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**New DEVELOPMENTS**

We express our gratitude to Zuger Kulturstiftung Landys & Gyr in Switzerland for granting 250.000 Swiss francs for the establishment of a 'CAS Building Fund'. Upon the initiative of the foundation's director, Ms Hanna Widrig, our Centre is now on its way of finding a proper home. This, in the words of Dieter Grimm, Rector of the Wissenschaftskolleg zu Berlin and newly elected Chairman of the CAS Board of Trustees, will increase the effectiveness of the Centre and heighten its visibility. We are very grateful for the kind and generous offer.

In November the Centre for Advanced Study received its first grant from the Bulgarian government – an act which we appreciate not only for its institutional value but also as a sign of recognition for the work and the achievements of the Centre. The grant lends institutional support to the Centre for a period of two years. ■

## New SCOPES for Cross-Cultural Research



In October 2005, the Centre for Advanced Study Sofia and the Seminar für Zeitgeschichte at the Department of Contemporary History, Religious Science and Social Anthropology at the University of Fribourg launched a new project under the programme SCOPES – Scientific Co-operation between Eastern Europe and Switzerland. The project is designed to facilitate network co-operation between scholars and institutions for the promotion of excellent cross-cultural research and to develop a new curriculum in the study of modern nationalism in the ‘small states’ of Europe. It will pursue the achievement of these goals through the organisation of international workshops, the exchange of scholars and faculty, the preparation of a new cross-cultural curriculum in nationalism studies and the production of auxiliary materials and methodological back-up for the studying and teaching of national movements and ideologies. Eventually, this is intended to provide a new research infrastructure for carrying out cross-cultural projects, innovative research and educational reform in the fields of nationalism national-identity studies incorporating non-mainstream European cultural experiences in pluri-cultural contexts.

The cooperation is planned for 36 months, during which two international workshops, one in Fribourg and one in Sofia will be organized. Furthermore, regular exchange and training sessions will be held for faculty, post-doc researchers and Ph.D. students in Sofia, Fribourg and Budapest. The results will be disseminated through the publishing of an annual series – a collection of working papers stemming from the cooperation on the topic, a new cross-cultural curriculum on nationalism in Europe, together with annotated bibliographies on methodological and thematic issues in studying and teaching nationalism in East-Central and Southeast Europe. ■



## Three PLEXUS fellows...

### Dr Zala Volcic

teaches and publishes in the areas of media, development, social change, dependency, nationalism, and identity. She works at the University of Queensland and continues to be closely affiliated with the University of Maribor, FERI, Slovenia. Her CAS project, entitled ‘MACEDONIAN AND SLOVENIAN SPACES OF IDENTITY’, uses in-depth interviews with young Macedonian and Slovenian intellectuals to determine how the demise of Yugoslavia entailed a reconfiguration of the political spaces and a specific re-forging of

### What attracted you to participate in Roles, Identities and Hybrids?

I have really responded to the profoundly interdisciplinary program that CAS offers – and its promise of bringing together the scholars from the region, that ultimately deal with the issues arising from this part of the world. So I have opted for CAS’s strongly interdisciplinary collaboration that has enabled me to broaden my research on political theory, literary studies, history, philosophy, sociology, and anthropology. The program Roles, Identities, and Hybrids in my view argues for a new type of collaborative interdisciplinary research agenda that seeks manifestations of the international and national; theory and practice - both within and outside. In the same vein, I was immediately attracted to the program since it also tries to situate research experiences beyond the stereotypical logics of the old, dry, type of communication and research, and rather attempts to provide a creative, productive space for scholars to really come together and exchange ideas.

## ... talk about the academic context of their CAS projects

If you had to explain to a non-specialist what your work is about, what would you say?

I remember my grandmother, a nurse herself, used to ask me this question all the time, and I always tried to explain that I am interested in the cultural consequences of nationalism, capitalism, and globalization, with a particular emphasis on international communication, national media and other cultural identities. I try to connect media with work in media studies, cultural geography and nationalism studies. My research attempts to unveil how media have become the expression of national identity politics and the ground upon which such identities have been debated, since mediatic representations of national identity are so deeply rooted in the often complex meanders of media industries and can hardly be discerned away from these institutional frames. Well, this does not really say anything, or does it?

Broadly speaking, my interest is in the ways in which social theory and philosophy can illuminate cultural products and practices (and vice versa) so as to provide a clearer understanding of society as a whole. Specifically, former Yugoslav context is a cultural framework that I come from emotionally and intellectually. The fate of former Yugoslavia, as recent events have demonstrated, has an impact not just on the region, but on the economic and

political stability of post-cold war Europe and thus on the emerging global balance of power. The larger question I pose in my research then is the way in which economic transformation to a capitalist economy is conflated with political transformation to a democratic system, and the inherent conflicts between these two developments. The goal for me, in short, is to provide work and research that might help improve the credibility of those who use theory to assist in the struggle for an alternative to the ethnic conflicts that have ravaged different regions.

So, for example, my CAS research explores the transformations that took place in former Yugoslav political culture at the end of the twentieth century that shifted boundaries between political and apolitical, public and private. It focuses on the Yugo-nostalgia as a new sign of legitimacy for former Yugoslav communities as they try to locate themselves in the shifting power relations of the post Cold-War era.

What research methods do you use as a media scientist?

My overall approach to media studies is based on a commitment to the role of the media in promoting democratic ideals as well as on a belief in the importance of social and political theory as aids in understanding emerging social practices. As a researcher, my methodological approach is primarily

qualitative. My recent work has relied on both textual analyses and ethnographic research. The ethnographic methodology I have chosen for my recent work are in-depth interviews and discourse analysis. The essential characteristic of (media) discourse analysis is the fact that all communication, from everyday speech to the most complex discursive structures, is necessarily shaped, limited, and made possible only by and within an already existing discourse. To analyse discourses means, above all, to analyse the ways discourses are used. How is discourse involved in the reproduction of representations of? What beliefs, knowledge, attitudes, norms and values underlie their rhetoric? What major topics are interrelated within their discourses?

Was there mutual enrichment of methodologies in the project workshops?

For sure. The discussions, critiques, and suggestions provided me with the opportunity to develop an approach to my methodological questions and issues in an academic climate that really helped to enrich and develop my own thinking...and conducting fieldwork. My time spent in Sofia, having our workshops, hanging-outs, and engaging intensely in our debates allowed me to build ties and start dialogues with researchers working in similar traditions in the region itself, and exploring a shared set of methodological concerns, from a different position. I feel as if these ties were crucial to building a shared understanding of a common theme of the project.

Is the re-forging of national identities in former Yugoslavia discussed often, both formally and informally, or is it something which is supposed to be 'natural' and thus left unspoken?

I think I could answer with Yes both parts of this question. In a way, the process of re-inventing of national identities has been addressed often – either in people’s private memories, discussions, but also in public, mostly artistic expressions. It is as if we live in a kind of MemorialMania times. Just think of all museums, parks, gardens, music, literature, art, film – here we have layers of myth, and memory of Yugoslav traditions...of a symbolic journey to the past.

But at the same time, there is no real informed debate about the rise of the national, and of a Yugoslav past taking place either. Take, for example, Slovenia. Yes, Yugo-nostalgic feelings are strong in some parts of a society, but there is a lack of debates on Slovenia’s role in the collapse of Yugoslavia. Furthermore, I miss the questions on what exactly is a Slovene national identity? So, for me, Yugo-nostalgic emotion is problematic to be invoked insofar as it attempts to establish one’s innocence by distancing oneself from the destruction process even as one obsessively contemplates what was destroyed. Also, the question of reconciliation with the past, specifically Slovenia’s role in the former Yugoslav wars, remains a critical one that has not been really addressed. In Slovenia, what one sees, I argue, is another substitution of capitalism for democracy. Free market demands with their falsely assumed principles of equality, choice and freedom on the one hand, and their inherent contradictions on the other hand are replacing the demands for political inquiry into issues of, for example, the national public memory.

**Would you have conducted your research any different if you had not participated in Roles, Identities and Hybrids?**

The outcome of my own research relied primarily on the collaborative dynamics between us, the participants. My re-

search project has evolved the way it has precisely because of the feedback I have received from everyone in our group. That is exactly why I am both impressed and excited by the CAS’s emphasis on opening up the space to impart cutting-edge research, and promote public dialogue in the Balkan region and beyond.

**Have you used the results of your research at CAS in your academic career after the end of your fellowship?**

I had a lecture on my CAS research results at the University of Lugano, Switzerland, where I was a Professor at the time. I have also presented the CAS research at the Cinema conference in Norway in September 2005, and to the colleagues here at the University of Queensland, School of Journalism and Communication, Australia. My ambition is to publish the final research article in a journal *Critical Media Studies*. My hope is that the research might serve not only as a contribution to the cultural studies literature on nostalgia, but also as a work of broader interest to the public. I envision all the CAS projects as a focused intervention and a conversation on the shifting roles and perception of identities and hybrids in a rapidly shifting political, social, and technological environment. I retain a strong belief in the importance of making the connection between ideas and on-the-ground reality: theory and professional practice – and have made a point of following in what I think of as “public intellectual” practices: writing articles for the popular press as well as scholarly journals, speaking in community forums and public schools, and so on. The CAS scholars and their background have encouraged me to think about and follow them in bridging these worlds of academic and real life – in making ideas relevant and accessible. So, in brief, yes, for me CAS provided a platform for further investig-



**What attracted you to participate in Roles, Identities and Hybrids?**

My interest in the theme of the program was the most important thing, of course. In addition, I was very excited about having an opportunity to take part and build networks within the SEE academic community, since I have been living in the USA for almost a decade. Another important thing was that this program was very flexible—I liked the fact that researchers had to meet 4 times during the whole time of the fellowship, engage in intense and very, very (I cannot emphasize this enough) productive discussions, and they were free in between these sessions to do their own work. So I could still live and work in the USA and do this research. And finally, I wanted to see what Bulgaria is like!

ations and research. Most importantly, I have made wonderful friends here in Sofia, and I thank all of them for the exchange of ideas, the encouraging words, the unwavering patience and support, and refreshing escapes we had together. My warm thanks go especially to Alexander Kiossev and Mila Popova, since they provided us with all the conditions to enjoy productive space and time together. ■

## Azra Hromadzic

teaches anthropology at the University of Pennsylvania. Her CAS project, entitled *Anthropology Of The Ex-Yugoslav Refugees In New York City In The Framework Of Trans-national Institutions* examined (trans)formations of refugee identities in the context of local and transnational institutions.

If you had to explain to a non-specialist what your work is about, what would you say?

In my work I try to understand why people reconcile in exile in the absence of the nation-building project. What motivates these people to get together and try to “heal the wounds” of the past? Furthermore, I wanted to understand how this happens, when, where, among who, and in what way.

Is reconciliation in exile specific for the ex-Yugoslav diaspora or do you think the same applies to other ethnic groups, as well?

