

Contents

[Institutional Impetus](#)

- 4 Two New Permanent Fellows
Talk About Their Future Role in CAS
- 6 Urs Altermatt on the Institutionalization
of Academic Exchange, the New Pope
and the Referendum in France

[Project Parade: We the People](#)

- 9 'We, the People' in facts and figures
- 10 Diana Mishkova on the macro-framework
of 'We, the People' and the People's Fellowship
- 12 We, the People: The Inner Workings
- 14 We, the People As Conjured Up
By Bulent Bilmez, Artan Puto and Franziska Metzger

[CAS Chronicle](#)

- 19 Nikolay Aretov on the Conference on Occidentalism
as a Fruitful Failure
- 20 Professor Christian Giordano on Public Mistrust
and Alternative Channels of Social Interaction
- 22 Ritual and Law, Ritual and Power

[Project Parade: Visual Seminar](#)

- 24 The Visual Seminar and the Rearranging
of Cultural Space

[CAS Spotlight](#)

- 25 Die "Neue Zurich Zeitung" Dedicates ...
to the role of CAS

- 26 [New Fellows](#)

- 32 [CAS Calendar](#)



[From the CAS Director's Annual Report:](#)

"The single most important event in the institutional development of the Centre during the year was the selection and appointment of two more Permanent Fellows of CAS: [Dr. Roumen Avramov](#) and [Prof. Pepka Boyadjieva](#).

The CAS collegium thus established is designed to assist in the initiation and elaboration of research projects and larger programmes of the Centre, to generate new ideas and initiatives and to act as a bridge to a representative circle of academic institutions in the country...



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- New Europe College, Romania
- Swedish Collegium for Advanced Study in



**CAS has working agreements
for collaboration with:**

- The Ministry of Education and Science
of the Republic of Bulgaria



VolkswagenStiftung



the Social Sciences (SCASS)

- The Bulgarian Academy of Sciences
- Wissenschaftskolleg zu Berlin, Germany
- The Bank of Sweden Tercentenary Foundation, Sweden
- Federal Cultural Foundation, Germany
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- German Foreign Office (Stability Pact
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Director and Permanent Fellows

- Dr. Diana Mishkova,
Director and Permanent Fellow
- Dr. Roumen Avramov,
*Centre for Liberal Strategies, Sofia
Permanent Fellow*
- Prof. Dr. Pepka Boyadjieva,
*Institute of Sociology,
Bulgarian Academy of Sciences, Sofia
Permanent Fellow*
- Dr. Alexander Kiossev,
*Sofia University 'St. Kliment Ohridski'
Permanent Fellow*



...During 2004, the [Centre for Advanced Study Sofia](#) was involved in the carrying out of 5 international research projects and the hosting of a total of 37 fellows: 23 from Bulgaria and 14 – from eight other Southeast European countries, namely: Albania, Bosnia and Herzegovina, FRY-Serbia and Montenegro, Hungary, Macedonia, Romania, Slovenia and Turkey. The fellows represented 11 disciplines in the Humanities and Social Sciences: History, Sociology, Anthropology, Philosophy, Cultural Studies, Literature, Political Science, Economics, Law, Journalism and Arts."

Since the beginning of this year the CAS Newsletter has a new editor, Zornitsa Hristova, after the previous editor, Svetlin Stratiev, decided to dedicate himself fully to his career as a translator and university teacher. ■

Two New Permanent Fellows Talk



Pepka Boyadzhieva

*Chair of the Scientific Council of the Institute of Sociology,
Member of the International Society for Intellectual History,
Member of the Research Committee in the Sociology of Education and the International Sociological Association,
Member of the Editorial Board of Sociological Problems (Journal of the Bulgarian Sociological Association and the Institute of Sociology)*

Pepka Boyadzhieva

What motivated you to join the CAS team?

According to Wilhelm von Humboldt the higher scientific institutions can achieve their goals only if they are built in a way that they make it possible for the individual to work in solitude and freedom. At the same time, however, their internal organization has to give rise to an unintentional and spontaneous joint activity. For a long time I have been trying to find an answer to the question: Which are the institutional conditions that favour the realization of these seemingly incompatible principles – solitude, freedom and joint activity? My personal contacts with different institutions have convinced me that such institutional conditions are provided by the Centres for Advanced Study. They create an institutional space in which joint scientific work does not limit but stimulates individual freedom and in which academic communication is not manifested self-realization but purposeful sharing of “born in solitude” ideas and insights. I deeply believe that in contemporary society when new threats for academic freedom arise, the existence of the Centres for Advanced Study is very important for the development of each national scientific community. This is even more true for countries like ours in which substantial transformations in social sciences and humanities have occurred since 1989. This is why I think that the support for such kind of institutions is part of the academic responsibility of every scientist.

How do you see your function at the CAS?

I would be glad if I could contribute to CAS’ potential for activities in the following directions:

- establishment of the post-doctoral studies as a legitimate component of scholarly career to be integrated into the policy of scientific institutions and universities in the country;
- attracting young Bulgarian scholars working abroad for research and teaching in Bulgaria and increasing mobility at the post-doctoral level;
- enriching CAS’ academic policy and profile by initiating research projects, especially with interdisciplinary character and in the field of sociology.

In what specific ways can you contribute to the social visibility and prestige of the institution?

In my combined capacity of a member of the Institute of Sociology, a lecturer at the University of Sofia and the New Bulgarian University and president of the Bulgarian Sociological Association, I shall seek to launch activities aimed at turning CAS into a shared academic space for scholars from different institutions. My competence in the history and development of different institutions of knowledge will allow me to outline clearly the specificity of CAS as an institution and the benefit that such a scientific centre could provide for our scientific community. ■

About Their Future Role in CAS

Roumen Avramov



*Roumen Avramov
Programming Director
(Economic Research),
Centre for Liberal Strategies,
Sofia,
Member of the Advisory
Council of the Bulgarian
National Bank,
Member of the Advisory
Board of the Red House
(Centre for Culture and
Debate),
Board Member
of the Department of
Economics
at the University of Sofia*

How is the profile of the Centre for Advanced Studies related to your areas of expertise?

I am an economist by training, but during the last ten years I have been increasingly involved in research that pertains to CAS's domain. Currently I am working on issues that are on the edge of economic behavior, cultural traditions and history. The question I am trying to answer through different approaches is: how and to what extent the inherited economic mentality shapes the shortcomings and achievements of Bulgarian economy today? The Centre's intellectual milieu is thus a natural habitat.

What immediate responsibilities will you assume and what do you hope to achieve?

I prefer not to answer the question in bureaucratic terms. I do not consider my engagement as an office duty. It is rather a commitment to contribute, in mostly informal ways, to the intellectual agenda of the Centre. In fact, I am not leaving my own Centre for liberal strategies (CLS). This double affiliation enhances the synergies of two leading NGOs and constitutes one of the interesting facets of the experiment to incorporate "outside" fellows. Otherwise, we already have been involved – together with A. Kiossev and D. Mishkova – in the large-

scale, successful "NEXUS" interdisciplinary project. CAS has also been the home of the "After the accession..." project – another challenging endeavor in the field of East-West cultural encounters. We are currently cooperating in its follow-up, emblematically labeled "DIOSCURI".

How do you see your function at the Centre for Advanced Studies?

Besides the direct involvements, as the just mentioned, the intended exchange of ideas could be achieved through many different paths. Every outside scholar with a certain experience, for example, brings a fresh community of researchers, doctoral students and guest-lecturers with a different background that enriches the host institution. A "merger" of certain seminars organized by CAS and the CLS, in particular, could be achieved. Completely new initiatives could be designed and launched as well. So, in the first months of my fellowship, a promising idea is taking shape: the gathering, under the auspices of CAS, of the leaders of different seminars dedicated to the history of the communist regime in Bulgaria. The event helped to coordinate the scattered efforts in this field and to delineate a consistent agenda for future research. Let me finally mention that the insight of an economist could be of some help in the management of a dynamic, mostly humanities-oriented institution like CAS. ■



Urs Altermatt on the Institutionalization of Academic Exchange, the New Pope and the Referendum in France

Urs Altermatt

Rector of the University of Fribourg, Switzerland. Professor of Contemporary Swiss History at the University of Fribourg. Member of international scientific boards and committees, among others of the Collegium Budapest, of the "Centre Européen de Recherche et d'Action sur le Racisme et l'Antisémitisme" CERA in Paris and the Centre for Advanced Study Sofia. Member of the Editorial Boards of the "Historisches Jahrbuch" (Munich), of the "Österreichische Osthefte" (Vienna) and KADOC International Studies (Leuven/Belgium). Editor in Chief of the "Schweizerische Zeitschrift für Religions- und Kulturgeschichte" (Fribourg, Switzerland) and of the book series "Religion - Politik - Gesellschaft in der Schweiz" (Academic Press Fribourg) and "Studien zur Zeitgeschichte" (Huber Verlag Frauenfeld, Switzerland).

Prof. Altermatt, what made you decide to become a member of the Academic Advisory Council of the Centre for Advanced Studies in Sofia, of all places?

After 1989/90 I was, in the 1990s, a Visiting Professor at the Universities of Krakow, Budapest, Sarajevo and Sofia and a Fellow at Collegium Budapest. In the mid-1990s I wrote my book on Ethnonationalism in Europe which was very well received in Germany and Central Europe and translated into eight Eastern European languages, among which also Bulgarian. As I heard, the Bulgarian translation is often used as a reader in Bulgarian Universities. Moreover, in the year 2003, the University St. Kliment Ohridski in Sofia awarded me the Doctor honoris causa. Against the background of my contacts not least to Bulgaria, it was a great honour to me to be appointed a member of the Academic Advisory Council of CAS.

Why did you set up two lecture courses on the history of Bulgarian culture at the University of Fribourg?

For many years now, I propagate the idea of exchange of faculty between the University of Fribourg and universities in Central, Eastern and South Eastern Europe. Thus, as a Professor of Contemporary History, I invited several colleagues from this European region to teach on cultural, political and social themes of the history of their countries. In the Bologna process of reforms in higher education, we are very eager to further institutionalise these contacts and faculty exchange and have already established a special module on Eastern European history for our BA-students. It is in this context that we invited Prof. Diana Mishkova

for a number of lectures in November 2004.

In the context of SCOPES, the first joint project of CAS and the University of Fribourg, do you think that academic exchange and scientific networks need to be institutionalised?

Indeed, we applied by the Swiss National Science Foundation for a SCOPES (= Scientific Co-operation Between Eastern Europe and Switzerland) project through which the exchange of scholars between the University of Fribourg, especially the Seminar für Zeitgeschichte, and the Centre for Advanced Study Sofia, should be intensified. We do hope that our application will be successful. Within the framework of this three years' "Institutional Partnership"-program network co-operation between scholars and institutions would be facilitated with the aim to promote excellent cross-cultural research and to develop a new curriculum in studying modern nationalism in the "small states" of Europe, a major field of research in our two institutions. As rector of my University, I can add here, that since its foundation in 1889, our University has had traditional contacts with Bulgaria – even the first foreign student at our University in 1889 was a Bulgarian – which shall substantially be increased on all levels of young faculty, MA, PhD and post-doc researchers.

As a scholar of both religious, cultural and ethnic affiliations, do you think that United Europe will face a compensatory trend towards ethno-nationalisms, or is

religion likely to take the place of a unifying principle as some authors seem to hope?

