Ph.D. 'The Narrative System in Dostoevsky's Novels', 1998. Post-doctoral research at CNRS in Paris and at the Free University in Berlin 2000-2001. Taught Theory of Literature at Sofia University 1997-2001; History of European Culture at Sofia University since 2001; Lecture courses in the Philosophy of Art, Theory and History of Literature and Cultural History at the New Bulgarian University since 1999. Director of the Seminar 'The Subject, the Phantasm and the Sense' within the framework of the International College of Philosophy (Collège International de Philosophie), Paris.

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Intellectual historian. Ph.D. Candidate, Department of History, Central European University, Budapest, Hungary – Ph.D. Program in Comparative History. Born in Budapest, Hungary, in 1973. M.A. in Philosophy at Eötvös Loránd University, Budapest, 1997. M.A. in Nationalism Studies at the Central European University, 1998. Research fellowships at: King's College, Cambridge 1999-2000; The University of Hull, UK 1996; Erasmus University, Rotterdam, The Netherlands 1995.

Trencsényi, Balázs, 'Reason Without State: Modalities of Political Community and the Adaptation of Ragion di Stato in the Works of Miklós Zrínyi', in *Prudenza Civile, Bene Comune, Guerra Giusta. Percorsi della Ragion di Stato tra Seicento e Settecento*, ed. by Gianfranco Borrelli (Naples: Archivio della Ragion di Stato-Adarte, 1999), pp. 49-76.

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MARIUS TURDA

Intellectual historian. Ph.D. Candidate in Comparative History, Department of History, Central European University, Budapest, Hungary. Born in Baia Mare, Romania, in 1973. B.A. Modern History, University of Bucharest, Romania, 1997. M.A. History, Central European University, 1998. Research fellowships at Oriel College Oxford 2000-2001, Südosteuropa Gesellschaft, Munich, January 2002, Europa Institut Budapest, February-April 2002. Recently completed Ph.D. dissertation on *Contesting National Superiority: Racial Thinking, Social Darwinism, and Nationalism in Fin-de-Siècle Hungary* investigates how nationalists, sociologists and racial popularisers and, most importantly, the texts they produced contributed to the various dynamics involved in the formation of racial narratives used for devising nationalist theories.

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THE BALKANS: Mapping Identities

(XVIII – XXI centuries)

Sofia, October 18 – 20, 2002

The conference

The Balkans: **Mapping Identities** (XVIII – XXI centuries) will address the roles of historically – and socially – defined spaces and territories in local forms of self-identification and their interrelations in South-east Europe.

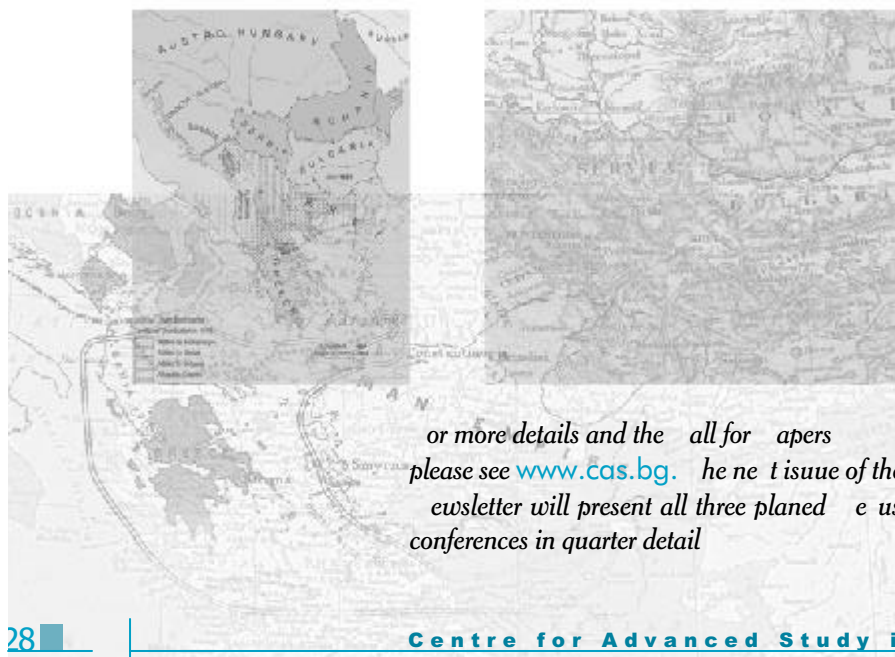
The extent to which one can claim the existence of a regional identity in this part of the world is debatable. Simple answers are impossible given the co-existence of, and the rivalry between, various historically constructed identity models and images enforced on the region by powerful outsiders. Southeast European space was and still is a palimpsest of identity-projections. For centuries the region has been subjected to military and ideological, institutional and phantasmagorical mappings, often with criss-crossing and overlapping borders.