I was told that there were some instances of reconciliation between the Southeast Asian refugee communities in NYC. I did not pursue this issue, even though it would be interesting to see (in some other comparative project later on maybe) if NYC is really a unique context in which reconciliation in exile is possible and if yes, to further investigate why this is so.

Have you used the results of your research at CAS in your academic career after the end of your fellowship?

Yes – I presented some fragments of this research at one recent conference where I chaired a panel on “Reconciliation at Home and in Exile” at the “Democracy and Human Rights in Multiethnic Society” conference sponsored by the Institute for Strengthening Democracy convened in Konjic (Bosnia), July 2005. ■

## Mehmet Safa Saracoglu

is a PhD student of history at the Ohio State University. His main interest is Islamic history, but he has also worked on Russian and East European history. His CAS project, entitled ‘A Dialogue in Power: the District of Vidin and the Ottoman Empire in the Second Half of the Nineteenth Century’, uses the registries of the Vidin municipality to determine how local power was constituted in the formation of the Ottoman state.

What attracted you to participate in *Roles, Identities and Hybrids*?

The project seemed to be a perfect fit for what I was working on. It promised an excellent opportunity to get interdisciplinary feedback and to do further research in Bulgaria.

If you had to explain to a non-specialist what your work is about, what would you say?

I am working on local judicial and administrative practices of the late nineteenth-century Ottoman Empire in Vidin county. Through a detailed study of how particular institutions of the modern Ottoman state functioned at the local level my project explicates the local aspects of the formation of the modern Ottoman state. What is of special interest to me, in the context of the project, is the interaction between the local notability and the bureaucratic roles introduced through late nineteenth century administrative reforms. This project helped me to write a part of a chapter in my dissertation.

Why did you choose Vidin as the location of your research?

There are three reasons for this: First, I knew that I wanted to work on somewhere in the Danube Province as it served as a prototype region for many of the reforms in the nineteenth century Ottoman Empire. One of the most important reformers of the empire at the time, Midhat Pasha, was the first governor of the province. So the region itself was significant for the modernization process of the Ottoman state. Second, the north-west corner of Bulgaria took a lot of immigration in the period that I am interested in. Combined with the relative increase in economic activity, the boosting population increased the value of available economic resources, primarily the land. From a local perspective massive immigration to the region at a time of increased economic activity meant increased tension in local administration. This made Vidin particularly interesting for me. Third, from a practical standpoint, I was able to locate the registries of two councils that constituted the backbone of my research for Vidin. This gave me a unique opportunity to analyze local politics in this region and especially the political nature of the election process in these councils.

**Was there mutual enrichment of methodologies in the project workshops, and can you think of a specific example?**

I can definitely say that I benefited a lot from the interdisciplinary aspect of the workshops. Many examples come to my mind at this point. Being a historian, I am more inclined to get lost in the minute details of the data that I derive from my sources. These workshops helped me to focus more on my theoretical framework. I was encouraged to clarify my terminology, for example, regarding the processes that I focused on. I was also asked to provide a theoretical framework to ex-

plicate how I perceive political participation and agency. But perhaps most importantly I learned how to present my work to a broader audience that was not necessarily familiar with the historiography.

**Does the hybrid character of 19th century local councils have any implications for the functioning of local power today?**

In fact that is what intrigued me to my broader project, my dissertation. The functioning of local power, however one defines it, needs to be legitimate at the central level—i.e. within the general state structure—and at the local level. If this is not the case then we are dealing either with mafia or with an oppressive administration. In that context, local power has been a means to disseminate the language of a modern state and a means for achieving local political and economic gains. The agents of local power engage in a hegemonic process—in Gramscian terms—to establish and maintain certain material gains for themselves and in doing so they care to remain legal in the eyes of the modern state. This dual responsibility of the local power defines the “roles” of local power: a concern for local improvement and a commitment to the central power. Of course this is hardly the case in reality, the pendulum of local power seems to swing between mafia-like organizations that taint an otherwise-pristine central bureaucracy, and oppressive and redundant bureaucratic practices disrespectful of the concerns of the local populace. The problem with this perspective is that it tends to subscribe itself too much to a state-society dichotomy, in other words it presents the local power as working either for or against the state. There is very little room for anything in between. The hybrid nature of the agents that function within the boundaries of this dual responsibility framework indicate

“a single government of state and society”—to use Michael Meeker’s phrase—at the local level. I am trying to see how this single government functioned in Vidin and I believe some of the questions raised in this context would be valid in understanding the functioning of local power today as well. How did the agents of local power made use of the powers granted to them through their roles in order to negotiate with others? How did the “ordinary folk” who had to express their concerns through institutions of local power had to paraphrase them in order to achieve their goals? Questions such as these would still be significant for the functioning of local power today.

**Do you think this research may have practical implications?**

I am looking into a transformation and trying to understand how local populace resisted to that by using the terminology provided by the transformation. A process of standardization was the broader framework of the Ottoman reforms that brought about the institutions that I examine. The reforms that established these councils were also accompanied by better surveys of income and tax, education reforms, an emphasis on public health issues, title deeds etc. This was an inevitable outcome of the modern state. Today we are witnessing other forms of standardization policies being imposed upon different groups as well. Such is the case with the development plans of global institutions like the World Health Organization, IMF or World Bank. But this is as far as the parallel goes. I am not sure I can claim that there are practical implications of studying how people resisted to the standardization policies of the Ottoman empire in the late nineteenth century. ■





## Alexander Kiossev on the Goals, the Highlights and the Accomplishments of the **VISUAL SEMINAR**

### The Goals and Accomplishments

It is impossible to present a complex endeavour like the Visual Seminar without some degree of simplification, which I hope the participants will forgive me. The thematic orientation and the means of expression were so rich that we hoped to achieve a variety of effects. I will, however, try to delineate the three basic goals we strived to reach.

First, to make the project work we had to induce two groups of people to join their efforts to rethink the visual environment of the city. Researchers and visual artists normally come from different academic backgrounds and different social groups, speaking different languages, so to say. They were, however, equally concerned with the less than perfect visual cityscape they were living in, and so we hoped that the differences in background and method would be an advantage, not an obstacle. In most cases we did achieve the synergy we were hoping for – to the benefit of both the project

as a whole and its individual participants. Of course, the results depended on the conceptual tools the artists were prepared to work with; those who already had a theoretical aspect to their work, like Krassimir Terziev, benefited more; others, like the members of the e-XTENDO group, had a very interesting visual project but were not so well prepared to engage in the theoretical discussion. All in all, however, I think that the project was a good proof of what theory and visual art can achieve together.

Second, we wanted to alert people to the visual aspects of their environment. We believe that the sights that meet the eye on a daily basis play a subtle but considerable role in the shaping of our lives. These sights, however unseemly they might be, must not be avoided but discussed and hopefully altered. Without a clear acknowledgement that there is something wrong there cannot



serious steps towards changing the situation. That is why we wanted to engage decision-makers in the debate stirred by our project: to make them publicly acknowledge that something has to be done and they are the ones that have this obligation. A number of organizations and institutions borrowed elements from our program. The examples are plenty, but perhaps most striking is the fact that mayor-candidate Tatyana Doncheva included elements from the Visual Seminar in her platform for the local elections. Our most visible success, however, was the organization of four public debates, the second of which was most important as it engaged the candidates in the previous local elections in a discussion on the visual environment of the city they were proposing to govern. The event was attended by a good portion of serious journalists, which provided excellent publicity to the Centre for Advanced Study, the Institute for Modern Art and the Visual Seminar itself. This was the beginning of real public debate on these issues.

Besides, we wanted to give artists and researchers the chance to pursue their individual projects. They were selected into 8 groups of fellows, from which I would mention Luchezar Boyadjiev's Hot City Visual, the projects of Krassimir Terziev, the e-XTENDO group, Gospodinov and Genova's Inventory Book of Socialism... Each year the selection committee could choose between 15-16 candidates for 2 fellowships. Most of these projects have already been presented in the two publications of the Visual Seminar; the third is now under print. The crowning presentation of the Visual Seminar, however, will be the big publication I am currently preparing. Named Interface Sofia, it will encompass the work of distinguished Bulgarian intellectuals working on the visual aspects of the urban environment of the capital. There will be yet another follow-up with the participation of the famous young Bulgarian director Yavor Gardev, but I would rather not spoil the pleasure of surprise.



A Public Performance of the Gelatine group



## The Spotlights

Some pieces of urban life seem to lend themselves more easily to artistic interpretation, being more akin to art in their history or architecture. However, the Visual Seminar was not just interested in what is attractive; the banal was also a big part of the issues we raised. One of the projects, for example, dealt with the way road signs were obscured by all kinds of outdoor advertisements, posters, neon signs, billboards, city lights... In a debate approximately 2 years ago the mayor Stephan Sofiyanski was confronted with an image of an artistically painted panel apartment block, which he recognized from Tirana, where his colleague had created

a whole program for the renovation of this unappealing style of communist architecture. There are many ways to deal with the banal; unfortunately, they rarely take place in Sofia.

Some projects had a historical dimension – most notably Georgi Gospodinov and Yana Genova's Inventory Book of Socialism which recorded the visual culture of socialism; another project, that of Svetla Kazalarska, traced how the places around one bus route looked decades ago and pasted the pictures near the bus stops to allow people to consider different outlooks for their environment.



## The Reactions

The project provoked an amazing range of reactions – from local to international, from casual to theoretical. We were especially pleased when we saw people suddenly noticing certain problems we were addressing, but at the same time genuinely amusing themselves. Some projects, like Hot City Visual, undoubtedly had that effect; but there were unexpected reactions as well – we even had letters with racist threats as the repairmen whose services were advertised on the huge billboard over the National Gallery were Roma. Surprisingly, the Mayor Stephan Sofiyanski also took issue with the project, wrongly assuming that ‘Stephan’s brigade’ was a joke at his expense – something we had not even considered.

Equally interesting was the reaction of some of our international partners. The Visual Seminar was sponsored by the new big German foundation Kulturstiftung des Bundes, which has a program dedicated to the cities of Eastern Europe. The 5 Balkan projects sponsored by this program met last year in Halle and the Visual Seminar was very highly appreciated by the audience of cultural journalists and international guests as the best of the Balkan productions. At the same time, the foreign guests visiting Sofia as part of this program looked at the work of the Visual Seminar from a very interesting angle. Brought up in the well-ordered Western cities, they thought our positions too prescriptive. They

came from a Foucauldian perspective whereby anything redolent of order, rules and norms seemed nearly fascist, so we had to defend ourselves and prove that in our context some order could be quite desirable and useful. For them, the urban chaos of Sofia was colourful and flimsy; for us, however, it was rather depressing, as we had to live with it on a daily basis. That subject was brought up again and again, but I am not sure we ever reached a final agreement.

So the reactions ranged from the spontaneous commentaries on the street to the political, media or cultural reverberations or to debates on the right of anyone to interfere with the visual environment. I am glad that the Visual Seminar provoked so many people to react in so many ways; this is perhaps the best proof that the project did not go unnoticed. ■

Svetla Kazalarska' project traced the route of bus 76, defamiliarizing the everyday perspective of Sofia citizens.