Identity definition through religion is – like ethno-nationalism or better: as a part of ethno-nationalism – based on exclusionist principles. If Europe would define itself as exclusively Christian, it would exclude its Jewish and Muslim part. The Muslims nowadays are not only present as migrant minority in the whole of Europe, but also as a religious and cultural community with a long historical tradition and influence on European culture and science from Spain to Turkey. In my opinion, only the concept of primacy of political citizenship is able to create a unifying principle for Europe. When discussing European integration, it is helpful to refer to the Greek terms "ethnos" and "demos". If by Europe

we mean a political "demos", then political participation is central. The notion "demos" allows states and the European Union to demand political loyalty from their citizens and to regard cultural identity as a matter of individual choice. European identity can only grow out of the principle of political will and a common political culture, within which many different cultural worlds can coexist.

In your book you are suggesting that ethnonyms in the EU could be hyphenated, as in German-European, Italian-European, etc. Although your research seems mostly Europe-oriented, doesn't that mirror the American politically-correct lingo?

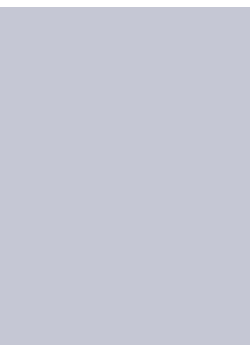
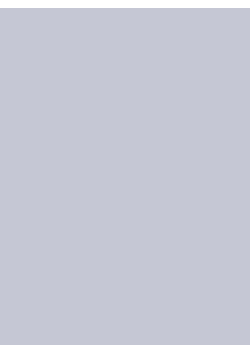
In modern immigration societies especially, multiple identities are of central importance, for it is only where



citizens have multiple identities that political and cultural loyalties can be combined and named in the hyphenated way you describe. Such a development is possible in Europe as the history of modern Switzerland shows. Switzerland has provided differing cultural and linguistic communities with a shared collective consciousness and a common political culture. The European Union can only function if the people are able to define themselves as European citizens and at the same time as members of a historical nation-state and a certain culture and religion: Bulgaro-Europeans, Hungaro-Europeans etc.

[At this point, the expected results of the referendum for the ratification of the EU constitution are totally unpredictable. In French debates Edgar Morin seems to be the only proponent of the constitution. Why is this happening in Paris, of all places?] What is your commentary on the vote on the EU constitution? Is there any political alternative of the world we are living in? What is happening to the political imagination of the nations?

The “No” of the French and the Dutch popular votes on the EU constitution brings to expression attitudes of protest. Since up to the present, Europe has been created top down by governmental decisions, the rejection of the constitution reflects also – and I see a positive aspect in this – the desire of the European peoples for more democratic participation in creating Europe. I would however regret very much if Europe were, once more, torn into a western and an eastern part: a saturated and grumbling Western and an optimistic Eastern Europe yearning for economic growth and political progress.



As a scholar of Catholicism and nationalism, what do you think about the election of cardinal Ratzinger as the new pope?

As a charismatic person, John Paul II represented the symbolic power of religious values beyond confessional borders, however not having much influence on individual's moral and religious practice. Secular conceptions on democracy within the Church, on the equality of the sexes and so forth are central issues with which the Catholic Church will have to deal. At the same time, modernisation and secularisation, the loosening of traditional ties and the increasing individualisation are bringing about new forms of religiousness and values which John Paul II had personified. I think that Ratzinger will continue in the lines of his predecessor. Since he has taken up the name of Benedict in allusion to the founder of the Benedictin Order and patron of Europe Benedict of Nursia († 547), he will probably make statements on the spiritual fundaments of Europe.

What are you currently working on?

As rector of the University of Fribourg I am establishing a “European Studies” Program and trying to turn our bilingual University (French and German) into a Centre for the research on pluriculturalism in Europe. As a historian, I am currently preparing a collection of essays on Switzerland as a microcosm of multicultural Europe. Already before the conclusion of the manuscript, a Russian editor signalled his interest in a translation of the book. ■

WE, THE PEOPLE

In facts and figures



2004-2005

- Number of Fellows: 11
- Number of fellows: 8
- Countries: Albania, Bulgaria, Hungary, Romania, Serbia and Montenegro, Turkey
- Academic disciplines: Comparative Literature, Cultural Studies, History, Philosophy
- Average Age: 32.



Diana Mishkova on the macro-framework of the 'We, the People'...

cultural contexts, describing them as peculiar loci of authenticity.

All these changes, significantly enough, were inherently linked to the political and social transformations of modernity - most conspicuously those associated with the process of democratization, but also nationalization, of the public sphere and implied by the notion of "the sovereignty of the people" and the representation of "the voice of the people". They were paradoxical in yet another way: on the one hand, all the attempts at national self-thematization were based on the assumption of the uniqueness of the respective cultures (hence the centrality of the "folk"); on the other hand, the constitutive ingredients of this discourse of peculiarity had been to a large extent derived from the common pool of European ideas.

It was therefore a natural development that the local outcomes of this dialogue, the various versions of national liberalism, were marked by the curious intertwining of the project of modernity with the project of conserving the specificity inherent in "folk culture". The romantic imagery of the folk thus infiltrated a wide range of modernist discourses throughout the nineteenth century and was frequently used to legitimate modernizing projects and reforms. For the East and North European nations, folk tradition and folk culture, as an embodiment of the specificity and vitality of "the people", became a condition of modernity rather than an object of modernist "extermination". A far-reaching and tenuous paradox thus emerged: the collective individuality of the people, mobilized for the emancipation of its historical being and admission into the modern world, could remain the same collective individuality only by "playing out" its original

and a-historical specificity. In fact, this emerging construction of an "ontological connection" between tradition and modernity, or past and future, is an inherent bond unifying our encompassing research.

Choosing the romantic and anti-modernist constructions of identity as the focal points of the project, hence a diachronic view to the comparative interpretation of national identities, has thus created a logical framework for our research. In all these countries, the romantic ideology had a fundamental impact on the aims of institutionalization and democratization of culture and politics. The attempts between the two World Wars at reformulating the national identity, on the other hand, turned for inspiration exactly to the romantic discursive tradition, which was at the roots of the "national canons". What makes most of the European contexts highly interesting in that period is the unprecedented overlapping of the crisis of modernity with the crisis of collective identity, which resulted in a feverish search for new political and cultural models that would have fitted the "national specificities." The constitutive question of our research thus ensues from the fact that, although the "European" ingredients were almost identical, the respective national canons gave highly divergent responses to the challenges of the time.

This brought to light another conspicuous dimension. The process of cultural negotiation between the nineteenth-century European "core" and "peripheries" has been studied from various perspectives. However, there barely exists any instance of "horizontal" thematization - neither in view of the actual interaction (e.g. how some of the ideas became paradigmatic for certain similar

The "People" came to be thematized as a constitutive concept of politics (or anti-politics) already before the advent of Romanticism. Arguably, the Rousseauian, and in some ways even the Herderian constructions were posing an "internal challenge" to the Enlightenment canon of philosophical anthropology. Some of the implications of these ideas reached Eastern and Northern Europe rather early, yet the full blossoming of the local versions of the philosophy of cultural peculiarity is connected to the romantic tradition. This period was marked by the emphatic appearance of the "folk" in the political discourse. What is more, the first decades of the nineteenth century brought not only the full-fledged appearance of a set of new themes in these regions, but also the European "constructivist" re-evaluation of the archaic self and the new sense of historicity, as epitomised by the Nordic or Balkan epic traditions. While "exporting" the terminology and the underlying philosophical theories to these cultures, the European cultural mainstream integrated a number of East-European and North-European

... and the People's Fellowship

cases), nor in view of the typological similarities and differences between the European "small nations." While some of the intellectual trends thematizing the peculiarity of the national soul were studied in their singularity within their respective local contexts, there has been an endemic lack of research initiatives willing to, and capable of, analysing these discourses in a comparative way. Our project has thus undertaken to put these highly idiosyncratic discourses next to each other, thus undermining their self-professed claim to uniqueness but remaining sensitive to the actual divergences of the answers which different political cultures gave to the crisis of modernity.

Next to the thematic continuities, a basic set of methodological precepts is also intended to bring divergent case-studies together. To put it briefly, the project seeks to map the processes of actual emergence of the terminology of collective identity in different cultures. At the same time, it is trying to chart the *longue durée* continuity of some basic concepts, like "folk," "nation" or "people," and the recurrence of others, such as myth, rebirth, organicity or prehistory, which were thematized in the romantic period, submerged in the period of positivist attacks, and resurfaced in the inter-war period. Of course, there are in this respect significant differences between the ways folk culture, for example, was utilised in different historical regions. But certain common traits, such as the emergence of comparable conceptual frameworks and the trajectory of certain ideas, definitely make it possible to "map" a broader European landscape of ideas from this perspective.

The charted research theme is anything but an individual enterprise. It would not have become a reality without the inspiration and ingenious collaboration of Dr. Balazs Trencsenyi, an Assistant Professor at the Central European University in Budapest and a CAS fellow, which, in turn, built upon the insights and intellectual dynamics of the "Identity Reader" project of CAS. Already during the "We, the People" preparatory phase, it became clear that we were not conceiving of a project but of an ambitious long-term programme that could take many different directions. As it happened, as it usually does, we had to cut our plans in accordance with our means. Around the core objective of the programme – to explore the political instrumentalization of the concepts of "folk", "people" and "ethnos" in the "Europe of small nations" during the 19th and 20th centuries – research became possible in two modules: a fellowship programme for junior scholars from Southeast Europe, implemented by CAS and Collegium Budapest and supported by the Stability Pact Programme of the German Foreign Office; and a workshop series provided for by the Swedish Bank Tercentenary Foundation and the Volkswagen Stiftung.

How far have we got along the way and what has been the outcome so far? The continuous rigorous interaction among the junior scholars of different academic cultures has aimed at creating a more coherent methodological framework for dealing with questions of collective identity and the institutionalization of national discourse in the context of 'late-coming' nation-state projects such as those in Southeast Europe. The fellows had elaborated on the key concepts occurring in their sources, related to the thematization of collective identity (such as nation, people, folk, race, fatherland and/or motherland, state, tradition,

ancestors, language). This helped to locate certain ideological constructs diachronically and to compare the different temporalities of different Southeast European cultures to each other. The participants in the project were asked to map external discursive and theoretical influences on the intellectual networks they were studying. The comparative setting yielded important new results in establishing the cross-cultural mechanisms of reception of certain scholarly paradigms coming from Western Europe and also identifying some of the almost completely neglected intra-regional cross-fertilizations. The aim was thus to devise an interpretative framework locating the major ideological traditions at play in the various national context by addressing questions like: what were the ideological options for constructing the national 'ideologems'; could the labels commonly used in the scholarly literature for certain configurations (such as populism, liberal nationalism, racism, etc.) be used in these contexts or we have to develop an alternative conceptual framework for dealing with these phenomena; etc.

The main asset of the Project was due to the almost unprecedented intensity of comparative teamwork. As a result, a number of more precise questions were formulated, which created coherence among the individual research agendas. Such questions refer to the modalities and typology of nationalism in Central and Southeast-Europe ('supra-national,' 'a-national,' 'imperial,' etc.); the relation of confessional and national identities (and especially the politicization of religion in the last decades of the nineteenth century); mapping the 'paradigm-shifts' of the national discourses (mid-19thc., fin-de-siècle, post-1918); the ideological function of popular representation and its institutions (the political and

historiographical 'use' of guilds, Estates, corporative frameworks); and, finally, the itinerary of various theories of ethno-genesis and of race, kinship, etc. The underlying aspiration along the way has been that, while developing their individual research projects in view of these common questions, the members of the team should come up with something more than the usual collection of unrelated research papers: a coherent vision of the main lines of the history of political ideas in Southeast Europe between 1850 and 1945, thus providing an example of a new type of "negotiated" historiography in the region.

