

# REECAS NEWSLETTER

RUSSIAN, EAST EUROPEAN AND CENTRAL ASIAN STUDIES CENTER

JACKSON SCHOOL OF INTERNATIONAL STUDIES, UNIVERSITY OF WASHINGTON SPRING/SUMMER 2003

## Persistence and Memory: The Struggle for Human Rights in Russia Continues

BY COLLEEN F. HALLEY

October 30 is a grim sort of holiday in Russia. It is a day set aside to remember the victims of political repression under the Soviet regime. On this day, in 1974, prisoners at the Mordvinian and Perm political prisoner camps voted to declare a Day of Political Prisoners in the USSR. In 1991, the Supreme Soviet of the Russian Federation officially recognized this day as a Day of Remembrance of the Victims of Political Repression. Human rights groups annually gather in Moscow for a silent vigil at the Solovetskii Stone—a large stone taken from the Soloveti camp. Soloveti, described by Alexander Solzhenitsyn in *The Gulag Archipelago*, was one of the largest camps in the GULAG system. Memorializing those who did not survive, the stone sits across the square from Lubyanka, the main office of the former KGB (now the FSB).

The juxtaposition of the Solovetskii Stone and Lubyanka is striking. A simple, understated monument, close to the human rights center, sits in the shadow of the imposing building which symbolizes so much of the repression that took place.

In 1995, I spent three months conducting research in Moscow for my MA thesis, examining the structure and the work of indigenous human rights groups. Each day, on my way to the human rights center, I would walk past the Solovetskii Stone and reflect on those who had come before the leading human rights activists I was then interviewing. The mid-1990s were a momentous time for the human rights movement in Russia. Groups were making a critical transition from informal, underground collectives, composed primarily of members of Russia's intelligentsia, to formally registered NGOs with official legal standing, a broader constituency base and more substantial funding to support their activities across Russia.



*During a silent vigil for human rights victims, people place flowers and candles around the Solovetskii Stone.*

Today, indigenous human rights groups in Russia are still struggling for justice in a climate that many acknowledge has, if not regressed, at least plateaued in recent years. The potential for human rights abuse remains gravely high with the government all but dismantling the independent media, with corruption perme-

ating through nearly every official institution and with war persisting in Chechnya. In these conditions, torture and ill-treatment, ethnic and racial discrimination and other gross violations of human rights are carried out with impunity and increasing frequency.

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While many of the groups with whom I worked in the mid-1990s are still active, the funding and public support for human rights groups has shrunk and their access to the media has been severely curtailed. The Internet, collaborative in-country networks and ties with international human rights organizations and intergovernmental bodies remain their primary outlets for action.

Since finishing the REECAS MA program, I have lived and worked in both Russia and the US and, for nearly seven years, have been actively involved in community-based development assistance projects across the former Soviet Union. Working for the non-profit organization Project Harmony, I have helped to implement a number of projects with a human rights dimension. Addressing issues such as law enforcement reform, ethics in governance, domestic violence prevention and trafficking in women, Project Harmony programs take a community-based approach to critical social issues across Eurasia. Through international professional development exchanges and in-country coalition-building initiatives, Project Harmony has been able to achieve successes at the community and regional levels on many of these issues. This approach is rooted in the belief that real, sustainable change can only happen when you target individuals within the institutions needing reform.

My original interest in human rights in Russia came from a long-time involvement with Amnesty International. Support for their work led me to volunteer with the USA chapter for the past three years, serving as a Country Specialist. In this capacity, I advise Amnesty International-USA in developing advocacy strategies for human rights in Russia. This has provided me with a great opportunity once again to collaborate with a number of the indigenous Russian human rights groups with whom I first made contact in the mid-1990s. Their insights into the current socio-political climate, field reports and case files help to bolster Amnesty International's research and to align Amnesty International's campaign with Russia's indigenous human rights movement.

International human rights organizations can elevate national and global attention

to cases of abuse. Very often, however, the fate of human rights victims lies in the actions and abilities of local activists on the front lines where the abuses are occurring. These groups conduct the primary source research and documentation that record the cases and enable the world community to respond. In April 2002, Amnesty International-USA brought two of these frontline activists, the human rights equivalents of "first responders", to the US to share their stories with Americans and to bring their cause to members of the US government in Washington, DC. I was honored to escort these two activists during part of their US tour. Eliza Mouseeva, head of a regional branch of one of Russia's most prominent human rights groups, Memorial, in Narzan, Ingushetia (an autonomous republic bordering Chechnya in the Russian Federation) and Bela Tsugaeva, former administrator of the Narzan Legal Counseling Center, gave US audiences first hand accounts of the grave human rights violations they witnessed in Chechnya and the challenging conditions facing the more than 100,000 internally displaced persons (IDPs) from the region seeking refuge in Ingushetia. Herself an IDP, Mouseeva made her case to US and international audiences, including US senators in DC and United Nations High Commissioner for Refugees members in Geneva. After their tours in 2002, they returned to Russia and to their work with Memorial and the Narzan Legal Counseling Center. This kind of dedication and personal risk-taking epitomizes the spirit of Russia's human rights movement.

This year, Amnesty International joined the October 30 Remembrance Day events in Moscow, launching its new campaign for human rights in Russia, "Justice for Everybody!" The year-long international campaign (October 2002–December 2003) aims to raise public awareness about human rights abuses in Russia and the climate of impunity that allows them to persist. The campaign focuses on enhancing the protection of human rights for all people in Russia and, in particular for women, children and ethnic minorities. Amnesty International's campaign will shine a spotlight on the systemic human rights violations occurring within the Russian justice system—a system that consistently violates the

rights of the citizens it is supposed to protect. Much of the work done by human rights groups in Russia in the late 1980s and early 1990s paved the way for numerous legal reforms in support of human rights. Some of the most significant changes included the establishment of a conscientious objector policy, mandated trials by jury for the most serious crimes and a new Criminal Procedure Code, which stipulates a number of new protections for suspects under investigation. Although significant progress has been made in reforming laws and legal codes in the past decade, many of those changes have yet to be translated into real procedural change. They remain progress only on paper, not in practice.