'The mystification about the supposed transformation of Poduene Station into a Museum of Modern Art led local people to think what might happen if their area really did have a cultural centre.' ■



Before PR

Who Are the Brain Police, the Mothers of Invention once wanted to know. In the surprising follow-up to the Visual Seminar, the outstanding Bulgarian theatre director Yavor Gardev invented and impersonated the Visual Police, which monitored cases of visual disorder in the city of Sofia. In a series of video-recorded pretend interviews for major Bulgarian TV programs, the fictional sergeant major Yavor Stefanov (played by Gardev himself) presented the civic responsibilities of the new 'security institution', making viewers aware of the jagged visual environment they were inhabiting, the institutionalization of the problem, the falsification of public debates and, finally, of their own attitudes and expectations of change (the 'police' element hinted at the preferences for a strong-hand approach which transpired in the last local elections). ■



After PR

## Who Are the Visual Police?

Yavor Gardev's 'Visual Police' project is at once funny and conceptual. It is the best synthesis of the efforts of the Visual Seminar as it turns its voices and positions into an amusing media theatre. Gardev's mystification involves in the intrigue the hosts of the most famous Bulgarian talk shows, making them unwittingly repeat and vary the civic and aesthetic attitudes to the Sofia environment developed by the Visual Seminar. This is a theatre of 'Visual debates' clearly demonstrating the urban visual absurdity we are inhabiting, staging the irreconcilable positions and the extremities we oscillate between – from the aggressive desire to destroy the offending buildings and to set fire to vulgar advertisements to the indifferent 'anything goes', hoping with neoliberal optimism that the city will improve naturally, 'of its own accord'. To show the absurdity of Sofia with love, hatred and laughter, one needs civic courage and artistic mastery. ■

Alexander Kiossev

## Integrated Database of Networks and Doctoral Students: Dimitar Dimov on the Building of **PhDGate**



### Why was the database necessary?

According to statistics, there are over 5,000 doctoral students in Bulgaria but no centralized informational bank containing their academic and professional profiles. PhDGate started out with the ambition to fill this gap. What is more, the project was not merely proposed as a passive and centralized register but as an attempt to create and maintain an active doctoral community.

The initial challenge was to create a critical membership which could later contribute to the natural accumulation of potential users of the electronic gateway. The Centre for the Education of Doctoral Students at the Bulgarian Academy of Sciences (BAS) played a central role in this respect. Using the streamlined administrative structure of BAS, we managed to reach the doctoral students studying there and invite them to use our database. The newly created Association of Doctoral Students in Bulgaria and its members were also a natural addition to this small but growing community. Of course, this would not have been possible without the support of the Open Society Foundation and the Centre for Advanced Study Sofia, which financed the technical development of the gateway and its informational maintenance.

The popularisation of the doctoral gateway and the recruiting of new members through university administrations had its downsides as well. The collected information turned out to be incomplete or simply too old. The users we attracted in this way were less motivated and

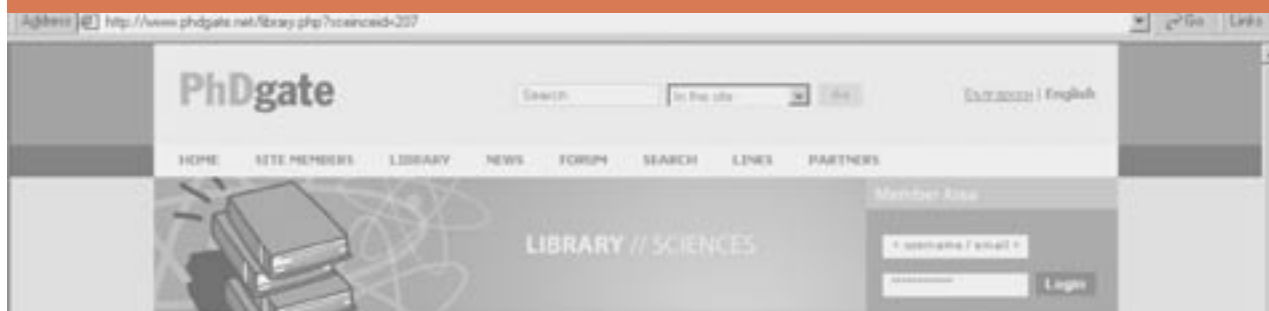
less willing to contribute to the exchange of information. Half of the universities did not respond to our offers of cooperation as their administrative procedures were too bureaucratic. That is why in the second year of the project our efforts were focused on using our existing members and their academic contacts. We employed regional agents to distribute informational brochures and posters. The number and activity of registered users increased by over 50%, which automatically intensified the exchange of information.

In the second period we also focused on attracting Bulgarian doctoral students from foreign universities.

### Which components proved the most useful?

The doctoral news we send via e-mail. It contains information on upcoming conferences, available stipends, free resources and other things that might be useful for doctoral students. To collect it, I monitor the websites of individual universities and other academic institutions, as well as the major newsletters from different scientific fields. I also receive information from the Ministry of Education; but very often the news was submitted by the doctoral students themselves.

### What do you consider to be your biggest success?



I feel quite proud of the wide interest provoked by the Workshop for Early Career Researchers co-organized by PhDGate. There the gateway was recognized as a reliable major partner for the popularisation and distribution of useful and relevant information on doctoral studies in Bulgaria.

**Which academic field is most subsidized with grants and fellowships?**

I am not sure that there is such a statistics for Bulgaria; we can only judge from indirect sources like the European Commission programmes for the financing of science. The data indicates that Life Sciences and Engineering Sciences are best financed, i.e. there are more opportunities for doctoral students in these fields. Whether or not they use these opportunities to the fullest is another issue. I have seen official sociological data: when asked how many international conferences they have attended, only 25% of doctoral students answered that they have attended one... and even this modest percentage was not evenly distributed among universities. At the University of Sofia 60% of interviewees answered that they had attended at least one conference, whereas in other universities the percentage was quite low.

**What is the most serious problem of doctoral students in Bulgaria?**

The shortage or even lack of opportunities for financing their partici-

pation in conferences, publications, etc.; the difficult access to relevant literature.

**After obtaining their PhDs, most doctoral students would turn to...**

At the Workshop for Early Career Researchers at the Bulgarian Academy of Science the attending over 100 doctoral students were asked how many of them would pursue a career in teaching and research; only a few hands were raised. Even fewer students declared that they intended to try the job market in their respective areas. This indicates that doctoral students feel an anxiety about their professional perspectives. I notice the following tendency: according to official statistics, the number of doctoral students is generally growing, as is the desire to pursue doctoral studies (perhaps related to the greater scholarships); yet the opportunities for the opening of teaching and research positions are shrinking. The number of bachelor and master students is diminishing for demographic and immigration reasons, and the state uses these statistics as the basis for determining the optimal number and the payment of university teachers. This demographic tendency means that in the future the number of teaching positions will continue to diminish... What are the doctoral students supposed to do in this case? It will be even harder for them to find positions within the academy and the universities. Formally speaking, the educational policy claims that

doctoral studies are the last stage of education and its completion does not necessarily lead to a future career of teaching and research. On the other hand, according to the prevailing attitude among doctoral students, institutions and the society as a whole, these people are expected to channel their efforts within the academic field. Besides changing the structure of their education to ensure that doctoral students are considerably superior professionals, employers must also be convinced that it is worth paying a doctoral student more than you would pay a bachelor... For the time being, however, the problem of over-qualification in Bulgaria is present even at bachelor level...

**The typical Bulgarian doctoral student is...**

I cannot be certain, but I think that most doctoral students at the universities are young people, aged between 25 and 30. I think the balance is tipped in favour of female students... From the statistics of PhDGate I can say that the greatest number of doctoral students are doing research in chemistry and the economic (social) sciences. They are also the most active in the forums and the exchange of information. On a national level, however, I suppose that the different disciplines are evenly represented as the positions are financed by the state according to the number of sub-disciplines in different areas of science. ■

## From the PhDGate administrator's mailbox:

Здравейте! ( Вход | Регистрацията се ) Прегледете всички 13 отговора на 2005

PhD Gate -> Общи докторантски въпроси и проблеми -> Поземпа и ранка на докторантурата





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Абонирай се за темата | Избери адрес на темата на прочетел | Прочети темата

Dear Mr. Dimov, 

I think that your work is very useful for us, doctoral students, for which I am sincerely grateful. A few days ago your site helped me find interesting information about participation in projects related to the biological variety in Europe.

Sincerely yours, Boris Velkov

I find your email bulletin very interesting and quite helpful. Congratulations! Keep on sending us valuable information. 

Marina Kirova

Dear Mr. Dimov, Congratulations on your project! 

My name is Stoyka Todorova and I am an Inspector of Doctoral Studies at the University of Economy – Varna. I will bring your letter to the attention of our administration and I am sure we will be pleased to cooperate with you.

Stoika Todorova, inspector

Dear Mr. Dimov, 

As a doctoral student of the University of Chemistry and Technology I would like to ask you if you know where doctoral students have united their efforts to obtain some kind of social insurance or for a raise in their stipends. 250 leva are not sufficient, particularly in my case, but the shortage of money is an 'ailment' shared by all doctoral students. Is there anything organized at least by the doctoral students in Sofia?

Temenuga Hineva

Dear Dimitar, 

Today I showed PhDGate to deputy minister Prof. K. Velev. He was very surprised by what he saw. I tried to explain how important this activity is for the formation of new behavior models for scientist in Bulgaria, especially those who are just starting their careers. Without it Bulgaria will stay in the backyard of Europe. Tomorrow we will continue to discuss this at the Ministry.

Dear Colleagues, 

The idea for the creation of PhDGate is a very good one. Congratulations! I was wondering whether it will be possible to cooperate more closely with you? The High Attestation Commission is interested in the work and daily life of doctoral students. If you are also interested in cooperating with us, I will be glad to establish a contact.

Best wishes, Acad P. Kenderov, Chairman of the High Attestation Commission

Yes, we will give you a letter of support. What is more, I would like to ask you to give an expert opinion about the European internet-based catalogue, as well as suggesting a couple of doctoral students from your register, specialists in the human and social sciences working in the sphere of European integration and the creation of a knowledge society. Your expertise is very important for our project MORESS. 

Patricia Georgieva, Agency for Accreditation and Evaluation at the Bulgarian Ministry of Education

## The Practice of (Philosophical) Value: Prof. Joseph Raz at the Centre for Advanced Study

Within its guest-lecture programme, dedicated to giving Bulgarian scholars the opportunity to engage in discussion with leading academic figures of our time, CAS invited to Sofia one of the most influential living legal philosophers, Prof. Joseph Raz from Balliol College, Oxford – an advocate of legal positivism whose work can be described as situated on the cross-ground between law and moral philosophy. During his first seminar in Sofia, he presented himself as the kind of philosopher who is motivated not so much by the desire to build all-encompassing philosophical systems but by certain burning issues that seem to him to require instant attention. Indeed, his three presentations in Sofia offered an analytical treatment of questions that are at the core of the fast-changing political situation today. The relationship between authority and autonomy, the link between value and social practice and the philosophical aspects of the issue of human rights provoked great interest in Bulgarian academic circles as they seemed especially relevant for the time and place where we live. The opportunity to engage in an informed and sophisticated discussion on these questions attracted many Bulgarian specialists in philosophy, sociology, legal and cultural theory, from local and foreign universities and institutes.