The real test for the success is in front of us: a major workshop (Dubrovnik, 10-13 November 2005) completing the fellowship programme and intended to present the results of this fifteen-month research will confront the verdict of a distinguished scholarly audience. The subsequent publication of a two-volume collection of original and interpretative texts will await the one of the critical public at large. ■



We, the People: The Inner Workings

Puffs of smoke drifted across the wintry scene outside, setting the perfect typological background for a workshop on the beginnings of nationalist mythologies and discourses in South-Eastern and Central Europe. The second stage of the 'We, the People' project, this workshop was centered around the task to identify the key concepts, competing discourses and external influence in 19th and early 20th century Balkan and Central European nationalisms. The controversies embedded in the very concept of 'the nation' have long been at the core of nationalism studies; here, the challenge was to draft the changing map of conceptual interplay in a variety of related settings. First, the 'nation' was not the only key concept of collective identity in nationalist movements; as Stefan Dechev (Bulgaria) demonstrated in his paper on 'Who are the Bulgarians? (Imagining the "Ancestors") – Ethnogenesis, "Race", Science and Politics in fin-de siècle Bulgaria', it was only part of a synonymic nest whose elements only partially overlap. The concepts of nation, nationality, folk, race, ethnicity, tribe, etc. all have their different overtones and need to be studied individually in a comparative semantic analysis.

But even one and the same concept could have different meanings in different national contexts. This was proved by Bülent Bilmez (Turkey) who compared the usage of several central nationalist concepts in works written by one and the same author for two different nationalist milieus ("Sami Frasheri or Semseddin Sami? The Texts of an Ottoman Intellectual Contributing to both Turkish and Albanian Nationalisms

and the Texts on His Contradicting Images in the Historiographies of Modern Turkey and Albania").

In his presentation "Between Political Autonomism And Ethnic Nationalism: Competing Constructions of Modern Macedonian National Ideology (1878-1913)" Tchavdar Marinov (Bulgaria) used three key texts to draft the competing discourses of political autonomism and ethnic nationalism in Macedonia; in one of the texts the author explicitly called for the various ethnic groups within the territory to renounce their respective names in favor of the new ethnonym, Macedonians. Guest-speaker Stephan Jordan from the Bayerische Akademie der Wissenschaften, Germany, reminded the participants that meanings changed over time, too, delving into a *longue-durée* comparison of the meanings of 'nation' in Germany and France. His work on the "Nation from the history of concept's point of view – the case of Germany" was methodologically helpful in drawing attention to the diachronic aspect of meaning-production. In a similar vein, guest-speaker Fotini Gazi from the University of Thessaly (Greece) suggested the use of discourse analysis as a theoretical framework of the project, providing an important methodological background. In a presentation entitled "Theoretical reflections on a cultural history of memory and historiography", Franziska Metzger, yet another guest-participant from the University of Fribourg, introduced the concept of 'communicative communities' as a model which nationalism studies could borrow from the history of religions.

The Budapest-based group presented the results of their initial three-month fellowship period at Collegium Budapest. In *"Narrating the People. Folklore and Nation-Formation in Hungarian and Romanian Context (1870-1900)"* Levente Szabó (Hungary) reminded the participants that concepts need not necessarily be linguistic, describing the shift from a text-oriented idea of the nation in Hungary (based largely on the written invariants of folklore texts) to visual symbolism as exemplified by the various national and international exhibitions where 'Hungary' was staged.

A similar interest informed *"Ottomanist Soul-Searching: Art, Culture and the Late Ottoman Historical Imaginary"* by guest-speaker Ahmet Ersoy (Bogazici Universitesi, Istanbul) who described the visual representation of national identity in the paintings of Osman Hamdi Bey as a counterpoint to Western Orientalist representations of the East.

Dessislava Lilova (Bulgaria) described how the macronarrative of worldwide progress and evolution affected the young nations willing to take part in it and how situational contexts. Her case study, entitled *"The Barbarians, The Civilized and the Bulgarians: Definitions of Identity in Textbooks and the Press from the Period under Ottoman Rule"* focused on the impact of a newly built railroad on the discourse on civilization and progress.

For the first time, 'civilized Europe' was depicted in negative terms as it 'hindered' the progress of more 'barbarian' peoples on their path to catching up with 'Europe'.

On a larger scale, Balázs Trencsényi (Hungary) embarked on reconstructing the context of the discourses of national character which had an enormous impact in Eastern Europe, especially in the interwar period. In the 1870-1945 period. The construction of such a macronarrative is a difficult and ambitious task as those discourses insisted on their purported uniqueness and incomparability. His project *"The Terror of History – The Debates on National Character in Inter-War Eastern-*



Europe" sets out to describe how in the interwar period the whole conceptual framework was set into motion as national discourses East and West finally caught up with each other.

In 'The Construction of the National Image of Space in Interwar Romania. The Case of Anthropogeography 1918-1940', Calin Cotoi (Romania) used the representative biography of Anton Golopentia and the influence of Hans Freyer on the theoretical development of the Romanian sociologist to describe the role of anthropogeography for the construction of the national image of space in interwar Romania. In a similar context, Kinga-Koretta Sata (Romania) compared the features of liberalism in Hungary and Transylvania in the 19th century, trying to identify whether there were two different conceptual paradigms or they were one and the same. Basically, she claimed that the Transylvanian liberal discourse thematized the same issues in roughly the same manner as the one in Hungary (*"Transylvanian Romanian National Liberalism in the 19th Century"*). What was specifically Transylvanian, however, was the design of the Transylvanian diet and the specific formula of political representation of the three corporate "nations" in a unicameral diet.

Alexander Vezenkov (Bulgaria) unearthed the biased history of the 'Ottomanism' – a seemingly technical term that was introduced and usually used by people criticizing the policies and ideology of the Ottoman reformers of the Tanzimat period. According to his study *"We, the Ottomans! Inventing, Promoting and Translating Ottomanism (1830s-1870s)"*, Otto-manism was in fact a non-national doctrine; its main purpose was not to suppress national feelings, nor to create an Ottoman

national identity, but convince the members of non-Moslem and non-Turkish-speaking communities that they could preserve and develop their identity and at the same time that it was in their best interest to remain Ottoman subjects. In *"The Idea of Nation among Albanian Leaders during the National Movement 1878-1912"* Artan Puto (Albania) focused on the writings of Faik Konitza, a recently "rediscovered" Albanian national awakener, to shed light on the formation of Albanian nationalist discourse.

In *"'Community' and 'People' between 'Tradition' and 'Progress' among the Greek-Orthodox during the Young Turks Period"* guest-speaker Vangelis Kechriotis from the University of Bosphorus (Istanbul, Turkey) described how the socialists put forward the 'guilds' as an unlikely vehicle of progress in the difficult transition from community to liberal representation in the Young Turks period. In a framework where the 'progressive' party of the society was represented by the middle bourgeois groups and the professionals were despised as 'pseudo-scientists', we are compelled to totally dismiss denominations such as 'traditional' or 'progressive'.

The workshop lasted for two days. During the first day it was attended by Dr. Daniel Blum, the cultural referent of the German Embassy in Bulgaria. On 6 February, the participants went on a trip to Plovdiv where they could continue their deliberations in a more informal atmosphere. Basically, everybody agreed that the most beneficial part of the workshop were the lively and well-focused discussions where each of the participants could benefit from the competent questions and advices of people working in similar academic fields. The overlapping of scientific areas has created a strong internal dynamics in the group generating new ideas and opening up unexpected perspectives. The pieces of the puzzle have gradually started adding up to the bigger picture of nation-formation in Central and Eastern Europe, inspiring new readings of the national historical canon and forming a new intellectual community. ■



We, the People As Conjured Up By...

Bülent Bilmez...

in-residence fellow of CAS

Is your research proposal related to your overall academic work? Why is your subject important to you and to the study of emerging national identities in the region?

This is something I have been working on for quite some time – a comparative study of the image of Sami Frashëri in two countries – their historiographies, their press, etc., – which is in turn part of a broader subject, that of collective identities in late Ottoman history. Sami was a key figure first because he was mythologized in different historiographies and second, because the anomaly of his paradoxical reputations as a builder of both Albanian and Turkish nationalisms was not really the historiographers' fault – the paradox is inherent in his texts rather than their interpretations. This is why I believe that studying him can provide valuable insights into the nature of collective identities in this period. I have already started working on this but right now I'm concentrating on one of his books whose authorship is disputed in Turkey but not in Albania, where it is perceived as a manifesto of political nationalism; it is one of the first text to posit a clear demand for Albanian independence. I intend to continue by studying the image of Sami in the 19th and 20thc. as well – not because there is a direct continuity but because the discourse produced by Sami is taken up later.

Do you see Sami's involvement in both nationalist traditions as a paradox or is there any inherent logic to it? Do the Turkish and the

Albanian nationalist traditions look compatible?

Yes and no. Obviously no intellectual at the time could have produced material that could have been used in both the Albanian and, say, German nationalist traditions, so there must have been some similarities. But at the same time for Albanian authors of that period Turkishness was the ultimate Other. That makes the issue more complicated, because while some Albanian intellectuals were trying to prove they were Albanian by proving they were not Turkish, Sami as simultaneously talking about 'We, the Albanians' and 'We, the Turkish'. Another complication is that we are not talking about different phases in his life – those statements were produced at the same time.

So do these texts contradict each other per se? Or is it possible to assert both Turkish and Albanian identities while still creating a coherent discourse?

This is the most interesting part – they do not contradict each other. My preliminary thesis is that the main parameters of this idea were modernity, civilization and Europeanization. So it was logical that an intellectual would project this 'modern' idea of nationalism on both the Albanians and the Turks. The 20th century postulate that one can't possibly have two collective national identities did not necessarily apply in the 19th century. That is something which has yet to be discussed.

I think a central question in Sami's case will be whether one of the identities was Turkish or Ottoman?

Turkish. This is very interesting: by promoting Albanian nationalism he's in opposition to the Ottoman whole; by insisting on Turkishness he is in opposition again. At that point the main issue was Islam and Turkishness was something very marginal. At the same time, however, Albanian nationalism had already started and his work was a contribution to the transition from cultural to political nationalism, whereas in the Turkish case his writings were seminal for the beginnings of cultural nationalism, almost a proto-nationalism.

Your work seems to fit right into the 'We, the People' agenda as it juxtaposes the formation of two different nationalist conceptions – the Turkish and the Albanian ones. And that's what the project is mostly about – breaching the gaps between different historiographical versions of the past.

This is very correct; usually, one has to adapt and change his work to fit the agenda of the conferences and seminars he participates in, but in this case I didn't have to change a thing, it was exactly what I had been working on. Both Sami's central role in the formation of national identities and his involvement with modernity and liberalism relate his work to what some of my colleagues have been doing. And



their work provides the necessary context for me because it helps me establish whether what I'm looking at had been something extraordinary during that period or whether it seemed quite logical at the time. After finishing this project, I hope to find other figures like him – and indeed, during my involvement in 'We, the People' I've already come across some other cases like Sami in Bulgaria and Macedonia, and I really feel this will be very useful for me.

Did you find any common ground between you and the other participants? How does your work fit together?

Yes, especially Chavdar was very helpful; his project covers some similar territory. The people here can really profit from each other. We are all working the same concepts and at the same time and the same geographical and temporal setting, so the larger picture is starting to fit together.

You had a very lively discussion in the Ottoman section yesterday. Did the questions you were asked prompt you any new approaches to your work?