Lasting institutional change is a daunting challenge. Democracy-building efforts in Russia have hit roadblocks on many fronts when encountering institutional inertia and entrenched power circles of long-standing bureaucracies. In Russia's justice system, new procedural changes intended to protect the accused are routinely ignored. Police are pressured by both society and their superiors to take strong action against crime. These pressures, coupled with policies such as promotion based on an officer's number of convictions, lead many police officers to use torture to extract confessions. The case of Aleksandr Shcherbakov, age 25, is a vivid example of such human rights abuses:

**When I refused [to write the confession], they handcuffed my hands behind my back and made me lie face down on the floor; they cuffed my legs...he put a gas mask on my face and turned off the air supply. I lost consciousness.... They did 'slonik' [the aforementioned method of torture] on me five times; each time I lost consciousness. In the end, I couldn't hold out and agreed to write what they told me.<sup>1</sup>**

There is hope that legal changes in the Criminal Procedure Code in 2002—if implemented and enforced—could alleviate many of the circumstances placing criminal suspects at particular risk during pre-trial detention. This is contingent, however, on the political will to inform and to educate law enforcement officials about these changes and to institute a system to monitor and to

## Ethnic minorities under attack



At a Moscow market, a police officer escorts street vendors, who allegedly did not have the correct registration documents, to a local police station.

enforce new laws at a local and regional level. These implementations have yet to be seen. Without a comprehensive approach to enacting reforms at the local and regional levels, many of the recent human rights victories will go unrealized.

The challenges that Russia faces in protecting human rights will not be overcome by institutional change alone. Public attitudes and mindsets also need to embrace human rights for all. Since the mid-1990s, ethnic minorities in Russia have suffered from discrimination and have come under physical attack from groups such as the skinheads and ultra-nationalists. Since the beginning of the Chechen conflict, and now further aggravated by the global "War on Terror", Chechens and Middle Eastern or Muslim-looking minorities are increasingly targeted for attack. Law enforcement officials often fail to respond to victims' claims, and cases are rarely ever brought to trial against offenders. Amnesty International reported the following incident:

**A gang of 'skinheads', wielding baseball bats and broken bottles, attacked six African asylum-seekers in August 2001 outside a refugee center in Moscow run by the UNHCR. Massa Mayoni, was beaten unconscious and died in hospital a few days later. In November 2001, a young man was placed in custody in connection to the attack. ...By mid-2002, the charges of 'serious, intentional wounding, leading to accidental death' were reduced to 'hooliganism', and the man was released.<sup>ii</sup>**

In a climate of public fear and frustration, human rights advocates know that their voices are often drowned out by the surrounding rhetoric and sensationalism. Yet, human rights groups in Russia continue to pursue their causes. The persistence that enabled their predecessors to survive in the underground during the Soviet period is the same persistence that drives them to continue their research, advocacy and education today. Amnesty International hopes to celebrate and to

augment this persistence throughout their year-long campaign in Russia.

Despite the tremendous amount left to do on human rights and justice issues in Russia, I am encouraged by the dedication and determination of indigenous and international organizations. Eight years after conducting research in Moscow, I now have a greater appreciation for the complexity involved in linking advocacy for change to the adaptation of transformed behaviors and practices. The call for change from below, and set forth as policy from above, will truly be realized only when the mindsets of those who exist in the middle are altered. This is the nexus where I now find myself professionally—balancing advocacy work with Amnesty International with grassroots action and assistance in my work with Project Harmony. ♦

For more information about Amnesty International's campaign for human rights in Russia, visit their website: [www.amnestyusa.org/countries/russia/campaign](http://www.amnestyusa.org/countries/russia/campaign)

For more information about Russian human rights groups, visit the Human Rights Online website: [www.amnestyusa.org/countries/russia/campaign](http://www.amnestyusa.org/countries/russia/campaign)

For more information about Project Harmony and its community-based development work in the former Soviet Union, visit their website: [www.projectharmony.org](http://www.projectharmony.org)

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i Amnesty International, *The Russian Federation – Denial of Justice* (2002), 22.

ii Amnesty International, *Issue Briefs: Attacks on Racial and Ethnic Groups in Russia* (2002), 1.

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# Between Two Almost Native Lands: A Lithuanian Writer in Exile

BY RIMAS ŽILINSKAS

In our traditional understanding, the relationship of literature and nation is bi-directional: on the one hand, literature is nationalized and understood as a separate tradition within a certain country and, on the other hand, it is used to define national traditions and to represent the national culture itself. Although this ambivalence can be explained historically, modern articulations of literary canons, especially in multilingual Eastern Europe, still emerge from language-based nationalism. For example, it would be difficult to imagine that literature created by Russians in Lithuania, Estonia or Latvia, during the Soviet occupation or afterwards, would be placed in the same esteemed category in high school textbooks as literature written by Lithuanians. “Imagined

communities”, as defined by Benedict Anderson,<sup>1</sup> continue their imaginative work, reproducing the “national” and maintaining the hierarchies of value in different cultures.

One would expect that the situation would be different in the US with such a multiethnic immigrant population and such scholars as Edward Said and Geoffrey Hartmann arguing for the recognition of cultural diversity. Different transnational, multicultural or postcolonial studies are emerging here as competitors in the production of national discourses or, at least, they are offering multicultural alternatives. The division of different sub-cultures within the US, however, is based largely on so-called racial distinctions (Hispanic, African-American, Asian, etc...). These

racial definitions, in most cases, do not embrace the multicultural, multilingual literature of European immigrants. The authors from different European countries do not fall into the aforementioned categories. Although some authors (e.g. Matthew Fry Jacobson) have already broadened the discussion by showing the assimilation of exiles from Eastern Europe as a problem that is related to one specific race, East European émigré authors often do not enter the canon of American literature and remain unknown on the shelves of immigrant libraries.

Why do some of the best national literary texts of East European authors who have lived and worked in the US remain unknown or uninteresting to a larger audience (excluding the most successful

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## THE SPLENDORS OF ST. PETERSBURG

### *Russia's "Window on the West": An Illustrated Presentation*

**Professor Daniel C. Waugh**

**Thursday, May 15, 7:00 pm**

THE HENRY ART GALLERY AUDITORIUM, UNIVERSITY OF WASHINGTON

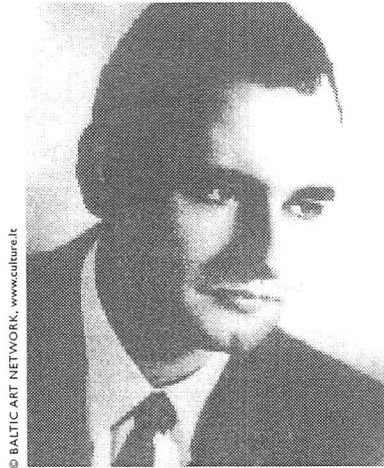
This lavishly illustrated evocation of the significance and artistic splendors of Russia's imperial capital celebrates the 300th anniversary of its founding on May 16, 1703. View the city through the eyes and words of eighteenth and nineteenth century artists and writers. Experience the ambience of one of the great Imperial capitals interpreted through the photographic lens: illuminated facades on moonlit nights, the wrought iron tracery along misty canals, Golden Autumn in palace parks and the gilded exuberance of the private chambers of the Romanovs.

A Harvard PhD, Professor Waugh has been teaching about Russia at UW since 1972 in the Department of History, the Henry M. Jackson School of International Studies and the Department of Slavic Languages and Literatures. He brings to this presentation the experience of living in St. Petersburg for two years, a particular interest in the history of early modern Russia and substantial accomplishments as a photographer.