To ensure that the participants will extract the maximum benefit from their encounter with the visiting professor, the seminars were preceded by three preliminary meetings where the respective issues and some of Prof. Raz's works were discussed. This new format of the CAS guest lecture series was already successfully employed during the visit of Prof. Giordano in May this year. These preparatory discussions were led by Ruzha Smilova from the Central European University, who is writing her doctoral thesis on Raz. In addition to the two seminars at CAS Prof. Raz gave a public lecture at the Red House Centre for Culture and Debate. The lecture focused on the analytical aspects of the politically operational notion of human rights, describing the broad range of meanings that have been attributed to that phrase. In conclusion Joseph Raz argued that we could safely call 'human rights' only those which override the principles of national sovereignty, i.e. those whose breaching often leads to international intervention. The lecture was attended by many intellectuals and specialists of various disciplinary backgrounds. ■

*Joseph Raz is a professor of the philosophy of law, Oxford University, and fellow of Balliol College since 1985. Has been a visiting professor at Rockefeller University, Australian National University, University of California at Berkeley, University of Toronto, University of Southern California, Yale Law School, and University of Michigan, and a Visiting Mellon Fellow at Princeton University. Teaches legal, moral, and political philosophy.*

#### PUBLICATIONS INCLUDE:

- *The Authority of Law* (OUP 1979)
- *The Concept of a Legal System* (2nd ed., OUP 1980)
- *The Morality of Freedom* (OUP 1986)
- *Practical Reason and Norms* (2nd ed., OUP 1999)
- *Ethics in the Public Domain* (revised paperback edition, OUP 1995).
- *Engaging Reason* (OUP 2000).





## Prof. Raz

on his visit to Sofia,  
the role of advanced study  
for public culture  
and the link between law  
and moral philosophy

The seminars were preceded by organized discussions of your work. Did the discussion benefit from this format or did it somehow limit the range of possible questions?

Meeting scholars and students at CAS for the two seminars sessions was an exciting experience. I believe in the value of having visitors. It opens local scholarship to the influences of other perspectives, it facilitates forging relations, which sometimes last for years to come, it cements existing links with other scholars and institutions, and it enlightens the visitor about conditions in Sofia, and about the scholarly work done at CAS and beyond. Scholarship is international and visits of foreign scholars are one of the ways of making it so, of enriching local scholarship and contributing to scholarship elsewhere.

The main drawback I find in the way that many visits are organised elsewhere is that the visitor flies in, has his say, in ignorance of what is going on locally, of what people locally are working on, and of their interests, and flies out again. His audience may be impressed, or unimpressed, but such a short encounter is unlikely to establish rapport and deeper understanding. It is likely to be quickly forgotten leaving little trace.

That is why I was so glad that the program prepared for my all too brief visit by Ruzha Smilova, was designed to reduce that risk. By inviting participants to read and discuss some of my writing, and by allowing me to meet the group twice over two days it improved the chance not necessarily of agreement, but of mutual understanding. The questions at the two sessions were well-informed and well focussed. They seemed to me to vindicate the hard work that Ruzha Smilova and those who attended the sessions put in preparing for the discussion.

Whether my replies connected with their concerns is not for me to say. Given that time was short I can only hope that I had some success in meeting their concerns. I am sure that some of the participants felt that their questions were not properly dealt with. I can only hope that some felt challenged by our exchange and stimulated by it. I certainly did. I am afraid that my own preparation for the meetings was inadequate. I had only a little time to talk with people and get a sense of their interests



and concerns during the visit. It was my first visit to Bulgaria, and I needed all the instruction that I could get. I was glad that I was able to stay for four days, which hopefully enriched my understanding of the conditions of academic work in Sofia.

**Do you believe in the public relevance of advanced study in the humanities? What could advanced study institutions do to make their research more relevant and useful?**

I definitely do believe in this 'relevance'. But I also think that it is a special kind of relevance. Of course, some academics, economists, criminologists, and many others work directly on issues of immediate relevance to public policy. So far as their research topics are concerned they may just as well be employed by the government or by private corporations. In such cases the point of working in the universities is that it gives them, or should give them, independence from undue pressure, and makes their conclusions more reliable, less likely to be tainted by partisanship. But in the sort of work I do, and in other more abstract or theoretical topics of research in all disciplines in the humanities and

social studies it is important to keep a distance from the practical issues of public policy, however pressing they are. One of our primary tasks is to create and sustain a culture where public issues are considered, debated and decided in an informed and sophisticated way. To do this we need to keep our students and the public aware of wider perspectives, of the history of ideas and approaches to the issues we discuss, and of the diversity of opinion and of methodologies in the scholarly community around the world. We have to develop in our students an attitude of curiosity and interest which transcends the immediate needs of the moment, an attitude which enables them to take a distance from themselves, from the pressures of the hour, and consider problems and issues against a wider perspective. This is essential for a successful public culture, for healthy policy formation, and - not least - for the ability to conduct private lives of involvement in the life of the city and the country, without being consumed by such involvement, private lives which maintain a proper balance between the personal and the public. Academic studies cannot, of course, by themselves generate such a public culture, but they have an important and vital role to play in it.

**Do you think that the study of law needs to be measured against the study of ethics?**

The law is, or rather aspires to be, part of ethics. Perhaps I should say that it aspires to be part of applied ethics. That is, it claims, and we here

this often from people in power, that legal duties are morally binding on us, that it is our moral duty to obey them. As you see I am not saying that the law is part of ethics, only that it aspires to be, claims to be part of ethics. That is important because it sets the bench mark by which we judge it, the standard it must meet to be good. The law has to have those properties which will establish a duty to obey it. If it does not have them it fails, it is illegitimate, or parts of it are illegitimate, and then we may not have a duty to obey it. Given all this it is, I think, obvious that one should study the law from a moral point of view, examine the general (moral) conditions it must meet to be legitimate, and then subject its different branches to scrutiny to see whether they meet these conditions. Of course there are other purposes to the study of law. Traditionally law faculty prepare skilled professional to act as lawyers, to serve in government and in the private sector. That is an important task. But law faculties have another even more important task: to show how the law is part and parcel of the public, and political, culture of a country, for that is what it is in a country in which the rule of law prevails. It is the formal part of the public culture, integrated with the practices and conventions by which the country's government and its democratic institutions regulate themselves, and their relationships with the citizenry. This is a role of great moral importance, reinforcing my conclusion that it is vital to study the law from a moral perspective. ■



## Sociology: Expansionist or Endangered?

### The Mellon Workshop on Sociology and Interdisciplinary Knowledge in Sofia

On 8-11 December 2005 the Centre for Advanced Study organized an international workshop on Sociology and Interdisciplinary Knowledge. The event was part of the Mellon disciplinary workshops organized in Bulgaria, Hungary and Romania and sponsored by the Andrew W. Mellon Foundation. It was prompted by the need to rationalize the transformations in the nature of science and scientific research and especially the crisis of disciplinary knowledge and the growing trend towards interdisciplinarity. These issues pose a challenge to every scientific disciplinary field, but they become especially critical in sociology, characterized, as it is, by a multiplicity of paradigms and strong internal differentiation. That is why the purpose of the Sofia workshop was to suggest a critical reflection on the cognitive as well as the social institutionalization of sociology in the context of growing interdisciplinarity. The workshop which was initiated and organized by CAS Permanent Fellow and former Mellon

Fellow Pepka Boyadjieva, attracted 41 applications; the 28 selected speakers from 10 countries were trained in sociology, anthropology, literary theory, history, archeology, political science, law, philosophy, economy, geography, and engineering so that the event was widely interdisciplinary and international. It started with an overview by the Director of CAS Diana Mishkova, doubly a Mellon fellow, devoted to the predicaments and current state of interdisciplinary research. At the beginning of the first session, (Identity and Openness of Sociology: "Sociological Imperialism" or Dissolving of Sociology) Tomasz Zarycki, a Mellon Fellow from the Institute for Social Studies at the University of Warsaw talked on the identity and openness of sociology with an upbeat description of the many opportunities for mutual enrichment between sociology and other disciplines. He used the figure of expansionism to present the transcending of 'boundaries' between the disciplines, thus moving from the

more neutral geographic metaphors of academic fields and areas to the more dynamic territorial tropes of scientific 'imperialism' – an approach that was taken up by other participants as well. More practically, Svetla Koleva from the Institute of Sociology at the Bulgarian Academy of Science presented sociology, inter-disciplinarity and the internationalization of scientific knowledge in the light of European policies for funding research. In a down-to-earth, humorous and engaging exposition Attila Molnar (also a Mellon fellow) from the Department of the History of Ideas at Eötvös University, Budapest, searched for the reasons in the ostensible decline in the public relevance of sociology today as the empirical approach underlying the sociological method lost a lot of its scientific justification and as sociology's core object, the society, became a residual and rather meaningless category. He concluded by stating that the legitimate goal of sociology today might be to work towards an intelligent understanding of social life, which can be preserved if we look at sociology as hermeneutics.

The second session (dedicated to the same set of issues) continued the metaphor of 'sociological imperialism'. Todor Hristov from the Literary Theory Department at the University of Sofia described the (sometimes uncomfortably) close relationship between sociology and cultural studies in terms of imperialism and resistance. He offered a brief overview of the history of cultural studies and the difficulties of its



formation as a separate discipline. His presentation was rounded off by a graphic representing the 'face' of cultural studies as consisting of various other disciplines, sociology forming the 'eyebrows' without which any physiognomy would lose its normal expression.

Zsuzsa Simonffy, a Mellon Fellow from the Department of Francophone Studies at the University of Pecs, Hungary, searched for ways to pursue interdisciplinarity in sociology without falling into eclecticism; instead of the mere borrowing of concepts and models, she claimed, interdisciplinarity should be concerned with creating a shared scientific object, cognition.

In his presentation Georgi Dimitrov from the European Studies Department at the University of Sofia spoke about sociology as a figure of speech or love, explaining the latter figure through Milan Kundera's 'The Unbearable Lightness of Being'. He traced the history of American sociology, turning the tools of the discipline at itself and explaining some ruptures in its history through interpersonal conflicts and the attempts to form a sociological community.