Thence our starting point will be that the Balkan territory/territories, including national territories, should not be considered as ontologically given. Rather, the territories and their mappings are better seen as dynamic and changeable cultural constructions, complex mediators in political and cultural power plays. However, some of these constructions have existed for centuries and formed a strong sense of belonging; they are not simply illusions but constitutive elements of common memory and identity.

Contributions will address the following topics:

- Space, time and the construction of a sense of belonging;
- Roots, graves and ancestors: kinship and the appropriation of space;
- Real maps and imaginary maps – types of relationship;
- Political and non-political mapping of space; the perspective of the Other;
- Conflicts, overlapping, negotiations – can spatial projections be reconciled?
- The concept of territory and borders – modern and ancient conceptualisations;
- Space and the play of perspectives (national, 'regional', European, global etc.);
- Verbal maps: ideological functions of ethnonyms and toponyms;
- Metaphors of space, territory, borderlines, roads, bridges, mountains and seas. History of space, "Begriffs-geschichte", discourse analysis;
- Centers and peripheries: do they exist, how real and how imaginary are they?
- The maps of Europe and Europes;
- Where does the Orient end? The phenomenon of nesting Orientalism;
- Floating spaces, Balkan spaces of dream and longing, sacred sites, spaces of nostalgia;
- Legendary maps, maps and oral stories;
- What is a region? Types of regions. The constitution of region between traditions and institutional borders, real and imaginary regional centres;
- What is smallness? The agonial imagination of space and regions;
- Mapping the Balkan economic mosaic – the reference models and their local transfiguration.

For more details and the full programme please see www.cas.bg. The next issue of the newsletter will present all three planned conferences in quarter detail.



Balkan Cross-border Summer University

Graduate Summer School

Objectives

The **Cross-Border Summer University** is intended as an international summer school in the Humanities and the Social Sciences, an heir to the Summer University in Plovdiv (1997-2000). It is planned as a unique combination of a summer school allowing students to acquire teaching experience, and a concluding academic conference.

The short-term objective of the Cross Border Summer University is to introduce students to a regional Southeast European perspective on crucial current problems addressed by the Humanities and the Social Sciences. With proper support, it will be able to give postgraduates and young scholars from the region the opportunity to meet eminent regional, European and American professors and help such young academics break out of their intellectual isolation. Crucially, it will provide a forum for their own research, allowing them to test their ideas in an international setting. The engendering of a lasting feeling of community between students and professors beyond the course itself is yet another important objective.

The long-term objective of the Balkan Cross Border Summer University is to promote contacts between future intellectual elites and opinion leaders in the region, indeed to contribute to the formation of a trans-national, trans-generational and interdisciplinary intellectual elite.