Definitely. Stefan Jordan's presentation was especially useful, as I was not really acquainted with this 'history of concepts' approach he was talking about. I think that might prove really productive in my work. I found this very motivating and provocative in a positive way. I'm very glad that this came up because it can help me avoid the danger of anachronism and ahistoricism in the interpretation of key concepts – when a term was used in a certain period, its meaning might have been different from what we are accustomed to reading into it today.

I am, however, a member of the Sofia group of scholars, and for us a lot of this work is still ahead. The Budapest-based scholars have already gone through this phase of sharing and collaboration, having spent three months together meeting regularly to exchange methodological and factual information. We will be doing the same in the spring.

I will profit from this not only by the opportunity to learn more about other cases, but on a theoretical level, as well. As one of the oldest

scholars in the group it is interesting for me to see the methodological premises used by my younger colleagues; something that's good to know now, ahead of time. As soon as you finish your PhD, you hardly deal with these issues, you stop asking methodological questions – you just keep adding empirical material to what you have been working on. You are not searching for new methodological approaches, just new pieces of evidence – and this is one of the major pitfalls of academic life – people are not challenged to question the very premises their work is built upon, to keep abreast of new methods. And if you don't do that, one day it becomes rather embarrassing to acknowledge that as a university professor you don't really know what your students are talking about.

Postdoctoral work can often be a rather solitary affair; has your involvement in the 'We, the People' project allowed you to get more feedback, an independent perspective to your work?

I can recommend this to anyone: after you finish your PhD, do get involved in one form of shared work or another. Ideally, that must involve scholars from different generations and disciplines. And I think this project here has worked very well from the beginning. The name might sound too general or unclear but it is a very good description of the project; the title is so clearly drawn that we don't really have any individual contribution that is off-territory. All research projects are related to each other though, of course, the participants come from different countries and different disciplines, so they bring with them their own terminology and the peculiarities of their field of research. But for this we need time. Ideally, after we spend some time together, we will be able to adjust these things in the three months we will spend together this spring. We should not forget that up till now we have only been working individually – at least the Sofia group – and I am sure that we will have even more to offer in 4-5 months. I am really hopeful about that the time ahead will bring us even closer together, will make our work even more cohesive. We will be better acquainted with each other's backgrounds and it will be more and more a case of collective work – hopefully not a collective identity, too! ■

I can recommend this to anyone: after you finish your PhD, do get involved in one form of shared work or another. Ideally, that must involve scholars from different generations and disciplines. And I think this project here has worked very well from the beginning.

...Artan Puto

in-residence fellow of CAS

Did your research evolve in the course of 'We, the People'?

It changed a lot since we met for the first time in Budapest. My topic was initially very large on both a semantic and a temporal level (I wanted to cover the national movement from the late 19th to the interwar period) but since we started working together, I realized that it would be better to fine-tune it so I could really analyze my subject in greater depth. So I chose to focus on one key Albanian personality at the time of the national movement, Faik Konitza, possibly in comparison with other Albanian leaders from previous periods. In this way, I could be sure I will have the opportunity to look deep enough into this complex matter.

On a methodological level, the structure of our discussions was very useful, although I would have preferred to have even more meetings. Each of us was assigned two commentators who came up with ideas and suggestions on his work; these insights were very helpful since they were coming from people who were related to my field but could also see my topic from the outside. Some of the suggestions were really good, especially those regarding the theoretical part of my project or the need for a better explanation of what I intended to do. Another unexpected advantage was the various bibliographical suggestions; in my case it was beneficial to become aware of potential sources on external influences on Albanian nationalism or the importance of the language factor in other national movements. In Albania language is a crucial nationalist issue; we could study and analyze its relative significance in different nationalist contexts which had so far only been scrutinized separately.

The project here is really good in this respect. I am coming from a different experience; I was finishing my PhD at the University of Florence, which offers excellent possibilities of finding books or references, but what is more problematic is to try and find people who are really working on the Balkan context, people who can give you useful feedback. This is one of the most important advantages of my work here in CAS. My paper in a broader Balkan context was just the thing I wanted to do.

Some topics naturally gravitate together; it seems that the initial division into a Sofia-based group and a Budapest-based one was a right one. It goes without saying that Bulent's paper is closest because he is also dealing with Albanian nationalism and we can exchange views, ideas and information. I could use Stefan Dechev's paper to deal with the tricky concept of 'race', which is also very important in the Albanian context. Alexander Vezenkov's paper is very interesting and I am looking forward to reading his presentation, especially as I am assigned as one of his commentators and I have my own ideas about his subject. Dessislava Lilova and Tchavdar Marinov also provide a context which put into perspective my own studies.

We hope that our projects will fit together to form a broader picture of the region's national past. The project will come up with a publication which has to cover the whole area of research; I hope that my modest paper will be of some interest because Albania is not very well known, there are not many publications on Albanian nationalism, so perhaps mine could be the missing piece in the puzzle.

Was the methodological reader



a good tool for this type of joint work, or could it be improved in any way?

The first one was really good, I found some new texts and areas there, e.g. discourse analysis, etc. The second one was based on the suggestions that came up after the Sofia meeting and drew upon the bibliography used by the participants. Maybe it would be better to organize the reader according to topic. I know it is a challenging task to put together all those reading materials, but perhaps the Centre for Advanced Study could consider the possibility of arranging some form of interlibrary loan system to complement the existing library.

However, the methodological reader was good in reminding me of some additional aspects of my work that might need to be covered, e.g. in the context of the history of language, the way the usage of concepts changed over time.

Was it a good idea to study together the heritage of the Habsburg Empire and that of the Ottoman Empire? Are there enough similarities to



...and Franziska Metzger

Fribourg University, Switzerland;
guest-participant
in the WTP workshop

justify this juxtaposition?

There are, but even if there weren't, it would be helpful enough to identify the differences and explain them. The point, however, is that there are an unexpected number of similarities despite the conventional division between civic and ethnic nationalism. In reality, things are not that simple; our joint work has demonstrated that there is no such thing as a clearly defined type of nationalism. Ethnic and civic intermingle with each other both in the Habsburg and the Ottoman Empire. There are a lot of things in common and this project is going to highlight them. There is a need to study the mutual influences between the two contexts.

How is your project relevant to the contemporary situation in Albania and on the Balkans?

It seems that there are some topics which may still be taboo for conventional historiographers but in Albania there is an urgent need for some kind of historical revisionism. We still have some fixed ideas about the Albanian nation and Albanian nationalism which are both centered on Albanian factors only, disregarding the Balkan, Ottoman and broader contexts. This is an exclusivity which needs to be overcome. There is a need for new ideas in this direction to help us open a new path in historiography. ■

As a 'historian of history', how would you describe the workshop from a metahistoriographical point of view?

The interesting point is that the project itself is a conglomerate of approaches. I find this very refreshing because you rarely find a project where so many different people from different countries and backgrounds work on the same topics and concepts. I think this is a very strong feature of 'We, the People'.

Could your work be instrumental in creating a common methodological basis for the workshop?

My research really concentrates on historiography and memory construction, on the notion of certain mechanisms of discourse, strategies of identity construction. I could find a lot of parallels between my work and that of my colleagues from 'We, the People', so I think that we can enhance each other's methodological instrumentarium.

Do you think that your findings can apply outside the time and the territory that you are researching?

In the Eastern context you can find a lot of these elements of pure contextuality, of multicultural, multireligious, multilingual context which can be also observed in Western and Central Europe; some of the concepts can even be much better researched here than in the West. I come from a multilingual and multiconfessional country so the similar contexts generate similar problems and similar discourses to analyze.

I was intrigued by your concept of 'communicative communities'. Do you think it is specific for the nineteenth century or is this still a functioning model of memory construction?

A very difficult question. Up to the middle of the twentieth century you can still trace the influence on social norms and social attitudes on historiography, politics and media attitudes.

The project itself is a conglomerate of approaches. I find this very refreshing because you rarely find a project where so many different people from different countries and backgrounds work on the same topics and concepts. I think this is a very strong feature of 'We, the People'.



I have not done any research on this in the contemporary context but I feel there is a transformation of such communities. I can speak of such religious communities in Germany and Switzerland and there were huge transformations due to the failure to remain linked to some kind of 'core' identity. I could say that a duality of concepts and norms influences the way in which these identities are formed. I cannot speak in a more global context, but for those communities the secularization was the key to such transformation, moving away from a church-oriented structure to a more individualist and pluralistic model.

What is the broader result of comparative historiography?

A: To bring together different settings and contexts. It's extremely good to integrate different points of view and different approaches, to see how one can really develop concepts.

My own project on Swiss catholic historiography is part of my dissertation which will be concluded in a few months. The project is quite broad and it is integrating different fields which I hope to research further after my PhD – either in the field of religious history or in the field of historiography and memory.

Did you find the discussion at the workshop useful?

Yes, especially Stefan's comments. In a way this always happens at a workshop when you present metatheoretical stuff

– you expose yourself and your own approaches. I think that discussion is always centered around the justification of your approaches rather than the more empirical findings.

And, at last, I couldn't resist asking what is a Swiss scholar working on catholic historiography doing in Sofia at a workshop on the formation of national identities?

This is all related to Diana Mishkova and also to my university at home. My professor at Freiburg knew Diana and introduced me to her during the East European days, then I came to know her and she was so kind to invite me to the first workshop in Budapest as I was already working on nations and nationalism. It was extremely nice to be there – and extremely useful on several levels: on the methodological level, for example, on the level of comparison, and not least because I am working on a small country and the other participants were working on different small countries as well, on the multicultural situation; it is good to hear how many questions that you find pertinent in your context are also tackled here by different people. ■

Materials from the visual presentation of Ahmet Ersoy



Nikolay Aretov on the Conference on Occidentalism as a Fruitful Failure

The new interdisciplinary conference of the Bulgarian Society for 18th Century Studies, co-organized by the Centre for Advanced Studies, was dedicated to Occidentalism. The topic was specifically formulated to elucidate the (biased) 'Eastern' notions about the 'West' and explain the neologism so offensive for the ear of the purist. Many potential participants noted the good timing and importance of such a discussion. Nevertheless, despite the efforts of the organizers many participants opted for their own implicit interpretation of the unwonted term, which varied from some partially explained synonyms of 'modernization', 'westernization', 'the West', etc. to the more convenient notion of 'images of the West'.

Perhaps this could be partially explained by the conviction that Bulgarian, Balkan and East-European culture is not really characterized by Occidentalism. Many speakers implied or explicitly stated that Bulgaria and the Balkans have always been a natural part of Europe. In this context, however, this nominally correct statement poses a multifaceted problem. It contains a measure of Eurocentrism and explains the unwillingness to focus on Occidentalism, which would imply a certain distancing from the West or would at least pinpoint some non-European elements in our culture. Such an attitude was not totally ungrounded. It was amplified by the abundant pro-European rhetorics – mere days after Bulgaria signed the contract for its accession to the European Union. Yet this was hardly the only reason for the weak interest to phenomena from the late 20th and early 21st centuries. The participants were much more comfortable discussing the 19th and early 20th centuries. One of the few exceptions were **Yordanka Bibina's** observations on „The Image of the West in Turkey“, which covered even the latest developments.

Far trickier proved to be the interstitial, hybrid character of Balkan cultures. I was particularly interested by **Raymond Detrez's** overview of the intricate

dialectic between 'Hellenization' and 'Europeanization' in Bulgaria during the National Revival Period' and the tangle of positive and negative attitudes towards the West. In a similar scope, **Yelda Demirag** (Ankara) discussed the „Pan- ideologies in the Ottoman Empire“, while **Sanya Velkova** interpreted some „Greek characteristics of the Balkan phenomenon at the end of the 19th and the first half of the 20th centuries“. In the same vein, **Jasmina Mojsieva-Guseva** (Skopje) pitched „Occident versus Orient“ in the context of social debate in the Republic of Macedonia. **Diana Mishkova** summarized the visions of Europe in the Nineteenth-century Balkans, questioning some traditionally accepted academic notions. My own presentation was asking 'What is Occidentalism and Can It be Found in Bulgaria?'