In the afternoon sessions on "Disciplinary Knowledge and Disciplinary Boundaries" Hristo Todorov (a Mellon Fellow from the Department of Philosophy and Sociology at the New Bulgarian University) described the complicated relationship between the humanities and sociology. Victor Azarya from the Department of Sociology and Anthropology at the Hebrew University of Jerusalem described the inter-disciplinary knowledge and the professional boundaries in a case study of Israeli sociology, while Elka Todorova (Institute of Sociology at the Bulgarian Academy of Sciences) moved from the idea of crisis of disciplinary knowledge to the diag-

nosis of the crisis in 'disciplinarity' as a whole. Continuing Todor Hristov's exposition about the complex relationship between cultural studies and sociology, Alexander Kiossev (from the Cultural Studies Department, University of Sofia, and CAS Permanent Fellow) discussed the interdisciplinarity or divergence of traditions and models in cultural studies. Blagovest Zlatanov from the Faculty of Slavic Studies of the same University spoke about the theoretical aspects of the social history of literature, while Tsoni Tsonev (a Mellon Fellow working at the Institute and Museum of Archeology, Bulgarian Academy of Sciences) described the issues of identity, time and professional ethics in the branching of archeological studies.

The morning session on Saturday was dedicated to the professional socialization and the teaching practices in sociology in the context of interdisciplinarity. Libora Oates-Indruchova, a Mellon Fellow from Masaryk University, Czech Republic, described the effect of interdisciplinarity on the publishing process, publishing institutions and censorship in the Czech social sciences. Vasil Garnizov from the Department of Anthropology at the New Bulgarian University analyzed the teaching practices in sociology and anthropology. In another case study, Denisa Krbec (Faculty of Economics and Tourism in Pula at the University of Rijeka, Croatia) addressed the problem of controlling program diversity in Croatian sociology. After the break started two sessions entitled "Dialogue between Disciplines and Border Disciplines" Tanya Kotzeva and Elitsa Dimitrova from the Centre for Population Studies at the Bulgarian Academy of Sciences spoke about the interdisciplinary dialogue between sociology and demography. Alexey Pamporov (Institute of Sociology at the Bulgarian Academy of Sciences)

described a natural approach to interdisciplinarity, centered on a multi-faceted subject like the sociology of the family. In a clear demonstration of the urgency of knowledge on some burning issues, Antony Galabov from the same institute presented two different interdisciplinary approaches to the study of youth violence.

In the afternoon Catalin Avramescu, a Mellon Fellow from the Department of Political Studies at the University of Bucharest talked about political sociology and the institutionalization of politics in Post-Communist Romania. Ivo Hristov (Department of Sociology at Sofia University) described the sociology of law as a privileged viewpoint for the dissection of society. Pepka Boyadjieva (Institute of Sociology and CAS) presented her views about the possibility of a 'sociology of the unique'. Begumsen Ergenekon from the Department of Modern Languages at the Middle East Technical University, Ankara, Turkey, discussed the qualitative and/or quantitative approaches in sociological studies. In the last session of the workshop, entitled 'Changing Sociology(ies) in Changing Society(ies): Approaches to 'Hot Social Issues'', the relevance of sociology was univocally proved (thus answering some questions raised earlier). Sebnem Duzgun from the Department of Geodetic and Geographic Information Technologies



at the Middle East Technical University, Turkey, discussed the role of disciplinary for the integrated assessment of natural disaster risks. Moving the attention of the audience to another shaky and dangerous ground, Ilona Tomova from the Institute of Sociology at the Bulgarian Academy of Sciences pointed out the need for interdisciplinary dialogue in minority issues. The challenge of interdisciplinary research in security issues was the topic of interest of Tetyana Malyarenko from the Faculty of Law and Social Sciences at the Donetsk State Management University, Ukraine. Finally, Maya Keliyan (Institute of Sociology at the Bulgarian Academy of Sciences) described the sociological and interdisciplinary approaches to the study of consumption patterns.

The presentations at the workshop stimulated a lot of discussions and raised much more questions than gave answers. It became obvious that there are no simple and universal decisions to the problems stemming from the recent developments in science and knowledge production. But it also became obvious that these problems should be discussed openly, seriously and profoundly and that the workshop was a fruitful step in this direction. ■

## Tomasz Zarycki on the workshop and sociology's new horizons

Do you think that the movement towards interdisciplinarity is an optimistic perspective for the development of the sociological science?

I believe the movement towards interdisciplinarity is a very optimistic perspective for sociology as it is itself an interdisciplinary science in fact, and at the same time it was always open for interaction with other disciplines. The benefits from this cooperation were always mutual and I am sure they will continue to grow. I see in this context more and more avenues for cooperation which can be also found behind the fields of social sciences and humanities, for example in the area of artificial intelligence, basically a technical discipline which however would benefit very much from the cooperation with sociology.

Which topics discussed at the workshop were most relevant for your personal academic interests?

One of the most inspiring topics at the workshop was probably the experience of interdisciplinary interactions in particular sub-fields of sociology which were discussed in several papers as case-studies of specific sociological problems or sub-fields. Of great interest to me was also the discussion on "uses of sociology" in the contemporary academic world as well as outside the academia.

How would you describe to a non-specialist why other sciences would need the expertise of sociology?

The key and unique role of sociology is the analysis of the social dimension of any human action. Sociological analysis is thus a fundamental aspect of any social-science study, as the issues of power, social hierarchy, values or interests cannot be isolated from any social process being its crucial context. Sociology can be thus seen as a key contextualizing discipline in modern social sciences and it should insist on the view that non-contextualized analysis of any social phenomena is incomplete if not simply meaningless. In this way sociology can inscribe itself in the currently developing paradigm of context-based ontology and become one of its leading streams. In particular sociology can ask for and help in development of more socially-contextualized approaches in economy, linguistics, psychology or history. ■

Michael Palairet

## Speaks in Sofia on the Bulgarian Economic Development (1828 – 1910)

It is a rare and rather pleasing occasion to be able to meet one of the most competent contemporary specialists in Balkan economic history. Dr. Palairet combined the rare perspective of someone living outside the region with strong expertise and extensive use of local language sources to chart a picture that goes against the grain of traditional national economic histories. His book 'The Balkan Economies c. 1800-1914' (Cambridge University Press, 1997) argues, quite heretically, that under Ottoman rule more progress was possible than under successive national and regional governments and is now hailed as the definitive economic history of the region. In 2005 the manuscript was published in Bulgarian.

Dr. Palairet kindly accepted the invitation of the Economic (Social) Bulgaria Seminar at the Centre for Liberal Strategies and the Center for Advanced Study to speak on the subject of 'Bulgarian Economic Development 1828 – 1910'. In his well-attended lecture he developed some ideas from his book. Dr. Palairet attributes the 'fascinating Bulgarian economic performance from 1860s and 1870s' to the administrative and political reforms in the Ottoman Empire and the restored peace and stability after Balta-Liman



Treaty (1838), which led to the reduction of transaction costs and forging ahead the agricultural export. Very stimulating was the unorthodox hypothesis of the 'serbianization of Bulgarian economy after 1878'. According to Dr. Palairet, after gaining its political independence Bulgaria followed the Serbian retreat to substance farming. The economic progress in the country faded away, leading to a 'post-liberation economic collapse'. Using grain export figures, Dr. Palairet compared the agricultural performance of Bulgaria both before and after 1878. The figures clearly show a decrease in the grain output from the 1880s to the 1910s. Meanwhile the Ottoman Empire was to 'grow from 1890 till 1913 at a respectable rate'. As no such growth occurred in Bulgaria, Dr. Palairet suggested that the 'serbianization' destroyed Bulgaria's longer run dynamic.

The talk of Dr Palairet drew the attention of many economic historians, economists, experts on Ottoman and Bulgarian history and of the general public. Although some guests questioned his hypothesis about the duration of the post-liberation crisis, the unconventional approach was generally hailed as shedding strong light over the Bulgarian economic and political past.

Dr. Martin Ivanov

## The CAS Discussion Series Debates on Reflection

During the academic 2005/2006 the Centre for Advanced Study Sofia continues to organize the discussion series on *The Concept of Reflection and Reflexive Approaches in the Social and Human Sciences*. Launched in 2004/2005, the series is dedicated to creating a discursive space where researchers from different sectors of the human and the social sciences in Bulgaria could share their insights on the role and conceptual meanings of 'reflection' and 'reflexive approaches'. The latest two sessions of the discussion series were held in October and November 2005.

On 27 October Orlin Todorov, an associate professor at the New Bulgarian University, spoke on psychoanalysis as a reflexive practice. At the backdrop of an informative overview of the development of psychoanalysis, its main traditions, theoretical concepts and therapeutic practices, the speaker outlined the role of reflexivity in psychoanalytic practice and interpreted for the speakers Fonagy and Target's theory about the vital role of reflexivity for certain phases in the psychological development.

On 21 November Dimitar Vatsov from the New Bulgarian University presented his views on 'Interaction and Reflexivity. The Impossibility of the 'I' to Coincide with Itself Previous to Its Interactive Constitution'. From the perspective of analytical philosophy Dr. Vatsov described the necessity for complex discursive and interactive references between the subjects of discourse, relating his thesis to the problems of authority-appropriation through the utterance and the procedures of acknowledging the other. Both lectures were followed by lively and fruitful discussions. ■

## The French Ambassador Speaks at CAS on the Current Political Situation in France

On 5 December the French Ambassador in Sofia, Monsieur Yves Saint-Geours, spoke at CAS on "The current political situation and the difficulties of the long-term integration-ist policies in France". The disturbances of November 2005 raised numerous issues of identity and social policy, which are at the core of many CAS projects. The Ambassador, who is a historian by education and, until recently, vocation, made a strong case based on abundant sociological data and informed by his analytical approach. He began by outlining the specificities of the current situation, arguing that, despite its undoubted significance, the November turmoil could not be called a 'civil war' as there was no organisation, no discernible cause or agenda, no casualties among the demonstrators and no concrete enemy. Quoting official data, he explained that the Muslim organisations clearly distanced themselves from the violence, so a religious explanation would not be viable either. Monsieur Yves Saint-Geours added the paradoxical facts that of 2800 youngsters arrested over 90% were French citizens, and none were female. Speaking not on behalf of the French government, but on his own behalf as a historian and a diplomat, the ambassador opined that the problem lay in the discrepancy between the lofty ideals of the French integrationist policy and the reality of ghettos and economic imbalances, suggesting that France should rethink its approach even at the cost of losing some of the uniqueness of its political model. ■

## 'We, the People': The Final Conference in Budapest

The final conference of the 'We, the People' project was held in Budapest on 11-12 November. The meeting was designed to complete the programme and present the results of this fifteen-month research before an audience of distinguished specialists in the field. Key-note speakers included Nathalie Clayer from Ecole des Hautes Etudes en Sciences Sociales de Paris, who spoke about the role of nation and religion in the construction of Albanian nationalism, and Prof Uffe Ostergaard from the Department of History at the University of Aarhus, who offered his views on political culture and nation states in the Northern countries. Gábor Klaniczay from Collegium Budapest and Henk de Velde from the University of Groningen commented upon the final stages of the fellows' work and led the discussions. The quality of the work of the CAS fellows participating in 'We, the People' was highly appreciated. On 13 November the initiation of a follow-up project of 'We, the People', again in collaboration with Collegium Budapest, was discussed among prospective participants from Bulgaria, Hungary, Denmark, Norway, and the Netherlands. ■

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## Karl Kaser, Islam and Identity among Albanians