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cases, such as Czesław Miłosz or Vladimir Nabokov)? It is quite easy to find and to read the English translations of these authors, so difficulties accessing texts should not be considered a reason. One of the biggest problems is that the literature of European immigrants is perceived as within their national cultures and the field of cultural allusions that comes with them. These national interpretative communities bring a certain cultural content and cultural problems to a critical evaluation of immigrant literature, and an outside reader can be misguided by them. In other words, a nationalized culture “owns” a writer and reproduces meanings of his/her writings. It is very difficult for an outsider to escape these pre-assigned meanings. When it comes to literature written in exile, every language/nation-based literary separation can cause cultural misplacements. Nationalistic communities frequently refuse to recognize émigré reality and do not talk about assimilation. Instead, they continue the creation of imagined national literary traditions.

The paradox of this refusal to recognize the émigré reality is remarkable. A well-known Lithuanian writer of exile, Algimantas Mackus (1932–1964), is one of the best examples of how the history of the literature of exiles can be told while ignoring even the most obvious influences of assimilation. Even today, Lithuanian literary critics read his poetry as a memorial to the vanishing Lithuanian nation and national community in exile. They deal with his poetry without even mentioning his allusions to American problems. The sociologist Vytautas Kavolis, who worked in the US and was one of the leading theorists in civilization theory, wrote a sociological study about Mackus without even mentioning any American experiences or cultural contents that were obvious in the poet’s texts. Later critics saw the possibility of expanding an understanding of Mackus’ poetry beyond national literature as disconnected and depoliticized from all societies: “People in exile understood these lines as their own fate. We, here in Lithuania, read and understood them as our fate, as well as the fate of the Lithuanian nation and language. I can imagine that a foreign reader would find here the very universal motives of death,” writes poet Sigitas Geda.<sup>ii</sup>



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Algimantas Mackus (1932–1964),  
Lithuanian-American writer

What happened with Algimantas Mackus’ poetry cannot be understood without some biographical details. He lived for only 32 years, spending less than 10 years in Lithuania and some time in displaced persons camps in Germany. He was forced to leave Europe after World War II, when the Soviets occupied Lithuania. In 1964, Mackus died tragically in a car accident in Chicago. Before his death, there were several other tragic deaths of writers that shocked the Lithuanian community. Mackus was also affected by these tragedies when he was writing his last book, *Chapel B*. He dedicated it to his friend, Antanas Škėma, another famous Lithuanian exile writer who died in a car accident. Mackus saw death as the fate of exile—existence without language, homeland and God. In *Chapel B*, he wrote:

*Our sex is over  
We no longer have earth for the children.  
Our buried family will scatter  
into bones and dust  
Father will lament out loud the  
inheritance  
left in the Vilnius church.  
Dampness dribbles and dribbles  
into the empty family sarcophagus.*

*We speak in the vanishing words  
of our dying language  
Water streams into the boats  
Our family sailed away in them  
On the empty dismantled quay  
no one waits for their return.  
We speak in the rescued words  
of our dead language.*

Mackus’ poetry was so powerful that, after his death, it became a symbol for

an entire generation of the so-called “separated from land” or the “homeless”—people who were displaced by the cruel forces of history and who were forced to die in a foreign land. Mackus’ personal fate also shaped an understanding of his poetry as deeply connected to the Lithuanian society of exiles. People saw his own death as predicted in certain poems:

*Black, black!  
I want only the black,  
embraced by the palms of the moon  
into a dream,  
an accident smashing  
into the mass of God.*

As his poems were turned into a manifesto for an entire generation of Lithuanian deportees (post-World War II), the fact that the poet was anxious to cross national boundaries and to compare his fate with that of Jews or African-Americans was completely ignored. The core of Mackus’ poetry was a rethinking of Lithuanian and American nationalisms by describing the tragedy of displaced people—the ones that were kicked out from their temporality and had to accept a different culture with different values, hierarchies and priorities. As Mackus writes, they discovered that they did not belong to any culture: they did not have enough time to “root” into the Lithuanian land and they were not able to connect completely with the American land. They found themselves between two cultures, and their perception of their inability to belong to either of them made the works of this generation very unique in the Lithuanian context.

The feeling of not belonging greatly influenced Mackus’ poetic world view. With his second book, he refused to multiply patriotic poetic clichés and to reproduce the illusion of living within his native culture, instead searching for meaning outside of national belonging. He named his book *His is the Land* referring both to God’s land and the land of exile. A meeting with God that never happened is compared to living in a foreign land in the very title of the book. According to Martin Marty, religion gives people an identity and a sense of belonging, and, in most cases, a network to which to belong.<sup>iii</sup> Mackus raised the question of whether religion, in certain contexts, could essentially substitute

national identity. In the end, however, religion and national identity were too inextricably tied at this time for Lithuanians. Mackus saw religion as rooted deeply in language and thought, and, therefore, impossible to be reproduced in a foreign land. His book not only connected nationalism and religion, but also showed the unsuccessful attempts to substitute one for the other: a meeting with God in His land never happens, and people are predestined to attempt to reproduce their religion by themselves.

*From your body, that has never given  
birth  
Today your God is satiated  
You insensibly nestle with your child  
Everyone of us is the mother of his own  
God.*

In his later books, *The Generation of Unornamented Language and the Adopted Sons* and *Chapel B*, the problem of nationalism in exile turned into the problem of marginalization in a new country. The inability to assimilate led to criticism and deconstruction of the dominating power structures that constituted hierarchies and that assigned value to social and cultural contents. This is the point at which Mackus abandoned the traditional Lithuanian discourse of exile and entered the discourse of American nationalism.

He told the story of assimilation as the story of the changing of one's race. He saw immigrants (also oppressed peoples or émigrés) as sharing the fate of black people in the US. With emigration, the status from white (the one that lives in his own country and possesses the right to judge and to rule) changed into black. In one of his poems he wrote:

*Look carefully at that hour,  
Adopted son,  
Silver blood is flowing  
into a new race.*

In this book, Mackus deconstructed American and Lithuanian nationalisms and showed that Lithuanians, some of whom were once in charge of killing Jews in Lithuania, now experienced the destiny of African-Americans in the American land. Expanding empires divided continents into different colonies and took away the natural flow of the life of the local people. As Mackus proposed,

the only hope is that these people will own the post-colonial time:

*If there is still some unallotted time  
From the remainder left from yesterday  
You will be sons and daughters*

In his last book, *Chapel B*, Mackus combined a critique of Western civilization with the fate of the Lithuanian community of exiles in the US. Raising questions of life and death, he talked about language as the only thing able to achieve immortality:

*Former citizens of the state  
Memorize his death:  
The body turned into the word  
Not the word turned into the body*

Exiles did not possess language, however, nor land or religion. Mackus used the parallels of race to describe the changing status of the Holy Virgin Mary—from a symbol of a nation (Lithuania was known as the Land of Mary for centuries) in the Catholic worldview to an ordinary woman in the Protestant faith. He saw Mary as a woman who was used by God to reproduce Himself:

*Mary, created for gender  
Mary, that emerged from the truth  
Mary, the negress, bloody*

Mackus turned Mary into a negress, saying that the very principle of a Western Christianity-based civilization and colonization was built on the superiority of the white male. Mackus' poetry echoed discussions about race, gender and religion, which are now emerging in the theories of feminism, Marxism and post-colonial studies. If his works were more widely known, they could be considered as some of the more provocative texts about race, religion, nationalism and immigration in American academia.