Valuable insights on the Bulgarian material were offered by **Bissera Dakova's** „A Short Dictionary of the Orient (on the latent debate between I. Bogorov and D. Voinikov) and **Dessislava Lilova's** „Europe as the Colonialist: The Debate about the Railways in the Bulgarian Press from the Period of the National Revival“. **Raia Zaïmova** took us back in time as her question 'Khan Tervel the Catholic?' cast light on the European images of Bulgaria and the Bulgarian images of Europe. **Nadezhda Andreeva** discussed 'Europe in the Poetry of Ratzvetnikov', while **Albena Vacheva** analyzed some aspects of the great modern debate on native and non-native art in Bulgarian culture from the first half of the 20th century. **Roumiana L. Stantcheva** drew on similar sources to outline how the images of the West were constructed, accenting their positive features and questioning the possible existence of Occidentalism at least in the context of Bulgarian modernism. **Antoaneta Balcheva** talked about Occidentalism as a rhetorical form of self-identification. More indirectly, **Boyka Ilieva** extrapolated on 'The image of Italy and Italians in the Bulgarian geography textbooks from the National Revival',

while **Christina Petkova** discussed the German literary motifs in Petko R. Slaveikov's poetry.

Most participants seemed much more comfortable talking about the Orientalism of foreign observers and about the Orientalist tendencies in Bulgarian and Balkan culture. The intertwining of the Orientalist and Occidental discourses was repeatedly commented upon. A case in point were **Nadezhda P. Alexandrova's** notes on a Russian travelogue; **Radoslava Ilcheva** quoted some interesting Russian texts on the place of external appearance in the cultural antithesis between East and West.

A central problem, doubtlessly deserving special attention, proved to be the 'internal' criticisms to Western culture, occasionally expressed through a fictional 'oriental' viewpoint. **Vitana Kostadinova** discovered similar elements in Byron's Don Juan, while **Ludmilla Kostova** unearthed a forgotten but once popular work from the same epoch – Thomas Hope's Anastasius or the Memoirs of a Greek. This engendered interesting complex constructs that could be questioned but were actually based on a real problem.

Some texts whose authors – **Larry Wolff**, (Boston), **Leela Ganhi** (Melbourn), **Wendy Bracewell** (London), **Elena Nalbantova**, **Lubomir Georgiev** – could not manage to come to Sofia took part in the conference at least as a proposal for debate.

The phrase 'a fruitful failure' in the title was used quite intentionally to continue the provocation in the attempt to discover 'occidental' tendencies in one's own culture. I believe that even when we don't or won't discover such tendencies, the conceptual field of Occidentalism still contributes to the reflection on our own culture and the world around us. Thus the real debate at the conference was actually fruitful, even though the utopian attempt to reach a consensus failed. ■



Professor Christian Giordano on Public Mistrust and Alternative Channels of Social Interaction

The visit by Fribourg professor Christian Giordano was part of the new format of the CAS guest lecture series, which includes not only the traditional lecture addressed to a public audience but also a more specialized discussion with scholars working in similar areas of science. The Guest-lector specifically prepared his presentation on a topic that would be relevant and helpful for the participants. Methodological reading lists were sent in advance and the participants had the chance to announce their discussion topics. On 15th Feb, Prof. Giordano spoke at the University of Sofia on *The Mafia as a Historical Legacy*. On 16th Feb, the Center for Advanced Studies hosted a discussion between Prof. Giordano and several Bulgarian social scientists from different institutions.

Professor Giordano would certainly stand out against any academic background. The Swiss-born Italian citizen is not only a professor of Anthropology at the University of Fribourg, a founding Director of the Museum for Extra European Cultures in Lugano (1987-1992), Dr. Honoris Causa at the University of Timisoara, chief of the Anthropolgy Dept.at the University of Fribourg and Council president of the Interfaculty Institute of East and Central Europe, but a colourful and compelling speaker whose visible

enthusiasm for his subject matter fully engaged the audience. A scholar of historical anthropology, peasant societies, ethnicity and informal economy, in Sofia professor Giordano chose to question Francis Fukuyama's assumption that the so-called 'low-trust societies' were characterized by a deficit of collective vehicles for the creation of prosperity – i.e. that the low levels of trust in public institutions were the chief reason for the lack of prosperity. As the implications of Fukuyama's model were clearly 'orientalistic' (in Said's sense of the word) and 'balkanistic' (in Todorova's sense), professor Giordano delighted the audience by dismantling the theory that 'moral superiority' was the prerequisite condition of the socio-economic supremacy of the West.

Prof. Giordano found that the so-called 'low-trust societies' were actually societies of public mistrust – a matter of degree rather than a unique characteristic, since a certain measure of doubt in the institutions was a universal phenomenon. In low-trust societies, however, people tended to rely on other forms of trust – private and personalized rather than merely 'familial', as Fukuyama claimed. Prof. Giordano went on to investigate the basic structures of social ties in such societies, defining the categories of

*Prof. Dr. Christian Giordano,
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Friburgensia.*

ritual kinship, transactual friendship, clientelism and personalized networks as the basic extra-familial channels of social efficacy. Warning against the exoticizing of such societies, he pointed out that his extensive travelling experience showed that they were the norm rather than the exception, and that they were not necessarily economically backward, as the cases of Italy and Brazil clearly showed.

He argued that these operational channels were legitimised by the image of the state as essentially evil and corrupt, so that it was not wrong to 'rob the robber' – a kind of 'morale Albertiana' where it was considered legitimate to instrumentalize the public for one's private goals.

In the ensuing discussion Krassen Stanchev cited two cases where there was a clear discrepancy between the moral 'legitimacy' and the lawfulness of the enterprise – the channelling of Soviet Jews to Israel and USA and the practices of Samizdat and Tamizdat. Elka Todorova argued that notions of legitimacy changed in the course of time, citing the different descriptions of mafia members in the Bulgarian press over the last fifteen years. She also noted that the term 'trust' should be discussed together with notions of 'control' and 'fear of the state'.

All in all, the participants took heart in Prof. Giordano's revision of Fukuyama's classifications: rather than pigeonholing societies as normal and inferior, he exposed the broad spectrum of possible social interactions as alterity rather than deviance. ■

We want to express our thanks to Ms Dobrinka Kostova, co-organizer of the event, as well as to all the participants who contributed to its success.



Professor Christian Giordano Interview

How would you describe your 'symbolic kinship' with the Center for Advanced Study?

Not in the context of my presentation, I hope. My university is working with the Center on a long-term basis and I hope this visit will be just a step towards a kind of extended cooperation. Perhaps there will be other lectures in the future and I hope to form a 'symbolic kinship' in the positive sense of the word.

What were your impressions from yesterday's lecture and today's seminar?

I've lectured in Bulgaria before and I can say that the audience has grown much bolder, much more actively participating in the academic discussion. Before they were more timid, as if afraid they would be out of their depth. Now the situation is totally different. I heard some very interesting suggestions from my colleagues, and the young scholars especially are amazingly up-to-date.

What provoked your interest in the subject you are researching?

I come from a country where the public sphere is very clearly separated from the private one. On the other hand, I live in Switzerland but I am an Italian citizen and I have traveled a lot around the world, and I've seen a lot of societies where the opposite was true, and I was really provoked to question Fukuyama's theory that low-trust societies have a deficit of values which leads to a deficit of prosperity. This is clearly not the case, as can be seen in the case of Italy and Brazil – two societies which have very low level of trust in the institutions but high levels of prosperity. Actually, I have found that the Western model is not the norm, but the exception.

I have heard that you have visited Bulgaria twenty times... Did your theoretical knowledge help you navigate your way?

No, not twenty. Thirty times. And yes, what I've learned from my studies has definitely made it easier to adapt. Here theory has a practical side – it's really been very helpful. ■



Ritual and Law, Ritual and Power

At her wedding ceremony, Queen Elizabeth II is riding next to Prince Philip. Each step is prescribed by complex and seemingly meaningless rituals. Microphones catch and transmit each tiny detail. Suddenly everyone hears:

"Philip! One step back."

This anecdote, told by Prof. Jürgen Brandt at the 'Ritual and Law, Ritual and Power' colloquium, demonstrated the explicit relationship of ritual practices with the redistribution, demonstration and legalization of power. The colloquium was the first joint initiative of CAS and the Institute for Medieval Philosophy and Culture.

The list of participants included the prominent German historian of law, Prof. Hans Hattenhauer, Prof. Wim Blockmans, rector of NIAS, Prof. Jürgen Brandt, professor of law at the University of Wuppertal, Germany, Prof. Hattenhauer, a specialist in law history, Todor Piperkov, a professor of Roman Law at the University of Sofia, Prof. Klimentina Ivanova, a specialist in hagiography, Dr. Tanya Kambourova from the University of Sofia, Dr. Radu Paun from the Romanian Academy of Sciences, as well as the co-organizers Assoc. Prof. Ivan Bilyarski (Institute of History, Bulgarian Academy of Sciences) and Prof. Georgi Kapriev (Sofia University).

Drawing on examples from Roman Law to the inauguration of pPresident Bush or Russian president Vladimir Putin's visit in Kiev, the participants outlined the main legal and power functions of ritual: publicizing decisions, visualizing power for the sake of the subjects, establishment of consensus between the rulers and the ruled, as well as a sacralizing and a mnemonic function. The discussion focused on the differences between Western and East-European ritual practices, especially those related to the Orthodox canons. Prof. Blockmans described a typical merging of ritual, power and law – the coronation of the French king, while Prof. Brandt 'democratized' the topic, reminding us how ritual food has a similar sanctioning function in everybody's life – in christenings, wedding feasts or funerals. The lively and witty discussion shook the conviction of many American gainsaid the scholarship authors that asserts that ritual practices are mainly the subject of historical anthropology, proving that the ability to decode ritual symbolism is the ability to decipher the



Prof. Jürgen Brand

...on the workshop

These days East and West come together to make an interface between two sorts of religion – Orthodox and Protestant, two sorts of Weltan-schauung, two sorts of historical movements – East and West. We could learn a lot from this meeting. I just said this morning that I know nothing about the tsars or the political history of the region, or what is behind this political frame, what has survived under its occupation by the Turks it is very precious that we now have the occasion to hear it and to compare it. This opportunity for comparison could be the duty of this small but effective institute. I can only congratulate you on this effort and its success.

...on the ritual role of food in the contemporary world.

Yes, it is still valid. We saw it yesterday evening – without a meal a coronation or a wedding is nothing. People eat to consecrate your birth and death; they eat together to think and to make sense of the occasion, to ratify that event. ■



Prof. Wim Blockmans



... on the workshop 'Ritual and Law, Ritual and Power'

It showed one thing: Sofia as a whole and CAS in particular has a leading role to play towards a better understanding between East and West in Europe, a deeper knowledge of the different heritages of Western Europe and of Constantinople and the Byzantine Empire. Scientists normally tend to work only within one of these fields, while in reality there is a lot of interaction that's not very clearly understood on either side. It became very clear that the Western and the Eastern traditions have a lot to tell each other. It is not only a great success for this particular workshop but also a mission that CAS in Sofia might take on. There is a great need for exchange of such information – even simply on the level of access to each other's publications. Publications in Bulgarian are not accessible or readable in the West, and I suppose the access to Western publications in the East may not always be easy as well. There is a basic need for an exchange of information and in that respect a meeting place like CAS might really serve the task.