On December 15, 2005, at the Centre for Advanced Study Sofia, Professor Karl Kaser from the Institute of Southeast European History in Graz delivered a lecture on "Islam and Identity among Albanians." Taking grounds from three case studies (how Muslim Macedonians are treated as Muslim Albanians, how Albanian children are treated as Greeks in Greece, and the attempts of Orthodox Montenegrins and Albanian Muslims to appropriate a sacred site) the lecture addressed important issues related to Albanian identity in past and present times. The lecture approached different constituents of Albanian identity and demonstrated their dynamics and negotiation in diverse historical and cultural contexts. Among the major topics addressed were: the status of ethnic identities among other levels of identities; the combination of confession and ethnicity in Albanian identity formation; the Ottoman heritage and the Ottoman model of integrating non-Muslims; the role of language and religion as problematic unifiers for the Albanian population; and the politicization of cultural differences in Albanian context. Separate attention was paid to the role of the Bektashi order and the switching of religious identity, to issues of conversion and reconversion among Albanian population, to labor migration and the switching of identities, and to the various integration initiatives applied to Albanian migrants in Greece. The main points in the lecture were related to the ambivalence and elasticity of identity, to its negotiability in different communities and changing historical and cultural contexts. The major issues raised by the participants in the conversation after the lecture addressed the Albanians' will for self-victimization, the fact that Albanian identity is not only flexible, but also very stable, and the necessary distinguishing between identity and identification. ■

Nikolai Voukov

## An International Conference on the Culture of Communication in Science and Research

How do we communicate in science and research? The international conference co-organized by the Centre for Advanced Study Sofia, the Austrian Science and Research Liaison Office in Sofia and the Union of Scientists in Bulgaria turned the focus of analysis inwards, to the inner workings, legacies and changes in science. The conference was prompted by the major changes taking place in the modes of internal discussion in scientific institutions. Covering the period of the last 30 years, the participants focused on three main problems – the transformation of organisational structures, the transformation of research activities and the various effects on discontinuity on active science organisations. Among the participants were scholars from different scientific backgrounds (from philology to architecture, forestry, medicine or ethnography) and international institutions (the Bulgarian Academy of Sciences, Karl-Franzens-Universität-Graz, Pennsylvania State University, Ankara University, University of Vienna, etc.).

The Centre for Advanced Study Sofia was presented by its director Diana Mishkova, who introduced the Centre and summarized its practices towards the improvement of communication in science across disciplines and cultures; her exposition stirred a lively discussion where some participants







## A Year at the Atelier for Biographical Research

expressed regret that the Centre did not provide for research in their own scientific fields. Another CAS representative, PhDGate administrator Dimitar Dimov, acquainted the audience with the building of virtual networks in Bulgarian academia. Kostadinka Simeo-nova elaborated on the three phase concept of the evolution of Science policy : Policy for Science, Science in Policy, Policy for technological innovation. Bar-bara Heller-Shuch presented her approach for the analysis of intra- and inter-organisational networks as an instrument for the coordination of knowledge processes in organisations. Nikola Langreiter from the University of Vienna shared her experience of working freelance in the humanities.

Several key issues concerning communication education and research emerged as a result of the conference which, in the opinion of the participants, can serve as topics for continuing the discussion in the future: social, structural, cognitive and discursive aspects of knowledge communication networks; communication between scientific generations; practical issues related to knowledge management; organization and evaluation of academic practice. ■

The idea to create a forum for biographical research had long stirred academical minds in Bulgaria, but it never materialized until it became an initiative of the Centre for Advanced Study Sofia. In this initiative the organizers of the Atelier Daniela Koleva, Kristina Popova and Anelia Kasabova saw a rare chance to build upon the existing friendly but sporadic contacts between several teams interested in (auto)biographies, life stories or diaries, known collectively as 'ego-documentaries'. And they decided to use that chance...

Created in the end of 2004, the Atelier presented a wonderful opportunity for the professional communication of researchers working in the area of biographical studies. If we imagine this area as some kind of closed space, we should think of the boundaries as places of communication rather demarcation lines, because this is not a new discipline but a new approach to subjects and themes from established disciplines. The participants in this communication space came through different 'entrances' – from history, sociology and cultural studies, from ethnology and folklore studies, from linguistics and literature. They were provoked by different questions – about methods and their limits, about theory and their applicability, about the ethics of research... They came with their experience, with their inquiries, with their past and future projects. And mainly – with their need for discussion and

community.

The atelier brings together representatives of different research circles from Sofia, Blagoevgrad and Rousse (institutes of the Bulgarian Academy of Sciences, universities, museums), giving them the opportunity to mutually enrich their approaches with different methodological and empirical experiences. Two generations of researchers take part in it – some have just started their doctoral projects, others already have long professional 'biographies'. Most work with oral histories but sometimes look into published autobiographical texts like partisan memories (Kr. Popova) as well as the autobiographical aspects of documents created in specific institutional situations like citizens' complaints (M. Benovska). The shared interest to experience, subjectivity and reflection led the discussions of the Atelier to the auto-thematizations of certain communities – the Roma in Lom (A. Pashova), people with disabilities (B. Ivkov), auto-representations through reflections on the professional career (A. Kasabova) or rhetoric strategies in life histories vis-à-vis cultural models (P. Vodenicharov, D. Koleva).

A year can be too long or too short; it proved enough to confirm the need for the Atelier for Biographical Research as an interdisciplinary discussion forum where we could present our projects and their results, where we could discuss the burning issues of theory, methodology and practice of biographical studies, where we could share what fascinated or perplexed us in the work with biographical testimonies. ■

BILJANA ŽIKIÆ

'Roles, Identities and Hybrids' Fellow 2005-2006

**PhD** student in Anthropology of Everyday Life and Media Studies at Ljubljana Graduate School of Humanities 'Institutum Studiorum Humanitatis', Slovenia. Born in Jagodina, Serbia and Montenegro in 1974. **BA** in Serbian Language and Literature, Faculty of Philology, Belgrade University, Serbia and Montenegro.

**GENDERED REPRESENTATIONS IN TRANSITIONAL PERIODICAL PRESS AND (RE)CONSTRUCTION OF PUBLIC DISCOURSE: COMPARATIVE RESEARCH OF SLOVENIAN AND SERBIAN MEDIA DISCOURSE**

Gender is one of the organizational principles in social change which inevitable includes new configuration of power and new representations. Research on discourses of femininity and masculinity enables better understanding of new social order in transition societies of Slovenia and Serbia. Consequently, the comparative approach to gendered media discourses elucidate multiple connections between concepts of gender, media and democratization in societies of post communist South East Europe.

Drawing from the tradition of constructivist approach and poststructuralists analyses on language, mass media texts are considered as a signifying practice, by which meaning is constructed and mediated. Therefore, media do not 'mirror the reality', but construct and interpret (represent) aspects of the 'world' according to certain ideological frameworks. Following Foucault's concepts of discourse, research on media discourse in transition societies will shed light on 'rules which prescribe certain ways of talking about topics and exclude other ways'. The main objective is to investigate how media discourses of the leading journals in the two post communist states structure public discourses, beliefs, values and narrations along gen-

der lines? Moreover, what are the impact of gendered representations on the notion of 'public' and 'citizenship' in transitional transformations?

Biljana Žikiæ, 'The Backlash in Printed Media Representations of Women: The Case of Serbia', in: R. Braidotti, E. Just, M. Mensik (ed.), *The Making of European Women's Studies*, Athena, 2004, pp. 55-66

Biljana Žikiæ, 'Her Story in the Ideological Framework of Popular Culture, in Monitor', *Journal for the Humanities and Social Sciences*, VII/2, Institutum Studiorum Humanitatis, Ljubljana Graduate School of the Humanities, 2005, pp. 75-90

DANIELA KALKANDJIEVA

'Roles, Identities and Hybrids' Fellow 2005-2006

Scientific Secretary of the Center for Interreligious Dialogue (TsMD-NIS) at Sofia University. Born in Yambol, Bulgaria in 1964. **MA** in History, CEU, 1999.

**PhD** in History, CEU, 2004. Dissertation on "Ecclesio-Political Aspects of the International Activities of the Moscow Patriarchate, 1917-1948.

**BALKAN ORTHODOXIES: CHURCH-MADE NATIONS OR STATE-MADE CHURCHES**

The project explores the relationship of Orthodoxy with the modern nation and state in Southeast Europe. It pays special attention to the ambiguity of the Balkan Orthodox Churches, combining the features of community (ÀÈÈÈÇÓŠÁ

with those of institution (Èðñéáèùí). On the one hand, this double nature of the mentioned churches allows them to take active part in the nation-building process in the Balkans. On the other hand, it creates conditions for their reshaping and utilization by the modern states. As a result, the sense of the institutional unity of Orthodoxy, based on its teaching and canons, was replaced with that of a plurality of Orthodoxy. According to the working hypothesis, the appropriation of the Orthodox Church by the Balkan nation-states brought about modern orthodoxies that give priority to the geo-political realities rather than to the theological requirements.

The research will be focused on the Orthodox Church's duality as a factor for her interaction with the nation and the state. It will analyze the impact of the Orthodox peoples' experience in the Ottoman Empire and the political changes on the development of Orthodoxy in the Balkans. In particular, the researcher's efforts will be concentrated on several major questions. They will investigate the effects of:

1. the legitimating of the Orthodox Church by a non-Christian and non-Orthodox authority as a source of an early 'secularization' of this church;
2. the liquidation of the principle of autocephaly by the introduction of the millet-system;
3. the raise of an ecclesiastical nationalism of the Balkan Orthodox peoples as a form of secularization (the rivalry between Orthodox churches on the Balkans);
4. the development of a state Orthodoxy as an attribute of the state sovereignty (the rivalry between church and state);
5. the establishment of national Orthodox Churches on the Balkans.

There are some other issues that need investigation in the course of research. They are aimed to position the Balkan case within the broader framework of the European civilization. They concern: the place of Balkan nationalism in Yurgensmeyer's classification of nationalism, i.e. secular and religious; the peculiarity of the Balkan type of secularization; the impact



of modernization over the Balkan societies and their churches; the link between ecclesiastical and state sovereignty; the ideological interpretation of the relationship between church, state and nation during the Cold War; etc.

Daniela, Kalkandjieva, "The Bulgarian Orthodox Church and the New Denominations Act" (in Bulgarian), in: *Religiya i politika na Balkanite* [Religion and politics in the Balkans], (Silistra: 2004), p. 148-181.

Daniela, Kalkandjieva, *Bulgarskata pravoslavna tsurkva i "narodnata demokratsiya", 1944-1953* [The Bulgarian Orthodox Church and 'people's democracy'], (Silistra: 2002). Monograph in Bulgarian with summary in English.

Daniela, Kalkandjieva, "The Millennium of the Death of Saint Ivan of Rila (May 26, 1946)", in: *Bulgarian Historical Review*, Sofia, 2002, vol. 3-4, p. 188-206.