Emphasizing the death of national culture in exile, which is so crucial to their own existential situations, Lithuanian literary critics have not noticed that Mackus' poetry synthesized two paradigms of nationalism—conservative but marginalized Lithuanian nationalism (with fading memories, speaking the language of an occupied country and dying cultural traditions) and racialized American nationalism (expressed through the criticism of race-based inclusion in the dominant power

structure as well as the expansion of Western colonizers). This content, central to theory in the American academia, has gone unmentioned for more than 35 years.

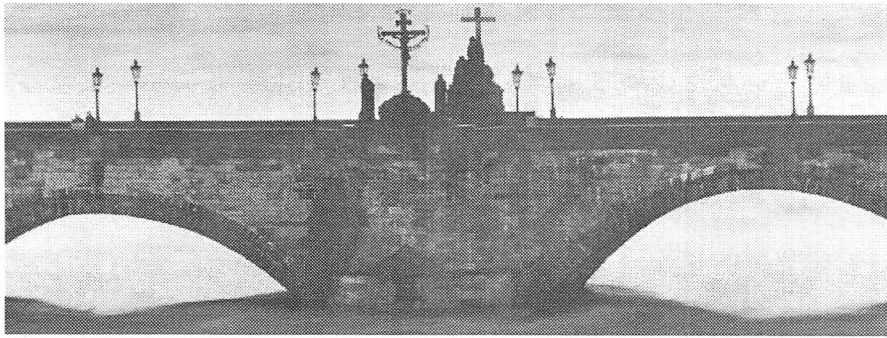
The example of Mackus' poetry shows that it is vital to the discipline of literature to re-read texts written by post-World War II East European immigrants not only as the literature of exile, but also as the literature of assimilation (and the tragedy of the inability to assimilate) into American culture. There is a need to show them as transnational texts. The countries of Eastern Europe were included in the Soviet bloc by force, and emigrants did not come to the US looking for some kind of profit or venture. They did not consider themselves Americans, even though they lived and worked in this country and many of them did not return to their native lands even after the fall of the Soviet Union. By saying that they belong only to their "native" culture, literary critics leave part of such texts unexplained. Imprisoned in the national traditions of interpretations because of language barriers and cultural misplacements, and usually marginalized because of the unimportance of their country and culture on the world's stage, they might be destined to die in the archives of insignificance. ♦

**Rimas Žilinskas is pursuing a PhD in the Department of Comparative Literature. He also teaches Lithuanian for the Scandinavian Studies Department and the Baltic Studies Program.**

- i Anderson sees nationality and nationalism as cultural artifacts which emerged at the end of the 18th century. Their creation was the result of complex historical forces, but once created, they became capable of being transplanted to a great variety of social terrains. He defines nationalism as "an imagined political community that is imagined as both inherently limited and sovereign. It is imagined because members will never know most of their fellow-members, yet in the minds of each lives the image of their communion. It is limited because it has finite, though elastic boundaries, beyond which lie other nations. It is sovereign because it came to maturity at a stage of human history when freedom was a rare and precious ideal. And it is imagined as a community because it is conceived as a deep, horizontal comradeship." Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, Revised Edition (London and New York: Verso, 1991), 5-7.
- ii S. Geda, "Neornamentuotos kalbos poetas" (the Poet of Unornamented Language), in *Šiaurės Atėnai*, 1992, 27.
- iii Martin E. Marty, "Cultural Foundations of Ethnonationalism: the Role of Religion," in *Global Convulsions: Race, Ethnicity, and Nationalism at the End of the Twentieth Century*, Edited by Winston A. Van Horn (Albany: State University of New York Press, 1997), 123.

# Just Like After the War: The Prague Flood of 2002

BY KAREN J. FREEZE



© DR. KAREN FREEZE

*Prague under water: high waters nearly reach the top of the Charles Bridge during the summer 2002 flood.*

“Just like after the war,” read the title of one of the dozens of gripping photographs in the temporary exhibition, “Prague Under Water,” installed in Prague’s Old Town Hall last November. Since the Old Town Square was spared the catastrophe and the rubble from flooded cellars has mostly been removed, an average tourist (one who had not seen the exhibition) could be excused from assuming that things were fortunately not so bad and that they were back to normal.

Indeed, few lives were lost, but many things will never get back to normal. After three days of walking around the city and talking with people whose homes or institutions were heavily damaged or destroyed by this disaster, I can only say that the immeasurable consequences of a few days in mid-August 2002 will be felt for many years and, in some cases, forever.

In order to see for myself, nearly three months after the catastrophe, I walked early in the morning down Sokolovská Street between metro stations Florenc and Křižíkova, then by Křižíkova Street back to Florenc. It did look like a war zone. To be sure, it was Karlín, a working class district so uninteresting architecturally that it is known primarily from labor movement sagas. But to see it as a ghost town shook me profoundly: empty store front after store front; frost on the windowpanes of abandoned apartments; unused tram tracks covered with dust; remnants of people’s lives cast in piles—a crushed TV, a stove top, three-quarters of a chair—gaping holes where houses once stood. And then suddenly, I came upon a freshly collapsed five-story

building, appearing as though it had been bombed rather than betrayed by poor quality foundations, which had belatedly succumbed to the insidious waters. Among the hollow storefronts, life did appear—one bakery, one hairdresser, one gambling place and, around the corner from the boarded-up metro stop, one butcher. Along Křižíkova Street, I found a tobacco/newspaper shop and a couple of other establishments. Signs nailed on the doors of churches and the musical theatre of Karlín read, “Closed due to the flood.”

Efforts at rebuilding, however, were as ubiquitous in Karlín as in the Old Town: piles of cobblestones everywhere, waiting to be reinstalled in streets that had to be rebuilt; trucks and wheelbarrows, hauling away the past and bringing in sand and other construction materials. On the sidewalks in the Old Town, bright blue gas-powered fans thrust dry air through long yellow snakes (10-inch flexible plastic tubing) into ancient cellars in the race against a premature frost that could have frozen the damp foundations and possibly cracked them. Tons of mud had been carried into the buildings by overflowing sewers whose water and debris had seeped aggressively through the cellars. Fortunately, the stench, vividly described by residents, was practically gone, as was the mud itself. Only the photos depicted what it must have been like: many of the rescuers, professionals and volunteers alike, were wearing gas masks in order to bear it.