...on the ideal format for scientific discussion

Conferences should never be too large. The ideal size for me is about 18-20 people. If the subject is well defined and the people involved were good specialists eager to listen to what each had to say, the rest is perfunctory.

... on the relevance of rituals in the contemporary world

There were constant references to what is going on today. It is obvious that we are mostly discussing pre-industrial times in which electricity was not widely spread and visual communications were not very important, but the same is returning now as visualization is increasing tremendously and the political use of the visual image is again very strong. One of the examples we discussed how the reinvented tradition in Russia and the visit of Vladimir Putin in Kiev. Now that the whole staging of power is more visible once again, the decoding techniques used by historians to understand the political rituals of the past might be very helpful to understand what's going on nowadays.

... on Institutes for Advanced Culture in Europe

It is interesting to see that there is still an increasing need for this type of institutions as breeding grounds, hothouses for new ideas across established disciplines, experimental fields for new ideas across all kinds of boundaries – national boundaries, linguistic boundaries, disciplines and so on. We can bring together people out of their workloads; give them an opportunity to look beyond their tradition and region. In the recent years a number of such institutes are being created and are still planned, which shows that our existence is the answer to a basic demand.





The Visual Seminar and the Re-arranging of Cultural Space

5-7 November, Halle

In November, the Visual Seminar took part in a meeting of the teams supported by the "relations" program of the German Federal Cultural Foundation. Delegates from Bulgaria, Croatia, Bosnia and Herzegovina, Kosovo, Serbia and Montenegro, Poland, Moldova and Slovenia gathered in Halle to present their projects and discuss both the issues they faced and the possible communication links among themselves, Germany and the rest of the world.

There was a reason behind calling the colloquium "re-arranging". There was also a reason for selecting Halle to be its venue as in the aftermath of reunification this East German city has shrunk beyond recognition.

The sight of dozens of deserted and completely uninhabited concrete slab condominiums virtually convinced us how similar our problems were and how addressing them was a common cause.

The Visual Seminar presented its reflections on the changes in the visual appearance of Sofia after the transition to a market economy. The participants explained how their work contributed to the study of the city's visual rhythm and its transformation into a more comfortable place to live. In the words of project manager Yara Bubnova, "The Visual Seminar is a platform for the transformation of personal anxieties and viewpoints into the social sphere". Yara Bubnova outlined the overall idea of the seminar and described the public discussions organized so far. Lutchezar Boyadziev participated with his individual project 'Hot City Visual' (his performance in the seminar included the rearrangement of chairs in the room to transmit the message of the Visual Seminar). Alexander Kiossev presented part of his research on 'Sofia: The Urban Graphosphere'

The Visual Seminar was in the company of several prestigious initiatives in a similar vein. "Alte Arte" (Moldova), a magazine art show poised to scrutinize the influence art has on society and its ability to act as moderator for cultural



values. "De/construction of Monument" (Bosnia and Herzegovina) wages a battle against the attempts to impose a new cultural matrix based on "history rewriting and memory obliteration". "East Art Map" (Slovenia), a project run by the IRWIN group, is committed to the "(re)construction of modern art's history in eastern Europe". "Generation – A Film Project" unites the efforts of six talented young film directors from Central and Eastern Europe, each shooting a short film centered on a generational issue. "A Missing Identity" (Kosovo) is based on a popular local saying, "missing things don't ache". The main purpose is to recreate a missing world of cultural, linguistic and ethnic diversity.

"Re:form" (Poland) is a project of the Warsaw Gallery "Fokzal". It focuses on issues related to memory and historic identity as well as on opportunities to update them. "Zagreb – The Cultural Capital Of Europe 3000" (Croatia) is a joint project of four NGOs dedicated to promoting the alternative arts scene in Croatia.

In the final discussion, the achievements of the Visual Seminar were highly evaluated by Hortensia Voelkers, (Katrin Klingman (director of the relations' program) Gotfried Wagner, (director of the European Cultural Foundation, Amsterdam. In the final discussion, they said that such projects open up unexpected aspects of the process of creating a new European public domain. The Visual Seminar was continued for another six months.



On 24 January 2005 the leading Swiss daily Neue Zürcher Zeitung published an extensive article on the Centre for Advanced Study – Sofia. Under the title Southeast European Self-Knowledge: Visiting the Centre for Advanced Study–Sofia the author Andreas Oplatka outlined the major characteristics that made the Centre unique among other similar institutions of academic excellence and sketched the profile of the Centre and the individuals within it – not only the administrative staff but also the ones whom the Centre was set up to assist, namely the young academics in the Humanities and Social Sciences. Explaining the collective nature of work at CAS, the author spoke to three former CAS fellows and came to the conclusion that "...what is dominant in Sofia is not the daily contact between researchers in the sense of interdisciplinary work but the cooperation between young Bulgarian and foreign scholars working on overlapping subjects within the same project and periodically organizing meetings to share the results of their work."

Andreas Oplatka presented some of the major CAS projects, as well as their regional and general academic importance. Analysing the greater context of the situation in the post-communist Balkans, the author gave credit where credit was due by describing how the sponsors of CAS contributed to the development of the Humanities and Social Sciences in the region and, consequently, to the elucidation of complex social and cultural issues.

The overall tone of the article was extremely favourable and we truly appreciate the depth and scope of this publication. Those who are interested in reading the full version online may do so at:

<http://www.nzz.ch/2005/01/24/fe/page-articleCIF0A.html>



ALEXANDER VEZENKOV

'We the People' Fellow 2005

Born in Sofia, Bulgaria in 1971. M.A. in History, University of Sofia 1995; M.A. in Central European History – CEU, Budapest, 1998. DEA in Turkish Studies, EHESS – Paris, 2000. PhD in History, University of Sofia, 2001: Ph.D. thesis: "Urbanization Process and Demographic Changes in Bulgaria (1944-1989)"

si mentalitati în noi abordari istoriografice. M.-L. Murgescu, S. Căltia, eds. Iasi: Dominor, 2003, 111-131.

"Očevidno samo na prav pogled: Balgarskoto vazravdane kato otdelna epoha." (Self-evident only at first glance: The Bulgarian national revival as a distinct historical epoch). In: *Literaturen vestnik*, N 25 / 23-29.06.2004, pp.10-11.

"The Establishment of the Power Structures of the Bulgarian Workers Party /communists/, 1944-1947" In: *Jahrbuch für Historische Kommunismusforschung*, 2005 (forthcoming).

THE RECONCILIATION OF THE SPIRITS
AND THE FUSION OF THE INTERESTS:
INVENTING, PROMOTING AND
TRANSLATING OTTOMANISM
(1830s-1870s)

Ottomanism, the idea that all subjects of the sultan are or must become one single 'nation,' dominated the state policy of the Ottoman Empire during the Tanzimat period. Ottomanism was an attempt to counter-balance arising nationalisms and at the same time to incorporate at least some of their main claims in a single non-national doctrine. It insisted on tolerance, brotherhood and mutual help between subject of different faith, loyalty to the state, justice, modernization, etc. Although dominating the political agenda of the imperial elite during several decades, ideologically the concept of Ottomanism was elaborated only later, during the late XIX – early XX century.

This project will focus on the process of elaborating and promoting Ottomanism at its own time, during the Tanzimat. For this purpose it will make use of intend to use political and legal texts from this period, but mostly to examine the propagation of Ottomanism in the press. My main reason to concentrate over newspapers is the decisive role that printed press played in formulation and presentation of political ideas in the late Ottoman Empire. The project will examine how the main statements of Ottomanism were elaborated and propagandized. An important direction of the research should be to see how these statements were translated into the languages of the non-Turkish peoples living in the Empire.

"Urbanizarea si reteaaua urbana în Sud-Estul Europei."
(Urbanization and urban network in South-Eastern Europe) In: *Exercitii în cunoastere. Societate*

ARTAN PUTO

We, the People' Fellow 2005

Born in Tirana, Albania in 1966. B.A. History in the Faculty of History at Tirana University in 1988. M.A. Central European University, Budapest, 1995. PHD Candidate in History at the European University Institute, Florence. Thesis on "The Idea of Nation Among Albanian National Intellectuals During the National Movement 1878-1912".

"THE IDEA OF NATION IN THE WRITINGS
OF FAIK KONITZA (1875-1942)".

This is the project study in the framework of the CAS project "We, the people". The project tries to explore the idea of the "Albanian nation" as expressed in the writings of one of the most distinguished intellectuals of both the period of the National Movement (1878-1912) and that of Independence (1912-1939). The focus will be put on the intellectual activity of Faik Konitza during the National Movement through his articles, studies and correspondence he held at that time with both foreign and Albanian personalities. My study will seek to show what were in Konitza perception the most vital elements composing the "Albanian nation", and how he formulates them. In this perspective important stress will be put on the ideological foreign influences on Konitza thought and the role of the cultural milieu where he lived, priorities of



the Albanian National Movement and the political context of the "Albanian problem" at the turn of XIX and the first decade of the XX century. A separate place in my study will be devoted to comparing his ideas and thought with other Albanian intellectuals of Albanian National Movement, coming from different social, religious and cultural strata, as well as different political experiences and life

BALÁZS TRENCSENYI

We, the People' Fellow 2005

Intellectual historian. Assistant Professor, History Department at the Central European University, Budapest and Research Associate, Pastis Inc., Center for Historical Studies at CEU. Born in Budapest in 1973. Ph.D. in Comparative History, CEU (2004); M.A. in Nationalism Studies, CEU (1998); M.A. in Philosophy, ELTE, Budapest (1997). Research fellowships at Cambridge (1999-2000); CAS (Sofia Academic NEXUS Project) (2001-2002); IWM, Vienna (2002); Wissenschaftskolleg zu Berlin (2002); Prague (2003-2004); and Collegium Budapest (Multiple Antiquities and Multiple Modernities in Nineteenth-Century Europe Project) (2005). Founding member (2001) of the international research group "Regional Identity Discourses in Central and Southeast Europe (1775-1945),"



supported by the Prince Bernhard Foundation (The Netherlands), and hosted by CAS. The publication of the first volume, with Central European University Press, is expected for autumn 2005.

Research associate and co-author of the "We, the People," research project.

THE TERROR OF HISTORY – DEBATES ON NATIONAL CHARACTER IN EASTERN-EUROPE

My research aims at reconstructing the context of the Hungarian, Bulgarian and Romanian debates on national character. While some elements of this discourse go back to the Renaissance and even beyond, we can speak of national characterologies proper only in the context of 'national romanticism,' which eventually connected the questions of sovereignty and national specificity. It would be, however, entirely mistaken to identify romanticism as the only source of modern national characterology. Significantly, the positivist trends emerging in the second half of the nineteenth century and questioning the romantic episteme while seeking to place social research on strictly scientific basis created an unprecedented intellectual prestige for national characterology (appearing in the form of „ethnic psychology”), which until then had more of a mobilizing and rhetorical-poetical function.

This is the intellectual framework that catalyzed the national characterologies of the interwar period as well, but one also has to register the considerable shift of accent. „National psychologies” gradually became „national ontologies”, and the categories of geographical-political and historical identification also became saturated by a metaphysics of the community. At the end-point of this 'evolution,' the territorial frameworks of the country became overwritten by the category of 'spatiality,' national past became submerged by 'temporality', while the secular concept of progress was supplemented by the notion of „destiny.” Eventually, this entailed the subordination of the universalism of philosophical reflection to the national collectivity, making the discourse of national essence a central modality of political action and legitimacy.