Daniela, Kalkandjieva, *Orthodox Church and Religious Nationalism in Post-Communist Bulgaria*. Paper read at the UCSIA Summer Seminar: "Faith-based Radicalism: Christianity, Islam and Judaism: between Constructive Activism and Destructive Fanaticism", organized by the University Center St. Ignatius – Antwerp, 14-25 September, 2005. Under print.

Daniela, Kalkandjieva, *The Clergy of the Orthodox Church in Bulgaria*. Paper, read at the symposium "Clergy in Modern Europe," hold in the Johann Wolfgang Goethe University Frankfurt-am-Main, 22-24 October, 2004. Under print.

he Orthodox Church and the Ethic of Capitalism in Bulgaria. Paper read in the conference *The Orthodox Spirit and the Ethic of Capitalism*, organized by the Institute on Culture, Religion and World Affairs at Boston University and the J.M. Dawson Institute of Church-State Studies at Baylor University, Vienna, 7-9 March 2005.

#### GERGANA MIRCHEVA

'Roles, Identities and Hybrids'  
Fellow 2005-2006

**PhD** in Cultural Studies, "Theory and History of Culture Department", Sofia University, February 2004 to present. **LLM**, Faculty of Law, Sofia University, 1993. **MA** in Cultural Studies, Faculty of Philosophy, Sofia University, 2003. **PhD** thesis: "*Physical and Mental Abnormalities in Normative Regimes of Access to Publicity (Examination of the Bulgarian Legislation, Late 19<sup>th</sup> to Mid 20<sup>th</sup> Century)*".

#### "BODILY" AND "MENTAL HYGIENE" IN BULGARIAN SCHOOLS, LATE 19<sup>TH</sup> TO MID 20<sup>TH</sup> CENTURY

The objective of this project is to study the construction and institutionalization of certain norms for "bodily" and "mental" status of "school youth" in Bulgarian schools, late 19<sup>th</sup> to mid 20<sup>th</sup> century. Definitions of normative deviations, as well as the mechanisms for dealing with their bearers, are also subject of culture-historical reconstruction and discourse analysis. The research focus is laid on how certain *cultural images* of exemplary or inadequate "bodyness" and "mentality" set expert (medico-pedagogical) "roles" in Bulgarian schools of that period, and how they prescribe "health qualification" in the production of "normative" *identities*.

The sources for exploration of the research field include a corpus of legal documents; templates of "health notebooks" and

"medical records"; healthcare statistics and other archive materials; *professional and media texts*; *anthropological, philosophical and ideological reflections* on bodily and mental culture, as well as writings in *eugenics*.

My intention is to study to *what extent, why and how* in this period in Bulgaria, within the specific institutional usages of the so-called school hygiene, aspects of the "normal" and the "abnormal" in "body" and "soul" function simultaneously as elements of bio-medical and pedagogical knowledge, and as referents of certain cultural norms. The project should clarify the mechanisms of "adjusting" normative models of biological health to images of social "health" integrated with state political and ideological matrixes. This is a complex "role" game for constructing intertwined personal and group identities: "individual" – "(school) youth" – "ethnos" – "people" – "race".

Publication: Mircheva, Gergana. *The Bulgarian Eugenic Project in the 1920s and the 1930s and the Normative Code of the 'Native'* [in Bulgarian], *Kritika i humanizum*, 2004, no 17.

MARIN CONSTANTIN

'Roles, Identities and Hybrids' Fellow 2005-2006

**PhD** student at the University of Bucharest, Faculty of Philosophy. Born in Vasilati, Romania in 1968.

**MA** History, University of Bucharest, 1996. Graduate History, University of Bucharest, 1995.

WHEN TRADITION IS GIVEN A TRADE MARK. THE MARKET ENROLMENT OF THE FOLK ARTISANSHIP IN POST-SOCIALIST ROMANIA

The ethnographic literature in Romania depicts the folk artisans or the craftsmen as "nationally representative" and "traditionally authentic". While claimed to be "bearers" and "messengers" of the national "folk culture", the craftsmen also behave as "traders" of the peasant traditions they make and exhibit. The folk artisanship is to be interpreted today not only as a village-centered industry, but also as an open market enrolment. Such a "trade mark" is the result of the craftsmen's involvement within the extended network of ethnographic museums in the cities of Romania, in order to meet and keep a clientele, national and foreign as well. As a hybrid of post-1989 "transition" in Romania, the folk artisanship is equally "traditional" and "modern", as it is simultaneously art and commerce.

The current project is intended to examine in the field the market enrolment of the folk artisanship in Romania (at the level of five national and local ethnographic museums), as well as to explore the theoretical significance of this phenomenon on the ground of economic anthropology of peasant societies. The author of the project is interested in testing the working hypothesis according to which the folk-and-trade artisanship is not so much an innovation of the contemporary market economy in Romania, as it originates in peasant economic relationships probably much older than communism, and which subverted somehow the socialist economic framework. Taken as a particular rural category, the craftsmen would represent

a case study relevant for general cultural and economic trends of the peasantry in Romania today.

Marin Constantin, "Urban Sites for Anthropological Research. Three Case-Studies from Bucharest", in *Ethnologia Balkanica*, Berlin and Sofia, 6/2002, pp. 229-243.

Marin Constantin, "The Folk Artisans and Their Work: From Socialism to Market Economy. A Field Research in Five Regions of Romania", in *Southeastern Europe, Idyllwild-California and Iasi-Romania*, 30/2003, pp. 75-107.

Marin Constantin, "Paul Henri Stahl despre Scoala sociologica de la Bucuresti [Professor Paul Henri Stahl on the sociological school from Bucharest]", in *Sociologie romaneasca* [Romanian Sociology], 2/2004, pp. 42-57.

MARTIN IVANOV

'Roles, Identities and Hybrids' Fellow 2005-2006

**MA** in History at Sofia University, 1994. **PhD** at Bulgarian Academy of Sciences (BAS), 1999. Senior Research Associate at BAS since 2000. Specializations: Cambridge (2003-2004), Galway, Ireland (2004), Edinburgh (2005)

A JAPANESE ZAIBATSU ON THE BALKANS? THE BULGARIAN CONSERVATIVE BUSINESS ELITE IN A QUEST FOR ECONOMIC MODERNISATION.

It is conventional wisdom to correlate Bulgarian economic development with just a few key factors, the state and the investment banks (Gerschenkron, 1966). Other social structures have so far been

omitted in the yet sluggish debate on Bulgaria's modernization effort. The aim of the current research would be to insert other variables in the equation – the family, and what Fukuyama (1995) calls 'intermediate structures of sociability' – the large corporations and the political parties.

The Conservative Bulgarian elite, clustered around the Conservative Party as well as around several large business corporations is a key, however but underestimated factor in Bulgarian modernisation. One would not be wrong in stating that Conservative genes could be traced in most if not all of the undertakings fostering economic development (chambers of commerce, industrialization, rationalization of agriculture, technical education, vocational training, electrification, large corporations, to mention just a few). The success in these undertakings leads to several hypotheses:

- (a) Bulgarian society, both before and after its political independence, was not as low-trust as we are currently prepared to accept;
- (b) It succeeded in creating an institutional capacity through instinctive hybridisation of different institutional models (Grosbanken, zaibatsu);
- (c) As a result of their social characteristics the Conservatives were suited for acquiring the engineer's role in creating large corporation-like holdings and intermediate structures reducing the need for state intervention. In that respect the FDIs only followed suit
- (d) Had it not been for the exogenous shocks (the wars, the Communist totalitarian regime) Bulgarian economy would have had the institutional capacity for a speedier growth and more profound modernization.

Ivanov, M. *The Political Games with Foreign Debt. Bulgarian Etudes of Economic Crisis and Progress.* (Sofia: Zlatju Boyadjiev, 2002)

Bulgarian Kingdom's Balance of Payments 1911, in *Bulgarian National Bank, Discussion Papers*, Dec. 2004, 43, pp. 1-24

'The Impact of the Great Depression on the Bulgarian Economy (1929-1935)', *Bulgarian Historical Review*, 2005: 32, 3-4, pp. 86-116.

MARTIN KANOUSHEV

'Roles, Identities and Hybrids'  
Fellow 2005-2006

Research fellow at the Institute of Sociology, Bulgarian Academy of Sciences and associate professor in Sociology at Sofia University and Plovdiv University. Born in Sofia, Bulgaria in 1966. **MA** in Sociology, Sofia University, 1991. **PhD** in Sociology, 2000, "Crime, Criminality and Punishment: a Sociological Study of the Penal Justice". Specializations at Maison des Sciences de l'Homme et de la Societe, Sofia-Paris (2000-2001), Netherlands Institute for Advanced Study in the Humanities and Social Sciences, Wassenaar, The Netherlands (2003) and Institute for Advanced Studies on Science, Technology and Society, Graz, Austria (2005).

TRANSFORMATIONS OF THE INSTITUTIONAL PRACTICES IN THE BULGARIAN LEGAL SYSTEM: CRIMINAL LAW AND PSYCHIATRIC KNOWLEDGE

The general objective of this research is to outline the specific features of the Bulgarian legal system to the late modern one and the transformations of her institutional practices. The research focus is on the field of 'hybridization' between roles and identities, resulting from the new totality of relations between criminal law and psychiatric knowledge. The main problem is how the legal power mechanisms and the way they function have



produced different kinds of identities of the 'subjects'. Subject is used in the double sense of the word, first as a subject subordinated to the others, with dependence and control, and second, as a subject attached to one's own personality by one's ascribed identity. My particular interest is in the manner in which the subjectivity is constituted by the legal power around such 'deviant' social forms as the criminal (recidivist) and abnormal (mentally irresponsible) ones.

The following sub-objectives could be stated as problems to be resolved: a) What are the politics of government in the Bulgarian legal system? b) What are the forms of institutionalizing and the principles of differences between subjects? c) What are the main instruments used in the legal institutions and what are types of goals pursued by the legal professions? d) What are the functions of psychiatric knowledge and what are the roles of the different experts? e) What are the degrees of rationality: how efficient are the instruments used by the legal power and what is the level of assurance regarding the desired result?

Kanoushev, Martin, The Space of Justice - Power of the Law or Power of the Norm, In: Critique and Humanism, 2000/2, pp. 65-84.

Kanoushev, Martin, "The Crime without Reason" and the Mechanics of Penal Power (Towards Sociology of Social Deviations), In: Sociological Problems, 2002/1-2, pp. 256-271.

Kanoushev, Martin, Psychiatric Expertise and Deviant Behavior: Toward the Archaeology of Legal-medical Power, In: Critique and Humanism, 2004/1, pp. 113-128.

Kanoushev, Martin, Norm and Pathologies: The Diseases of the Bulgarian Transition, (in co-authorship), In: Critique and Humanism, 2004/1, pp. 255-270.

Kanoushev, Martin, The Modern Prison - Conditions of Possibility and Principles of Existence, In: Sociology of Deviant Behavior, Prosveta, Sofia, 2005, pp. 328-387.