Imagine, in the heat of August, thousands of dead refrigerators and their spoiled contents, one result (among many) of

extended power shortages. Only specially trained soldiers were permitted to dispose of rotten food from grocery stores and their warehouses. In some cases, electric power was not restored for weeks. In parts of central Prague, furnaces were repaired only the first week of November, below-freezing temperatures notwithstanding. At the end of November, telephone service had not yet been restored in the district just north of Náměstí Republiky.

Most invisible to the average tourist and Czech alike is, of course, the damage suffered by archives and museum depositories. Expecting a “hundred year flood”, workers in these institutions raised their treasures one meter above the highest water level of the last century. To their horror, the level quickly reached some three meters above that mark—about seven meters above normal seasonal highs, surpassing a record set 500 years ago.

The pictures on the websites of the National Technical Museum (NTM) and the Library of the Institutes of Philosophy and Sociology of the Academy of Sciences (FU/CAS) certainly conveyed something of the scene, but they could not express the extent and depth of the damage. The Library lost fully half of its 60,000 volume collection, and the other half faces an uncertain future. I saw dramatic photographs of heaps of books that had to be discarded, but these images did not convey the smell and the desperate mood at the site of the tragedy, as workers had to decide quickly which books to toss and which to attempt to save. (The piles reminded me of book-burnings at various times in the history of intolerance, even though they were the result of an act of nature.)

The depository of the National Technical Museum was located in a rented military warehouse in the middle of the “war zone” in Karlín, at Invalidovna. The depository held not only 250,000 archival pieces, but also 3,000 machines, small and large. They were moved to the site of the newly established (but, fortunately, still mostly empty) railway museum next to Masaryk Station. Some of the ma-

chines will suffer only from rust, but the old textile machines from the 18th and 19th century have wooden frames with leather parts; they are irreplaceable and cannot be restored to their original state. Yes, of course, for a price they can be rebuilt, with new wood and leather, but —to *nebude ono*, it will not be the same.

There was good news, however. Dr. Vilem Herold, director of the Institutes of Philosophy and Sociology, recounted how, driven by the urgency of ridding the library of water, he and his colleagues found volunteers from a fire department in the Šumava region of southern Bohemia who were willing to come to Prague with a large pump to save the library. They drained it properly in less than two days (the limit is 48 hours to avoid the onset of mold). Then, alongside dozens of volunteers, the firemen worked non-stop to rinse the mud off the salvageable books and to prepare them for freezing.<sup>i</sup> “We don’t really know which books we have or don’t have,” said Dr. Herold, “because they had to work very rapidly in the dark, with just miners’ lamps on their heads and little other lighting.” Since then, the Institutes have compiled a preliminary list of their most critical losses, including hundreds of titles in English, German and French.

Prior to my visit, Mr. Janáček, director of the Czech firm Rovner, in Brno, told Dr. Herold that he would charge the museum

only a symbolic one Czech Crown (Kč) for this year’s storage in his freezers and only a minimal amount in the following years. Other archives and libraries are paying the proverbial pretty penny in or near Prague for the services of industrial freezers.

Good news too is that initial experiments with the drying of books and documents have been successful, promising a more extensive recovery than had been hoped originally. Commenting on some flooded church archives, a curator told me “the ink used during the Habsburgs was so good that it won’t run when you rinse off the pages!”

The recovery, however, of tens of thousands of books and hundreds of thousands of documents will take many decades and much money. According to Dr. Ivo Janoušek, director of the NTM, one little drying unit, maybe one cubic meter, costs 40,000 Kč (ca. \$1300). He reported that the clean-up and salvage operations for the NTM had already amounted to 1.7 million Kč (almost \$57,000, in a country where a professor’s annual salary is seldom more than \$6,000).

Funds are slow in coming, unfortunately. For that reason, the institutions (NTM and FU/CAS) receiving \$1000 each from the US-based Czechoslovak History Conference were grateful. As of November, the American Embassy had provided \$2000 to each institution; small amounts

had also come from a couple of other donors. The Czech government had not yet figured out what it would do, nor had the European Union.<sup>ii</sup> Several American and British organizations promised to help replace the FU/CAS books and contacted possible donors.<sup>iii</sup> The Czech Embassy in Washington DC offered to arrange and to help pay for shipping. I suggested that Western firms in the Czech Republic might be persuaded to help with the restoration of machines or documents close to their industries—Rieter or Sauer/Schafhorst might pay for the restoration of some textile machines, Siemens might consider a turbine or a pump. Why could not Airbus or even Boeing, both of whom sell to Czech Airlines, help with what is left of the aviation archive? Like most Czechs of the pre-1989 generations, however, the leaders of the NTM have difficulty establishing contact with such companies, and they do not know how to ask for help effectively. ♦

Further information (and photographs) can be found on the websites of these institutions and others. The situation truly is grave. Even small expressions of solidarity are welcome.

The Institutes of Philosophy and Sociology of the Czech Academy of Sciences:  
[www.flu.cas.cz/Logica/flood/Engl/floodlib.html](http://www.flu.cas.cz/Logica/flood/Engl/floodlib.html)

The National Technical Museum:  
[www.ntm.cz/aframes.html](http://www.ntm.cz/aframes.html)

**Dr. Freeze is currently a visiting scholar at the Jackson School of International Studies. She studies and teaches on East Central Europe, specializing in the Czech Republic and the history and management of technology. This article grew out of interviews she conducted in November 2002, as a member of the Executive Board of the Czechoslovak History Conference, with institutions affected by the flood.**



Unsalvageable, ruined books lay in a heap outside a Prague library.

- i Freezing technology, used extensively by conservationists after floods in Florence, Italy a few years ago, halts damage caused by both water and fungi. Rinsed books and documents are placed into plastic bags for freezing. The subsequent drying and restoration are, however, very expensive.
- ii The FU/CAS website currently reports donations of 17,000 Euros and 7,400 Euros from private organizations in Germany and France, respectively, along with modest amounts from many local individuals and several local businesses.
- 3 The FU/CAS website lists hundreds of its lost titles, mostly in English, German and French.

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# Bridging the Chasm: The European Union Moves East

BY SCOTT R. ANDERSEN

By any standard, it has been a remarkable year for Europe, shocking Euro skeptics and marking a historic triumph for the Continent's europhiles. For the first time since the Roman Empire, Europe is practicing not only a monetary union, but also has standardized customs and tariffs. This remarkable feat culminated with the Euro becoming the common currency across 12 nations in January 2002. In 2004, another major advancement should occur as 12 states are set to join the European Union (EU) and to participate in its monetary union, promising to create the largest single economic market in the world. There seems to be no end in sight for further integration; enthusiasm among EU member representatives and on the EU Commission for Enlargement is generally high. Hope and excitement in the EU's bright future has also been expressed at the popular level of European society. Recently, an opinion survey conducted in several EU nations indicated that one quarter of those surveyed believed the EU would overtake the United States as the world's greatest power and that one half saw economic and political parity with the US in coming years.