Balázs Trencsényi, „The 'Münchhausen Moment': Modernity, Liberalism and Nationalism in the Thought of Stefan Zeletin” in: Balázs Trencsényi, Constantin Iordachi, Zoltán Kántor, Cristina Petrescu, and Dragos Petrescu, eds., *Nation-Building and Contested Identities: Romanian and Hungarian Case Studies* (Budapest/Iasi: Regio Books/Polirom, 2001) pp. 61-81.

Balázs Trencsényi, "Conceptualizations of Statehood and Nationhood: The Hungarian Reception of Reason of State and the Political Languages of National Identity in the Early Modern Period," in: *East-Central Europe*, vol. 29, part 1-2., 2002 Autumn, pp. 1-26.

Balázs Trencsényi and Constantin Iordachi: "In Search of a Usable Past: The Question of National Identity in Romanian Studies, 1990-2000," in: *East European Politics and Societies*, (2003/3), pp. 415-453.



BOJAN ALEKSOV

'We, the People' Fellow 2005

Humboldt Research Fellow at the Osteuropa Institut, Berlin. Born in Belgrade, Serbia in 1971. M.A. Central European University, Budapest, 1999. Ph.D. 'Religious Dissent in the Age of Modernization and Nationalism: The Nazarenes in Hungary and Serbia 1850-1914', Central European University, 2005.

VOX POPULI MUTANDIS: JOVAN JOVANOVIC ZMAJ AND THE MAKING OF THE SERBIAN IDENTITY

Jovan Jovanovic Zmaj (1833-1904), also known as Kis János in Hungary was and still is the most popular Serbian poet. The parenthood role of this romantic poet in the formation of the Serbian national identity is best illustrated by the way he is commonly referred to – Cika Jova (Uncle

Joe), a dear uncle of the people. Together with the traditional folk epic lore the verses of Cika Jova are thought to embody the soul and emanate the spirit of the Serbian people.

The research will investigate the ideas of Jovan Jovanovic Zmaj as evident in his poems as well as in his political engagement in the second half of the nineteenth century. Its aim is to question the nationalist narrative firmly established in the interwar period, which obliterated the variety of cultural and political concepts arising among the Serbs in the Monarchy, denied the different historical context in which they conceived their views about themselves and their nation, and instead projected the drive towards unification with Serbia and the notion of inextricable bonds between Serbhood and Christian Orthodoxy as the sole identity paradigms. In order to achieve this aim the research will take a broad look at Jovan Jovanovic Zmaj, identifying and thematizing everything from his language use, church affiliation, political stands, citizenship options, opinions about historical and ethnic rights, ideas about Serbian 'character', relationship to Serbia, attitude towards Germans, Hungarians, Croats and other significant Others, foreign or Western influences, etc. The special focus will be placed on the interaction of his ideas with the cultural and political milieu of the Serbs in Monarchy in which they operated. Finally, I will study the contribution of political and church elites, literary critics, textbooks and historiography to the creation of the image of Cika Jova as the vox populi.

Aleksov, Bojan, 'Perception of Islamization in the Serbian National Discourse'. In *Journal of Southeast European and Black Sea Studies* Vol. 5/1 (2005), pp. 113-127.

Aleksov, Bojan 'Adamant and Treacherous: Serbian Historians on Religious Conversions', in Pál Kolsto, ed. *Myths and Boundaries in South-Eastern Europe* (London: Hurst & Co, 2005), pp. 158-190.

Aleksov, Bojan, 'Marian Apparitions and the Yugoslav Crisis'. In *Southeast European Politics* Vol. V/1 (2004), pp. 1-23.

Aleksov, Bojan, 'Religious Education in Serbia,' In *Religion, State and Society* Vol. 32/4 (2004), pp. 341-364.

BÜLENT BILMEZ

"We, the people" Fellow 2005

Honorary Research Fellow, SSEES, UCL, London, 2005-2006, born in Tunceli (Turkey), 03.03.1964. Ph.D. at Institute for Near Eastern Studies, Humboldt University, Berlin, Germany: History of the Chester Project as a Railway and Oil Project. (1998). B.Sc. in economics at Middle East Technical University. (1982-1988)

A MULTI-LAYERED ANALYSIS OF THE TEXTS OF SHEMSEDDIN SAMI FRASHËRI (1850-1904) CONTRIBUTING TO BOTH TURKISH AND ALBANIAN NATIONALISMS

In this project I am dealing with the texts of an Ottoman intellectual, Shemseddin Sami Frashëri (1850-1904), who has been represented in contemporary Turkey and Albania as one of the fathers of both Turkish and Albanian nationalisms, respectively. Whereas I have hitherto worked on the construction of his two contradicting images in both countries, in this project I am working on his texts themselves, which contributed to the discursive construction of two national identities. I chose his Albanian and Turkish texts that are representative in this regard because of two reasons: Firstly, they have been canonized as on of the first texts contributing the emergence of the national(istic) discourse in both cases and, secondly, they contain groundbreaking (pioneering / revolutionary) ideas/information and language/rhetoric. I am analysing both these texts themselves referring also other relevant texts of Sami and on the later historiography and press in contemporary Albania and

Turkey, where these texts were used as the main elements in the nationalistic discourse. This nationalistic discourse in the texts on Sami and his time is analysed on a separate layer in my project to show the role these texts (and the constructed image of their author) played in the continuous construction and consolidation of the national identity on discursive level.

My relevant publications:

"New Findings on Some Open Questions in the History of the Disputed Book of Shemseddin Sami Frashëri: Shqipëria (1899)", will be published in the *Seminari Ndërkombëtar për Gjuhën, Letërsinë dhe Kulturën Shqiptare*, XVI, Prishtina, Kosovo, in August 2005.

"Bemsettin Sami mi Yazdý bu "Sakýncaly" Kitabý? Yazarý Tartýpmaly bir Kitap: Arnavutluk Neydi, Nedir ve Ne Olacak? (1899) " (Has Shemseddin Sami written this 'inconvenient' book? A book in dispute: Albania - what was it, what is it and what will it become? [1899]), in: *Tarih ve Toplum*, Spring 2005, Istanbul.

"Ölümünün Yüzüncü Yıldönümünde Şemseddin Sami Frashëri" (Shemseddin Sami Frashëri in centennial anniversary of his death), in: *Toplumsal Tarih*, No 126 (Haziran), 2004, Istanbul.

"Mythologization of an Ottoman Intellectual in the Modern Turkish and Socialist Albanian Historiographies based on 'selective perception': Sami Frashëri or 'Shemseddin Sami Bey'?", in: *Balkanologie*, Vol. VII, No 2 (December), 2003, Paris.

CALIN COTOI

'We the People' Fellow 2005

PhD Student at the University of Bucharest, Faculty of Philosophy. Born in Timisoara, Romania, 1974

ANTHROPOGEOGRAPHY, GEOPOLITICS AND THE INVENTION OF THE NATIONAL SPACE IN INTERWAR ROMANIA

This study is based on the hypothesis that in the interwar period Romania underwent a change of paradigm or, at least, an important institutional and discursive change in the social sciences. The focus will fall on geopolitics as the most representative sub-discourse in the national-organicist political discourse of Romanian interwar sciences and on its relationship to neighboring disciplines like historiography, sociology, geography and volkerpsychologie.

The main political context of Romanian geopolitics seems to be radical conservatism in Europe, which shares many of the concerns of more conventional conservatism, such as the need for institutional authority and continuity with the past, but believes that the processes characteristic of modernity have destroyed the valuable legacy of the past for the present, and that a restoration of the virtues of the past therefore demands radical or revolutionary action. Most importantly, it questioned the assumption that modernity comes as a package deal and brought about an intriguing set of political metaphors.





DESSLAVA LILOVA

'We the People' Fellow 2005

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THE BARBARIANS, THE CIVILIZED AND THE BULGARIANS: DEFINITION OF IDENTITY IN TEXTBOOKS AND THE PRESS (1830-1878)

This project aspires to examine the way in which the modernist idea of historical progress was appropriated by the Bulgarian culture. The history of this reception is related to one of the greatest debates in Bulgarian public sphere during the late period under Ottoman rule (1830-1878). Who are the barbarians, who are the civilized ones and what is the relationship between those groups appeared to be crucial questions for the Bulgarians in the 19th century. This debate took place at the cross-section of two powerful institutional spheres (the education and the press), so generations of cultural elite had invested their resources in it.

The definitions of barbarism and civilization were transferred through geography and history textbooks translated from different European languages. According to those definitions the Bulgarians didn't match all the civilizational criteria which in its

turn standardized the indecision about the extent to which the Bulgarians were justified in identifying themselves as civilized. How did the intellectuals cope with the 'barbarian' identity once they accepted it as a possible answer to the question what does it mean to be Bulgarian? The research aims to analyze the different attempts to find an appropriate form which would allow building an acceptable identity on that inconvenient basis. The results of this process could be interpreted as a successful attempt to enter modernity the hard way – with a hybrid identity which makes the community susceptible to crises and complexes but at the same time cultivates egalitarianism, critical thinking and versatile pragmatism.

Lilova, Dessislava, 19th century meanings of Bulgarian National Name (Sofia: Prosveta, 2003).

Lilova, Dessislava, 'The Balkans as Homeland: Versions about the Territorial Identity of Bulgarians (1830-1878)'. In: Vacheva A. (ed.) *The End of Modernity?* (Sofia: Liternet, 2001), pp. 27-62.

Lilova, Dessislava, 'L'histoire universelle à l'appui d'une culture nationale'. In: Ducreux M.-E. (réd.) *Histoire et Nation en Europe centrale et orientale XIXe-XXe siècles*, INRP: Paris, 2000, pp. 143-171 (*Histoire de l'Education*, n° 86, mai 2000).

KINGA-KORETTA SATA

"We, the people" Fellow 2005

Lecturer in the Political Science Department of Babes-Bolyai University, Cluj-Napoca, Romania. Born in Miercurea-Ciuc, Romania in 1973. M.A. in History, Central European University, 1997. M.Phil. in Political Thought and Intellectual History, Cambridge University, 1998. Ph.D. in History, Central European University, 2003.

TRANSYLVANIAN ROMANIAN NATIONAL LIBERALISM IN THE 19TH CENTURY

Transylvanian Romanian national liberalism, if at all accepted as existing, is only described in the scholarly

literature as a simple variant of main-core Romanian national liberalism. This account, however, leaves out the social setting for national liberalism: there is no unitary Romania at least up till 1859, and the liberalisms developed in Wallachia and Moldavia (which unite in 1859), though interconnected, are themselves different of each other, and liberalism as developed by the Romanians in Transylvania (which is not part of Romania in the 19th century, but of the Habsburg Empire) shows great disparity with the Wallachian and Moldavian one.

The project aims to contextualize Transylvanian Romanian national liberalism by mapping the external discursive and theoretical influences that are constitutive of it. Thus, it aims to supplement the well-known vision of the (undeniable) influence from Wallachia and Moldavia with the equally important Hungarian and German influence from the Habsburg Empire. I argue that the creative adaptation of these influences makes up a distinct version of Romanian national liberalism, different from a retrospectively uniform "Romanian" liberalism. The project aims at a reconstruction of the political language of Transylvanian Romanian national liberalism, both on a conceptual level and in terms of its interrelation with its "neighboring" Eastern European and Western European counterparts.

Sata, Kinga-Koretta, "The Idea of the 'Nation' in Transylvanism," In *Nation-building and Contested Identities: Romanian and Hungarian Case-Studies*, edited by Balázs Trencsényi, Drago Petrescu, Cristina Petrescu, Constantin Iordachi and Zoltán Kántor. Iași: Polirom — Budapest: Regio Books, 2001, 42-60.