NIKOLAI VOUKOV

'Roles, Identities and Hybrids' Fellow 2005-2006

**PhD** in history (Central European University, Budapest, 2005, summa cum laude). **PhD** in anthropology and folklore (Institute of Folklore, Bulgarian Academy of Sciences, 2002). **MA** in history, Central European University, Budapest, 1999. **MA** in Slav Philologies, Sofia University "St. C. Ohridski", 1995. **PhD** Defense: Monuments between Life and Death: Memory and Representation in Monuments of the Socialist Past in Bulgaria, 2005. **PhD** Defense: Kinship Relationships in Bulgarian Folklore Epic, 2002. Fellowships at the Wissenschaftskolleg zu Berlin (2003), New Europe College, Bucharest (2001-2002), Musée des sciences de l'homme, Paris (2002), and the Department for South-east European History, Graz (2000).

VISUALIZATIONS OF THE PAST IN TRANSITION: MONUMENTS AND MUSEUMS IN POST-1989 EASTERN EUROPE (BULGARIA, FORMER YUGOSLAVIA, ROMANIA, AND HUNGARY)

As components of political actuality and material forms of demonstrating power, monuments and museums had a central role in expressing and sustaining memory in the socialist period. With the end of socialism as a state ideology in Eastern Europe these forms of past's visualization underwent a substantial transformation and their fates as reshaped, displaced and restructured formed an important part of the history of the post-1989 period. Through the techniques that they used to distance themselves from the previous ideological interpretation of history and through the new topics, events and personalities that they started to represent, monuments and museums revealed a new moral and political justification of representation and a new approach to interpreting the past. With the continuous debates related to their metamorphoses, with the gradual changes in their appearance, and with the impact that they produced, monuments and museums contributed in a crucial way for shaping the post-socialist identities and for the East European societies' "coming to terms with



the past." Focusing on their changes of monuments and museums after 1989, and on the roles and identities of the social agents and institutions involved in the metamorphoses, the current project discusses the problem of the post-socialist transition as closely related to the ways in which the past was interpreted and visualized. The project undertakes a comparison between several East European countries and probes the possibilities for a typology of their different post-socialist approaches to the past and of their different discourses on the present.

Monuments beyond the Representations of Power.  
In: *Neue Staaten – neue Bilder? Visuelle Kultur im Dienst staatlicher Selbstdarstellung in Zentral- und Osteuropa seit 1918* (ed. Marina Dimitrieva and A. Bartelzy), Leipzig, 2004.

Death and Desecration: Monuments of the Socialist Past in Bulgaria after 1989. In: *Anthropology of Eastern Europe Review (Special Issue)*, Amherst, Massachusetts, 2003. *Death and Vitality in the Monuments of the Socialist Past in Eastern Europe*. In: *New Europe College Regional Program Yearbook*, Bucharest, 2002.

#### ORLIN SPASSOV

'Roles, Identities and Hybrids'  
Fellow 2005-2006

Assistant Professor at the St. Kliment Ohridski University of Sofia, Faculty of Journalism and Mass Communications. He teaches Media and Communication Studies and Intercultural communication. Spassov has been Visiting Researcher at Oxford University and in the European University Viadrina, Frankfurt (Oder), Germany. In 2003/2004 Spassov received a research grant by the Alexander von Humboldt Foundation in Germany. His current research concerns the transformations of public sphere caused by the traditional and new media.

**BULGARIAN PERSONAL HOME PAGES  
ON THE WEB:  
HYBRIDISATION OF THE PUBLIC AND  
PRIVATE SPHERES IN CYBERSPACE**

The purpose of the project is to study Bulgarian personal home pages on the Web. Their snowballing increase indicates growing popularity and im-

portance. We are practically witnessing the emergence of a new phenomenon in the public sphere. Among the other forms the Bulgarian blogs are of special interest for observation. While communication in virtual communities is by rule anonymous, personal home pages offer more possibilities for authorised self-presentations. One of the main questions here concerns the ways in which these individual worlds are constructed. Personal home pages commonly use ready-made elements of mass media culture, adapting them to the author's individual experience and preferences. In this sense the 'borrowing' of elements, fragments or styles produced by official cultural institutions outside cyberspace (such as mass media, literature or film) and their recombination in a virtual context is a powerful tool for generating individual identities. The project investigates the relationships along the entire chain linking traditional and online cultural institutions, Internet discussion forums, virtual communities and personal home pages and blogs. The purpose is to examine mutual influences in both directions. In conclusion the analysis offers a generalisation of the ways of social application of this new type of personal presentation, and of its potential for integrating into the expanding contemporary cultural and political developments.

Orlin Spassov is the author of *Transition and the Media: Politics of Representation* (2001). He is co-editor of *Medien und Interkulturelle Kommunikation* (2005), *European Integration and Intercultural Communication* (2004), *New Media in Southeast Europe* (2003) (in English), *Dneven Troud: The Leader* (2002), *24 Hours: The Newspaper* (2001), *Media and Myths* (2000), *Media and Transition* (2000), and editor of *Quality Press in South East Europe* (2004) (in English), *Internet – Society – Culture*, special issue of *Sociological Problems Journal* (2004), and *Ars Erotica* (1992).

TANJA PETROVIÆ

'Roles, Identities and Hybrids' Fellow 2005-2006

**PhD**, research fellow at the Institute of Balkan Studies, Belgrade (Serbia and Montenegro), and Scientific Research Center, Ljubljana (Slovenia). **MA** Linguistics, Faculty of Philology, University of Belgrade 2002, **PhD** Linguistics, Ljubljana Postgraduate School in Humanities 2005.

THE INSTITUTION OF THE YUGOSLAV PEOPLE'S ARMY AND THE IDENTITIES OF YUGOSLAV PEOPLES: NEGOTIATING IDEOLOGIES, ROLES AND IDENTITIES

The Socialistic Federative Republic of Yugoslavia, the state that dramatically broke down in the beginning of 1990s, was peculiar in many ideological and organizational aspects. It was constituted of six republics and was organized in highly pluralistic manner. However, despite the "freedoms" given to all Yugoslav nations and nationalities to maintain and develop their own ethnic, cultural and linguistic identities, there was a strong ideology of common Yugoslav identity of all Yugoslav peoples. While in everyday life this "Yugoslavness" was not so saliently present, there was one institution, which represented an embodiment of the ideology of Yugoslavism: that is the Yugoslav people's army. In opposition to the fact that the institution of the Yugoslav army was one of the most successful practical realizations of the Yugoslav ideology, the linguistic practices within this institution were unitarian and hegemonic in nature: all official communication was conducted in the Serbo-Croatian language.

The project aims to explore the ways in which the tension between Yugoslav pluralistic ideology and linguistic hegemony is reflected in experiences and views of Yugoslav people, i.e. former soldiers of the Yugoslav People's Army. The analyzed

material was collected through interviews with persons who did military service in the YPA. Most of the interviews will be conducted with people who are speakers of languages that were, along with Serbo-Croatian, "languages of nations" in Yugoslavia - that is Slovenian and Macedonian, which were according to constitution, given equal status, but were not used officially in communication within the army. The analysis of their narratives is expected to reveal how linguistic hegemony characteristic of YPA is juxtaposed to persons' ethnic, cultural and other identities, as well as how this hegemony is interpreted in the broader context of the Yugoslav pluralistic ideology on the one hand, and with regard to the fact that these people reflect on their experiences in the military service with a distance of many years and after significant social and political changes, on the other.

Petroviæ, Tanja, 'Ethnolinguistic and sociolinguistic approaches to the study of language shift in South-Eastern Europe', in: 16<sup>th</sup> International Symposium, Selected Papers on theoretical and applied linguistics, M. Mattheoudakis, A. Psaltou-Joycey (eds.), Thessaloniki: Department for theoretical and applied linguistics, School of English, Aristotle University of Thessaloniki, 2005, pp. 268-278.

Petroviæ, Tanja, 'Migrant Workers in Slovenia: An Inside View', in *Nemirna srca/Restless Hearts*, Založba ZRC, Ljubljana 2004, pp. 10-33.

Petroviæ, Tanja, 'Serbian Populations in the Slovene Region of Bela Krajina and their Language-Related Identity Strategies', in *Ethnologia Balkanica* 8, 2004, 91-102.

Petroviæ, Tanja, 'Studying the Minority Groups' Identities in the Balkans from the Perspective of Language Ideology', in *Balkanica XXXIV* (2003), Belgrade 2004, pp. 173-187.

VENELLIN STOYCHEV

'Roles, Identities and Hybrids' Fellow 2005-2006

Assist. Prof. at Sofia University, Department of Sociology. **PhD** Thesis: "The Modern Armies as Political Institutions (Conceptual Substantiation of an Empirical Sociological Study)".

PROJECT:

"MISSION: (IM) POSSIBLE (IDENTITY CRISES IN THE BULGARIAN ARMY'S OFFICER CORPUS DURING THE NATO ACCESSION)"

The project is focused on the following questions:

- What are the macro-social prerequisites for the public scandals between the military and political leaderships of the Bulgarian Army?
- How do the Army's Officer Corps members cope with the tensions that exist between the role requirements of the "military mind" and the inevitable professionalisation of the security sector?
- What is the hybrid character assumed by the procedures for security policy implementation in Bulgaria?
- Is the reformation of the Bulgarian military sector an impossible or possible mission?

Stoychev, Venellin, *The Role of Publicity for the Reform of the Bulgarian Security Sector*, Military Publishing House, 2002

Stoychev, Venellin, "Sociology of Military Discipline", *Sofia University Annual Report* 2003, vol. 94: 155-228



## CAS CALENDAR OF EVENTS

October 2005 – December 2005

### October 2005

6 – 8 October:

Working Session of "Roles, Identities and Hybrids"

11 October:

"History Club" Meeting

13 October:

Reading Seminar on Joseph Raz's works

20. October:

Reading Seminar on Joseph Raz's works

25 October:

Meeting of the CAS "Atelier for Biographical Research"

27 October:

CAS Discussion Series: "Concept of Reflection and Reflexive Approaches in the Humanities and the Social Sciences"

27 October:

Reading Seminar on Joseph Raz's works

### November 2005

3 November:

CAS Guest Lecture Series: Joseph Raz (University of Oxford)

11 – 13 November:

Final Workshop of "We, the People" (Budapest)

21 November 2005:

CAS Discussion Series: "Concept of Reflection and Reflexive Approaches in the Humanities and the Social Sciences"

22 November:

Meeting of the CAS "Atelier for Biographical Research"

23 November:

Working session of "Roles, Identities and Hybrids"

24 November:

Meeting of the Workshop "On Some Lies"

29 November:

"History Club" Meeting

### December 2005

9 – 10 December:

Mellon Workshop "Sociology and Interdisciplinary Knowledge"

14 December:

Working session of "Roles, Identities and Hybrids"

15 December:

CAS Guest Lecture Series:

Karl Kaser (University of Graz)

16 – 18 December:

Workshop Culture of Communication – Insights and Research: Legacies of the Past and Challenges of the Future

17 December:

CAS Guest Lecture Series: Kemal Guruz

19 December:

"Roles, Identities and Hybrids"

20 December:

Meeting of the CAS "Atelier for Biographical Research"