Yet, despite all of the excitement and anticipation on the European political scene, there is perhaps nowhere with both more optimism, and anxiety about the EU than in Eastern Europe, where eight new member states are slated for admission as early as next year. With the historic enlargement of the EU, Europe's economic, political and cultural borders are set to shift dramatically once more. Many see integration into the EU as the answer to a decade of economic and social upheaval, as the bridge connecting a divided East and West. Some also believe that this integration will provide for a more stable economic and democratic future. As Czech President Vaclav Havel stated in 1996, "We simply cannot imagine a Europe that continues to be divided, not by the Iron Curtain this time, but economically, into a part that is prosperous and increasingly united, and another part that is less stable, less prosperous and disunited."<sup>1</sup>

Not all Europeans, however, are optimistic about such a massive Eastern integration. This proposed expansion will nearly double the territorial size of the EU and add over 100 million people—more than a quarter of the present population. Naysayers worry that the East's economy,

Czech Republic and both Austria and Germany. Recently, EU Enlargement Commissioner Guenter Verheugen praised the settling of the dispute between the Czech Republic and Austria, indicating that the EU Commission for Enlargement was able to deal with the



*The Paul-Henri Spaak Building in Brussels houses the EU parliamentary chamber where member state delegates meet about three weeks out of every four.*

only one tenth the size of the West's, will hamper EU economic policies for years to come. In defense, optimists point to Ireland's decade-long economic miracle and the dramatic rise in Spain's standard of living since joining the EU. Either way, next year's addition of Estonia, Latvia, Lithuania, Poland, Czech Republic, Slovakia, Hungary and Slovenia will have hardships and challenges unique to each new member. Despite the commonality of having suffered for decades under Communist hegemony, the new members of what is still, at least for now, called 'Eastern Europe' vary in extreme ways.

Because of its strong economic and legal institutions, the **Czech Republic** received one of the first invitations to start the process of joining the EU. Despite its preparedness, its membership bid has not been without controversy. The country's refusal to revoke the Eduard Benes Decrees, which had authorized the post-World War II expulsion of ethnic Germans and the confiscation of their property, caused tension between the

Benes Decrees issue satisfactorily and that it will not impede enlargement plans. The retirement of President Vaclav Havel, after guiding the country through 12 tumultuous years of change, and the crisis of electing a successor have somewhat overshadowed this important move for the Czech Republic. In March, President-elect Vaclav Klaus received only one vote more than needed from Parliament, narrowly preventing a national Presidential election with a delay of six months and the office's vacancy for the EU referendum in June.

The EU also has had to grapple with potential conflicts regarding land ownership and agriculture in **Poland**, the largest of the candidate states with a population of over 39 million. Due to Polish fears that foreigners — particularly Germans — will buy up large tracts of the Polish countryside, the EU has agreed that sales of farmland to non-Poles can be suspended for 12 years. Poland's vast and unwieldy agricultural sector employs 27%

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of the workforce, making it one of the most difficult countries for the EU to integrate. Despite the fact that Poland avoided the disastrous policies of centralized farming, which continue to plague the agricultural lands of the former Soviet Union, significant complications persist. Most farming plots are simply too small and result in low productivity. Although farming employs more than one in four Polish citizens, it accounts for less than five percent of national economic output. For years now, officials in Brussels have been aware that this type of farming could never be incorporated into the Common Agricultural Policy (CAP), which provides subsidies for farmers in poorer regions of the EU. Since almost all of Eastern Europe would qualify under the existing CAP criteria, the significant Polish demand would likely bankrupt the EU. Thus, the EU member states have been forced to agree on a compromise deal in which new members will be allowed a small, but growing proportion of total farm subsidy payments, rising only to parity with the West when the CAP is finally abolished in 2013. This compromise has pleased few Polish farmers, who will be at the mercy of an already extremely tight European agricultural market.

In terms of economic integration, the Baltic states of **Estonia**, **Latvia** and **Lithuania** are some of the best prepared to join the EU. This area of the former Soviet Union has made tremendous headway in achieving economic parity with the West. With Finland, Germany, Poland, Estonia, Latvia, Lithuania and possibly Denmark and Sweden using the Euro as a common currency, there is much speculation that the Baltic Sea region will quickly become one of the fastest growing micro-regions in the world.

Estonia leads the way economically among the Baltic countries; trade with EU member states, such as Finland and Germany, already is dominant, and the country's level of direct foreign investment per capita is one of the highest in Central and Eastern Europe. In fact, Estonia must reimpose certain tariffs on non-EU countries, due to the complete liberalization of its trading sector after independence. Some polls, however, suggest that less than half of the population in Estonia is in favor of EU member-



Map of north-eastern Europe illustrating the position of Kaliningrad between Lithuania and Poland

ship, with older voters showing particular reluctance to join any political alliance with the word 'Union' in the title. Still, young Estonians are anxious to seek opportunities in the broader world of European business and education. Meanwhile, the ethnic Russian minority has mitigated its talk of returning to Moscow, seemingly in favor of the possibility of coming under the economic and political blanket of the EU. Concerns about the treatment of Russian minorities in Estonia have largely abated, though the EU says that further work is needed on equality legislation and labor laws.

In Latvia, one of the main problems remaining is its large ethnic Russian community, most of whom still lack citizenship. The EU is eager to ensure that a new language law, which makes it easier for minorities to integrate into Latvian society, is fully implemented. The Latvian legal system as a whole is in the process of reform; a new Council of Justice will ensure that the judiciary governs itself rather than being controlled by the state's Ministry of Justice. Furthermore, Latvia is focusing on stabilizing its border with Russia and Belarus and developing its relationship with Russia in line with the current Russian-North Atlantic Treaty Organization (NATO) relationship.

Other border control issues include the isolation of Kaliningrad from the rest of Russia, which has been a heated political topic among both nationalist forces in Moscow and members of the EU in Brussels. The Russian Baltic enclave of

Kaliningrad will be completely surrounded by EU territory once its neighbors, Lithuania and Poland, join the bloc in 2004. As a result, Lithuania will be in a particularly unique position within the EU, as the country forms a land bridge between Kaliningrad and the Russian mainland. Russia and the European Union have now reached an agreement on travel rules for Kaliningrad's residents. Under the deal, they will need only an inexpensive, multi-entry "facilitated transit document". Accordingly, Lithuania will start preparing for entry into the EU Schengen (open borders) agreement in mid-2003 by requiring Russian citizens to obtain these transit documents at the Lithuanian border.