LEVENTE SZABÓ

'We, the People' Fellow 2005

Born in 1977. Lecturing in nineteenth-century Hungarian literary history and the theories of literary history at Babes-Bolyai University, Cluj, Romania. Received his PhD in literary history in January 2004.

NARRATING THE PEOPLE. THE MAKING OF THE HUNGARIAN ETHNOGRAPHIC DISCIPLINE AND NATION-FORMATION IN HUNGARIAN AND ROMANIAN CONTEXT (1870-1900)

Folk culture witnessed a paramount and unseen renaissance along late eighteenth-century and nineteenth-century Europe. The project will try to explore the role of the construction of the 'folk' in late nineteenth-century Hungarian and Romanian nation-formation, of its core institutions and its agents, respectively the roles attached to both the institutions and the agents so as to map the institutional culture of group belonging.

The project unfolds along two main cores. The first one is the constitution of the Hungarian ethnographic museum and the rewriting of the Western traditions of 'museification' and public exhibition it is drawing on. At the same time the

constitution of public museum culture regarding matters of ethnography coincides with a major shift from the textual to the visual - the project maps the two processes as connected ones. On the other hand the constitution of the Hungarian ethnographic discipline can be viewed along the changing patterns of late nineteenth-century travel culture as the emerging discipline rewrites the new phenomenon of tourism and permeates it with different ideas and notions of the national.

Szabó, Levente, 'Philology and Cultural Constructions in Mid-Nineteenth Century Hungarian Literature' in Proceeding of the Conference Entitled "Contours of Legitimacy in Central Europe: New Approaches in Graduate Studies", Oxford, 2003. [electronic publication on the website of the University of Oxford]

Szabó, Levente, 'Franz Liszt Revisited: Interethnic Relationships and Literary Norms in Mid-Nineteenth-Century Hungarian Culture' in Proceedings of the International Conference of South-European Anthropologists (Craiova, April 4-6., 2003.), ed. Fifer Mihai, Craiova, 2003, pp. 517-546.

Szabó, Levente, 'The Making of the Nineteenth-Century Hungarian National Past. Historians as Nation-Makers' in New Europe College Yearbooks, Bucharest, 2004 [2005].

Szabó, Levente, 'The Constitution and Social Premises of the Comparative Literary Studies at the University of Cluj in the 1870s' in The Literary Cultures of Eastern Europe, eds. Marcel Cornis Pope and John Neubauer, vol. III., forthcoming.



STEFAN DETCHEV

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Assistant-Professor of Bulgarian History and Historiography, South-West University "Neofit Rilsky", Blagoevgrad, Bulgaria. Born in Gabrovo, Bulgaria, 1963. M.A. History and Philosophy, University of Sofia, 1988. M.A. in Byzantine and Balkan History, University of Sofia, 1989. Ph.D. in History, 2004, thesis "Russophile and Russophobic Ideologies in the Bulgarian Press 1886-1894". Specializations at Universitat van Amsterdam, International Institute of Social History, Amsterdam, University of Leiden (The Netherlands, 1997); Central European University, Budapest (2002). Visiting Scholar, Universidad Complutense de Madrid; (2001-2003). Plexus fellow at Centre for Advanced Study, Sofia (2003-2004).

"WHO ARE THE BULGARIANS? – ETHNOGENESIS, "RACE", SCIENCE AND POLITICS IN FIN-DE-SIECLE BULGARIA"

The goal of this study is to investigate the interaction, distribution and dissemination of various European ideas within the Bulgarian intellectual context in fin-de-siecle. It tries to reveal the meaning of the term "race" in the Bulgarian context at the time and its intersections with terms and notions like "nation", "people", "nationality", "language", "tribe", and especially "ancestors", "origin", "descent", "pedigree". Moreover, the project would address how Bulgarian authors traced the Bulgarian "descent", ethnic/ "racial" genesis as well as Bulgarian "ancestors"; how did they refer





TCHAVDAR MARINOV

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BETWEEN POLITICAL AUTONOMISM AND
ETHNIC NATIONALISM: COMPETING
CONSTRUCTIONS OF MODERN
MACEDONIAN NATIONAL IDEOLOGY
(1878-1913)

The construction of modern Macedonian national ideology and identity challenges some of the basic assumptions both of local national historiographies and of comparative nationalism studies. Some scholars point out explicitly the inappropriateness of preconceived models with regard to Macedonia. This 'unsuitability' of existing theoretical frameworks concerns mostly the Gellnerian formula of nationalism as a modernization ideology seeking territorially framed coincidence of *political* and *cultural* aspects of society. Promoted by the Macedonian Revolutionary Organization, the idea of a separate *political* development of Macedonia (or the so-called 'political separatism' and 'autonomism') was not necessarily related to the vision of a peculiar *cultural* or *ethnic* character of Macedonian Slavs. Vice versa, the ideology of Macedonian *ethnic* nationalism (labeled as 'national separatism') that was developed by some local intellectuals like the ethnographer, linguist and journalist Krste Misirkov opposed the revolutionary methods of *political* activism in favor of cumulating cultural evolution. Even nowadays, the legacies of these *two competing projects* of Macedonian national emancipation

tend to provoke uncertainties and tensions within the scholarly and public articulations of national tradition in the Republic of Macedonia.

The objective of this project is to offer an interpretation of the notion of 'people' central to some key texts of the Macedonian revolutionary political autonomism as well as of the Macedonian ethnic 'national separatism' from the late 19th century till the Balkan wars in order to test some basic scholar concepts of ethnicity and nationalism. Applied to the Macedonian case, the emphasis on the contextual, situationist and interactionist character of ethnicity may make more understandable some of the paradoxes that seem difficult to resolve in the framework of traditional national historiographies. By taking the 'ethnic' or 'national' identity as an inherited, stable, unchangeable reality, they must face number of aspects that contradict this basic assumption thereof. The project attempts to show how contingent are namely those identities that the national historiographies accept as fixed and unmovable. The fundamental goal of this assessment is to prove that *political ideas* may generate *national peculiarities* and that, in the Macedonian case, purely 'political' programs used to obtain 'ethnic' dimensions depending on complex political, social and cultural contexts. By disclosing how the *political* could be *ethnicized* and generate different loyalties, the suggested analysis likewise challenges the perfect historical continuities claimed by both modern Macedonian and Bulgarian national traditions.

Marinov, Csavdar, 'A bolgár nemzeti "reneszánsz" Macedóniában és a macedón nacionalizmus forrásai'. In *Korunk* (2005/1), pp. 46-57.

Marinov, Tchavdar, 'La Macédoine du Pirin en Bulgarie Communiste: Politiques d'Etat et ethnicité'. In *Balkanologie* (2004/1), pp. 233-257.

to the "Bulgarian blood" etc.? It also deals with the interaction of nationalism with racial thinking and Social Darwinism. The study will trace the myths of ethnic origin that refer to ancestry (*genealogical* and *ideological*) and how they changed within different political and scientific context.

Detchev, Stefan, Religion and Identity in the Bulgarian Public Sphere (Russophile and Russophobic Ideologies in 1880s and 1890s) – In: John F. Kennedy School of Government, Minda de Ginsburg Center for European Studies, Harvard University, Cambridge, Massachusetts, 2004., <http://www.ksg.harvard.edu/kokkalis/workshop.html>

Detchev, Stefan, Mapping Russia in the Bulgarian Press (1886-1894). – In: Symbolic Geographies. Cahiers de l' Echinox, vol. 5. Central European University, Budapest, Center for Historical Studies, Dacia, Cluj, Romania, 2003.

Detchev, Stefan, Komunikacii, politika i iavno mnenie u Bugarskoi tokom 80 - tih i 90 - tih godina proshlog veka. - sp. Godishnak za drustveno istoriu. Annual of Social History. God. IV. Sveska 1. Beograd, 1997.; {Communications, Politics and Public Opinion in Bulgaria in 1880's and 1890's } - Annual of Social History, vol. IV, 1, Belgrade, 1997., pp. 25 - 34.}

Detchev, Stefan, Rolia na predците i predtechite v politicheskata mobilizatsia po vreme na "Bulgarskata kriza" (1886 - 1887). - ?: Predci i predtechii. Mitove i utopii na Balkanite. Blagoevgrad, 1997., s. 326 - 337. {The Role of the Ancestors and the Predecessors for the Political Mobilization during the Bulgarian Crisis 1886-1887 - In: Ancestors and Predecessors. Myths and Utopias on the Balkans., Blagoevgrad, 1997., pp. 326-337.}

CAS CALENDAR OF EVENTS

December 2004 – July 2005

December 2004:

14 December: Meeting of the CAS "Atelier for Biographical Research"

17-19 December: Working session of "Roles, Identities and Hybrids" project

January 2004:

11 January: Meeting of the CAS "Atelier for Biographical Research"

17, 31 January: Working session of "Roles, Identities and Hybrids" project

18 January: "History Club" meeting

February 2005:

1 February:

– CAS Discussion Series: "The Concept of Reflection and Reflective Approaches in the Humanities and the Social Sciences"

– Working session of "DIOSCURI" project

4-5 February: Working session of "We, the People" project

7, 21 February: Working session of "Roles, Identities and Hybrids" project

15 February: CAS Guest Lecture Series: Christian Giordano (Séminaire d'anthropologie sociale - Université de Fribourg): Lecture on "The Mafia As Historical Legacy"

16 February: CAS Guest Lecture Series: Christian Giordano (Séminaire d'anthropologie sociale - Université de Fribourg): Workshop on "Privatizing the Public Sphere. Symbolic Kinship, Instrumental Friendship, Patronage and Personalized Networks in Low Trust Societies"

22 February: Meeting of the CAS "Atelier for Biographical Research"

March 2005:

1 March: CAS Discussion Series: "The Concept of Reflection and Reflective Approaches in the Humanities and the Social Sciences"

2 March: CAS Guest Lecture Series: Timothy Ashplant (Liverpool University): Lecture on "Liminal Identities of Class, Nation, Religion and Gender in Scott Macfie's 'With Gypsies in Bulgaria' (1916)"

7, 21 March: Working session of "Roles, Identities and Hybrids" project

18 March: Working session on "DIOSCURI" project

22 March: Meeting of the CAS "Atelier for Biographical Research"

April 2005:

1-2 April: Colloquium on "Ritual and Law, Ritual and Power", co-organized by the Centre for Advanced Study Sofia and the Institute of Medieval Philosophy and Culture, Sofia

14 – 17 April: Working session of "Roles, Identities and Hybrids" project

19 April: Meeting of the CAS "Atelier for Biographical Research"

26 April: "History Club" meeting

May 2005:

4-5 May: International conference on "Occidentalism or the Images that the East Projects of the West", co-organized by the Centre for Advanced Study Sofia and the Bulgarian Society for the Research of the Eighteenth Century, Sofia

10 May: Meeting of the CAS "Atelier for Biographical Research"

18, 20, 23, 25, 29 May: Working sessions of "We, the People" project

18 – 22; 26 - 29 May: Working sessions of "Roles, Identities and Hybrids" project

21 May: Meeting of the CAS Academic Advisory Council

28 May: Meeting of the CAS Board of Trustees

30 May: CAS Guest Lecture Series: Michael Herzfeld (Harvard University):

Workshops on "The Practice of Ethnographic Fieldwork: Methods and Ethics" and "Publishing in the English-Speaking World: Academic Journals and University Presses"

June 2005:

7 June: Meeting of the CAS "Atelier for Biographical Research"

8, 11, 12 June: Working sessions of "We, the People" project

13 June: Working session of "DIOSCURI" project

28 June: CAS Guest Lecture Series: Michael Palairret (University of Edinburgh): Lecture on "Bulgarian Economic Growth: 1850 – 1914"