Concise Description

Each year the Balkan Summer University will be held under a different pre-set topic. Ph.D. students working on dissertations and young faculty dealing with issues related to the topic will be eligible to participate. The teaching staff will be composed of eminent scholars and junior teaching assistants, proposed by a representative governing academic body. During the first half of July each year, the Summer University will take place in two different countries. Its first eleven days will be permanently stationed in Plovdiv, Bulgaria, and will be devoted to two kinds of intensive sessions: morning lectures by established professors and afternoon workshops where students will present

and discuss their Ph.D./individual research. A short documentary trip to the site where the second part of the University will take place will offer all participants the opportunity to observe at first hand two different Balkan cultures. The third week of the Summer University, which will take place in another country of Southeast or Central Europe, will be devoted to an intensive conference for the best doctoral students and junior scholars among the participants. It is designed both as a form of acknowledgment of the best participants in the University and as a major contribution to the establishment of an alternative (non-nationalist) informed vision about our common cultural heritage.

Innovative Elements

Compared to its predecessor, the new Balkan Cross Border Summer University will include:

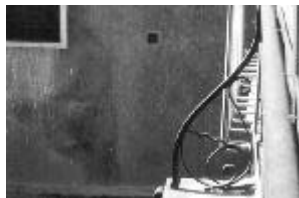
- new partners – regional universities, academic organisations and centres for advanced study;
- a new dynamic structure. CBSU will become international – it will consist of two stages each summer – an initial stage still located in Plovdiv, and a second stage hosted by a partner university town in the region;
- a high-level academic conference. The participation of prominent scholars, assistant professors and gifted Ph.D. students will ensure feedback and recognition for the best students and intensify scholarly communication;
- new mechanisms of recruitment of teaching assistants from among ex-students, ensuring the reproduction of academic staff.

'The Phantasm, The Subject And The Sense' Seminar



This academic year, **CAS** host a seminar on 'The Phantasm, The Subject And The Sense', taught by Dr. Boyan Manchev and organised within the framework of the International College of Philosophy (Collège International de Philosophie), Paris. The seminar discusses issues of the theory of the Subject, ontology, onto-theology and community. The International College of Philosophy is an alternative centre of modern philosophy, founded in 1983 by Jacques Derrida and three other distinguished modern thinkers. It hosts seminars by major French and European philosophers. The College also organises events outside Paris, and Dr. Manchev's is one of just two such seminars this year.

Poetry Evenings at CAS



On the last Thursday evening of each month since January, the Centre has hosted poetry readings by popular Bulgarian poets. The audience has been small (alas, the lounge of the Centre cannot hold more than 20-25 people) but enthusiastic, composed of academics, fans and writers. These cosy evenings, ending with a glass of wine, are chaired by Ani Ilkov, one of the best middle-generation Bulgarian poets, and a teacher at Sofia University, a perfect figure for bridging the gap between academic and artistic circles. Indeed, one aim of **CAS** has been to serve as a cultural centre and to encourage contacts between its Fellows and interesting local and regional creative artists.

... and an Evening on Balkan Popular Music



On a very different note, on 15 July 2001, the NEXUS Fellows held an informal discussion of popular music in the Balkans, viewing both as scholars and people the merits or otherwise of music genres much vilified by proponents of 'high culture': *chalga*, *manale*, *turbo-folk*, *yugo-rock*, *arabesque* and others - a bizarre combination of postmodern mass-market product and Oriental folklore. The idea came from the Fellows' discovery of unexpected similarities in such music throughout the region. They noted that in such music the stigma of Balkan identity (the belonging to the 'dark, barbarous, fragmented Balkans') is turned head-over-heels into a joyful countercultural identification with Balkanness. This music is the first public event in the region that does not emphasise clear national differences but instead casually fuses, and sports with, Bulgarian, Serbian, Greek, Turkish and Roma elements.

Remembering Communism



The bulk of the existing and ongoing work on memory in Eastern Europe focuses on memories of repression and human rights violations, and the subsequent juridical and institutional framework to overcome them, i.e. the coupling of remembering and retribution. While these are extremely important, it would be interesting to investigate other facets of the communist experience. What are the memories not only of extraordinary situations but also of everyday life? What accounts for the phenomenon of the so-called postcommunist nostalgia and how is it articulated? What are the links between individual memories and shared knowledge, group perceptions or collective myths? Maria Todorova's ambitious project proposal 'Remembering Communism' addresses precisely such unexplored questions. Prof. Todorova (University of Illinois at Urbana-Champaign), the Centre for Advanced Study, and an international group of eminent scholars will launch this project at a Constitutive Meeting at CAS in Sofia on 29 June-1 July 2002.