**Slovenia**, meanwhile, is the only candidate in line for admission to the EU from former Yugoslavia, many of whose break-away republics are among the most troubled countries in Eastern Europe. Slovenia managed to escape nearly all of the horrors of the Yugoslav civil war and is the most prosperous nation, after Cyprus, joining the EU in this round with a per capita income some 70% of the EU average. The latest progress report issued by the EU noted that Slovenia has made significant advancement in adopting European law and in reforming public administration.

Following a series of huge economic reforms, **Hungary** is also seemingly prepared, both politically and economically, for admission and integration into the EU. The latest EU report on progress

made by candidate states praises Hungary's reforms of public administration and its well-functioning judicial system. Hungary still needs to reach final agreement with Slovakia and Romania on the implementation of laws offering rights and benefits to Hungarian minorities abroad, but leaders from the Romania's Carpathian region are actively working together to promote tourism and trans-border cooperation in the region.

The EU had also been concerned about internal human rights issues in **Slovakia**. In 2002, the country passed an important turning point when the electorate stopped short of returning the authoritarian former Prime Minister, Vladimir Meciar, to office. Prime Minister Meciar had been criticized for human rights violations and democratic failings during his 1994–1998 term in office. A political victory by Meciar would have caused trouble with Slovakia's application to the

EU and to NATO. In 1999, the pro-West candidate, Rudolf Schuster, won the country's first direct presidential elections and, in 2001, the Slovak parliament approved far-reaching changes to the country's constitution. The new constitution decentralized power in Slovakia, increased the authority of the state audit office, strengthened the independence of the judiciary and provided greater protection for minority rights.

There is, indeed, reason for optimism about EU enlargement in Eastern Europe: the divide between East and West is being bridged, the Euro is competing well on world markets and countries with formerly repressive regimes are now pursuing human rights and legal reforms. Yet, as outline above, their addition will present new challenges to the growing EU. Some states slated to join in 2004 are further along in the process of economic and institutional integration with the EU

and, for them, the transition will be easier. Meanwhile, others, still lagging economically, may struggle even with recent concessions on standing EU policies. Only time will show whether optimists, who anticipate great economic growth in the East and a stronger, united Europe, will have correctly predicted the future of an expanding EU. Either way, Europe's leaders will have brought about one of the most significant transformations in the Continent's history. ♦

**Scott R. Andersen is a joint-degree student at the University of Washington School of Law and in the REECAS MA program. He currently resides in Brussels, having received a Comparative Federalism Scholarship from the EU to study EU-US relations. He has also worked for the UW European Union Center in Seattle.**

<sup>i</sup> Greene, Richard Allen. "Vaclav Havel: End of an Era." *BBC News World Edition On-line*, 2 February 2003. *BBC*, 2 February 2003. <http://news.bb.co.uk/2/hileurope/2710977.stm>.

## Visiting Scholars and Highlighting an Alum

BY HEATHER SALFRANK

### Ukrainian Economist Visits UW



*Nzar Kholod*

Dr. Nazar Kholod is Assistant Professor of Economics at the Ivan Franko National University in Lviv, Ukraine and is also an IREX (International Research and Exchanges) scholar at

UW this spring. In 2000, he successfully defended his PhD dissertation at Ivan Franko on the Ukrainian government's regulation of income distribution.

Ivan Franko National University is developing MA programs in Sociology and Cultural Studies intended to meet international standards of higher education. This project is being sponsored by the Open Society Institute's Higher Education Support Program. Because Dr. Kholod is intricately involved in the development of this program, he has been visiting classes at the UW to understand the US system more fully. During his time here, Dr. Kholod also plans to prepare a manuscript draft on

income distribution in transition economies that will give special attention to the role of privatization. He believes this issue is crucial, because the rising level of inequality in many transitional countries may cause serious social tension.

RAND Europe, a think tank, recently contacted Dr. Kholod concerning an economic and social development program in the Lviv Oblast. The organization was looking for local specialists with expertise in the Ukrainian system of public administration, in poverty issues and in economic development in transition countries. Dr. Kholod will work with RAND Europe as a consultant upon his return. The goal of the project will be to support broad-based economic growth in the Lviv Oblast, in the context of potential EU enlargement. It will focus on the production and implementation of a realistic regional economic development strategy, enabling the establishment of an environment for economic growth and a program of capacity building to enhance strategic planning skills within

the Oblast administration. Hopefully, this strategy will open doors for a better economic future for Ukraine.

### Uzbek Scholar Examines US-Uzbek Relations



*Mirzohid Rahimov*

Dr. Mirzohid Rahimov, also a visiting IREX scholar, is focusing his research in the US on US-Uzbek Relations. In Tashkent, Uzbekistan, Dr. Rahimov is a Senior Researcher in the

Uzbek Academy of Sciences' Institute of History, from where he earned his PhD in 2001. He has also served on the Political Science faculty at the Academy of Sciences. Before coming to the UW, he was a visiting research fellow in the Department of International Relations and European Studies at Central European University in Budapest, Hungary (November 2002–January 2003). He will return to Uzbekistan in May, resuming

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his positions at the Academy of Sciences and teaching a course next fall on international relations. Dr. Rahimov has focused his past research on the history of independent Uzbekistan, Uzbek foreign policy and the post-Soviet history, politics and economy of the greater Central Asian region.

Dr. Rahimov is particularly interested in the issue of continued security stability in Central Asia. He believes that developing solid US-Uzbek relations are critical to such stability. Studying the experience of the US is also important to Uzbekistan as it looks to build democratic institutions; future collaboration between the two countries will help to create a stronger civil society in Uzbekistan. At the UW, Dr. Rahimov is attending courses on American foreign policy, Soviet and Russian foreign policy and a history course on Russian colonial rule and emerging national identities in Central Asia. His future scholarly plans include research on the issue of conflict resolution in Central Asia.

**Kyrgyz Scholar Researches  
19th-Century Western Travel  
Accounts of Central Asia**



Cholpon Turdalieva

Cholpon Turdalieva, Assistant Professor of History at I. Arbaev State Pedagogical University in Bishkek, Kyrgyzstan, visited the UW this past November as part of a research trip to the

US to collect materials on 19th-century western travel accounts of Central Asia. Her research at the UW was part of a project that aims to contribute to the "Historical Sources: Problems and Perspectives" conference in Bishkek (July 2003), to develop a new course on historical sources for I. Arbaev and to produce a monograph specifically on the aforementioned 19th-century travel accounts. Her proposed book will analyze the original works of European and American explorers, who specifically wrote about the Kyrgyz people. It also will include a comparative analysis of these works with those by pre-revolutionary Russian scientists, explorers and travelers in the same region.