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CO-OPERATION AGREEMENT

between

Ministry of Education and Science

and

Centre for Advanced Study, Sofia



The Ministry of Education and Science, represented by the Minister of Education and Science Dr. Vladimir Atanasov and the Centre for Advanced Study, represented by the Executive Director Dr. Diana Mishkova, led by the shared conviction of the crucial role scientific research has to play in the process of higher education and in supporting leading young intellectuals in the country and the region, agreed on the following:

The Centre for Advanced Study in Sofia shares and will spread the assumption, expressed in programme of the Ministry of Education and Science /MES/ about the necessity of establishing a new alliance between scientific research and teaching and education. Through its academic activities the Centre will set the objective of introducing new research methods, techniques and essential scientific results in major units, academic curricula and modules of Bulgarian Higher Education. In line with the expressed MES priorities, the Centre will aim at integrating talented young researchers and scientists in international research programs and projects thus contributing to the involvement of Bulgarian education in topical, contemporary scientific problems that are valid for the international community and also increase the quality of teaching.

The Ministry of Education and Science and the Centre for Advanced Study share a vision about the necessity for regional co-operation between Bulgarian educational institutions and their Balkan counterparts and will work in assisting joint programs and projects in that area.

The Ministry of Education and Science and the Centre for Advanced Study share the same position with respect to the need for co-operation with the network of European centres for advanced study.

The Minister will determine the functional units and divisions within the Ministry of Education and Science that will be responsible for implementing the concrete obligations /that will be specified in annexes/, arising from the agreement on behalf of the Ministry.

The Co-operation Agreement between CAS and the Bulgarian Academy of Sciences will be published in the Newsletter's next issue.

The Centre in Sofia will prepare joint projects within the above-mentioned framework and will inform regularly the MES of important scientific events and educational initiatives.

The Ministry of Education and Science will support the scientific development and institutional sustainability of the Centre for Advanced Study. The Ministry will inform the political parties and governmental institutions on the role and significance of the Centre and will lobby in support of its academic and institutional programs

The Ministry of Education and Science and the Centre for Advanced Study will facilitate the preparation and implementation of joint projects for educational conferences, seminars and experts' working meetings on the problems of Bulgarian Higher Education /particularly the post-doctoral phase, the role of scientific research in the education process, quality improvement, the role of regional integration in the education process/.

The Ministry of Education and Science and the Centre for Advanced Study will exchange information on current national, regional and international academic and educational events that are of mutual interest.



Centre for Advanced Study in Sofia



CALENDAR OF CAS

a n

14 March / Lecture on 'Accommodating Religious-Ethnic Difference: War, Contentions Politics, And Co-existence in Europe' by Prof. Wayne te Brake, Purchase College, State University of New York. / 15.00 pm

29 March – 02 April / NEXUS Meeting

11 April / 'The Phantasm, The Subject And The Sense' Seminar / 18.00 pm

18 April / Poetry Seminar / 18.00 pm

25 April / 'The Phantasm, The Subject And The Sense' Seminar / 18.00 pm

26 – 28 April / CAS Conference

29 April / CAS – IWM Joint Workshop, Understanding Socio-Economic Cultures in Central and Eastern Europe – Methodological Challenges *

2 May / Lecture on 'Archives and Memory' by Dr. Sonia Combe, Département Archives – Recherche, Bibliothèque de Documentation Internationale Contemporaine (BDIC) / 17.00 pm

10 – 13 May / NEXUS Meeting

16 May / 'The Phantasm, The Subject And The Sense' Seminar / 18.00 pm

30 May / Poetry Seminar / 18.00 pm

29 June - 1 July / Remembering Communism – Constitutive Meeting* / 18.00 pm

* These two projects to which CAS is a party will be presented in the next issue of our Newsletter