In 1999, Dr. Turdalieva was an IREX visiting scholar at Washington State University (WSU) for a semester, researching and studying under the mentorship of Dr. Marina Tolmacheva. During this time, Dr. Turdalieva was able to work on her first monograph, *The History and Culture of the Kyrgyz in the Works of Chokan Valikhanov* (2000). Valikhanov was a famous Kazakh scholar, explorer and ethnographer of the 19th-century; he is reportedly the first to have transcribed the famous Kyrgyz folk epic *Manas*.

During her trip in November, Dr. Turdalieva concentrated on collecting primary source materials currently unavailable in Kyrgyzstan. She was able to meet again with Dr. Marina Tolmacheva at WSU. At the UW, she discussed the methodology of studying historical travel narratives with Professors Jerry Bacharach and Ilse Cirtautas. Professor Daniel Waugh made suggestions for further readings on the literature, structure and contents of the proposed chapters of her monograph.

**ALUM HIGHLIGHT**

**Book by Frith Maier and  
Dr. Daniel Waugh Traces  
George Kennan's 1870 Caucasus  
Exploration**



Frith Maier

Frith Maier focused her REECAS MA thesis work in 1998 on the travels of 19th century scholar and explorer George Kennan (1845-1924). Maier compiled Kennan's diaries, selected letters and published articles on the Caucasus; she also retraced his journey across the Caucasus mountain range with the help of copies of his detailed travel journals. Two summers ago, the Chair of her thesis committee, Professor Daniel C. Waugh, suggested publishing the work. Professor Waugh also made significant contributions to the book's final manuscript, *Vagabond Life: The Caucasus Journals of George Kennan*, which was published by UW Press in January 2003.

Compiling and editing Kennan's works on the Caucasus was only one stage in Maier's journey that led to her thesis' publication. Her fascination with the lands and peoples of the Soviet Union began in Leningrad, where she studied Russian in 1984-1985. George Kennan's travel account *Tent Life in Siberia* (1871) further fueled Maier's interest in Russia, as well as in adventure travel. Combining her love of adventure travel and the cultures and lands of the former Soviet Union with her passion for climbing, she created a Russia/Central Asia travel program for REI Adventures and managed it for nine years (1987-1996), leading trips in some of the most remote regions of the former Soviet Union.

After reading Maier's first book, *Trekking in Russia and Central Asia: A Traveler's Guide*, documentary film-maker Chris Allingham contacted Maier about a possible trip. Long interested in Kennan's travels, she suggested following his 1870 trek over the Caucasus Mountains. In autumn 1996, with copies of Kennan's original journals in hand, Maier and Allingham set out to rediscover the Caucasus, tracking journal-noted village names and geographical designations. Part of the trip was spent looking for the descendants of Kennan's unofficial guide, the Georgian Prince Jorjadze. They turned out to be very illustrious people. Nana Jorjadze, Price Jorjadze's great-great granddaughter, is one of Georgia's premier film directors. Allingham and Maier's documentary film was funded with grants from Chevron and General Motors and is still in the production process.

Professor Waugh's suggestion in 1998 to compile Kennan's writings on the Caucasus seemed a natural outgrowth of Maier's past adventures and scholarly interests. The direction of her present adventures has changed somewhat since completing the REECAS MA program. Four years ago, she started a company which develops on-line communications software for dental professionals. Pt Interactive, Inc. currently employs 15 programmers in Russia and is headquartered in Tukwila, Washington. ♦

## A Review of *After the Fact Interactive: Tracing the Silk Roads*

CD-ROM. MCGRAW-HILL HIGHER EDUCATION, 2003. ISBN 0-07-281843-3. WORKS ON BOTH MAC AND PC. EST. PRICE \$8.50. NO GRADE LEVEL SPECIFIED.

BY DANIEL C. WAUGH

This disc is one of the first installments in a new series intended to help students “practice the art of historical detection on real historical controversies.” The learning tool leads students from a range of broad factual and analytical questions to a specific examination of some three dozen sources pertaining to the history of the Silk Road. Questions range from simple (Who traveled the Silk Road?) to more complicated (What syncretic cultures developed?). The evidence for answering these questions includes art (e.g., the famous image of the “Silk Princess” found by Aurel Stein), artifacts (e.g., a Tang-era funerary sculpture of a Sogdian merchant on a camel), maps (e.g., a section of the Catalan Atlas) and documents (e.g., a selection from Faxian’s journey). For each item, there is an explanatory paragraph, a sound recording of essentially the same text and a set of specific study questions. The student may take notes which the software saves for later use in drafting an essay. The third section of the software provides a working space in which to draft an outline and conclusion. All the drafts and notes may be saved or copied.

The quality of the images and information is generally good; the interactive features of the software are quite impressive. A map permits overlaying various categories of information (e.g., routes of religious transmission and of several famous travellers). Images can be enlarged to allow examination of details. Help features include some generic questions relating to the analysis of historical sources, a timeline, a glossary and selected links and bibliography for further research. The disc supplies copies of the necessary auxiliary software (Quicktime, Flash, Internet Explorer, Adobe Acrobat).

There are some problems with content, however. As is too often the case with books and studies about the Silk Road, the disc has a distinct East Asian bias. A glaring weakness is the paucity of

information about Persian culture or Islam. Where an Islamic source is provided (e.g., Tabari and Ibn Battuta), the selections curiously are confined to what focuses on China. At the same time, many of the choices are inspired—for example, students can learn how the abduction of Lady Wenji became a subject of artistic inspiration in the “Eighteen Songs of the Nomadic Flute” by juxtaposing the poem with a later painting. There is also a Tibetan map showing the Buddhist landscapes of Ladakh. Despite the imaginative selection of materials, the concise paragraphs contextualizing the items of evidence often do not tell enough. For example, as we look at an image of a Sogdian in a Tang-era sculpture, we never learn where his homeland was or the features of the culture there. Further, to imply that it was just Sogdians who would avoid Muslim taxes if they converted to Islam is misleading—the same was true for practitioners of other faiths. The three “imperial eras” on the interactive map may mislead students as to exactly when the empires shown had the given boundaries. For example, the map of the Mongol Empire has an initial date of 1150 (when that empire did not yet exist), yet shows the empire at its fullest extent encompassing all of Eurasia at the end of the thirteenth century.

Finally, I should note the danger that students would use the disc not so much to learn method as to provide an easy way to produce a “canned” paper without much serious inquiry. Given the size and complexity of the subject, the selection of materials is quite limited. Granted, the disc makes no claim to serve as a resource for everything one might reasonably wish to know about the Silk Road. The disc even provides a selection of fill-in-the-blank topic sentences which then could be illustrated by a simplistic cutting and pasting of evidence but nothing else. The CD could assist beginning students in learning how to write an analytical



history paper. However, would it be of value beyond the first week or so in a course which would be devoting a whole term to a topic such as the Silk Road? Possibly from the standpoint of method, if not vocabulary, this tool is more suited to secondary than to higher education. ♦

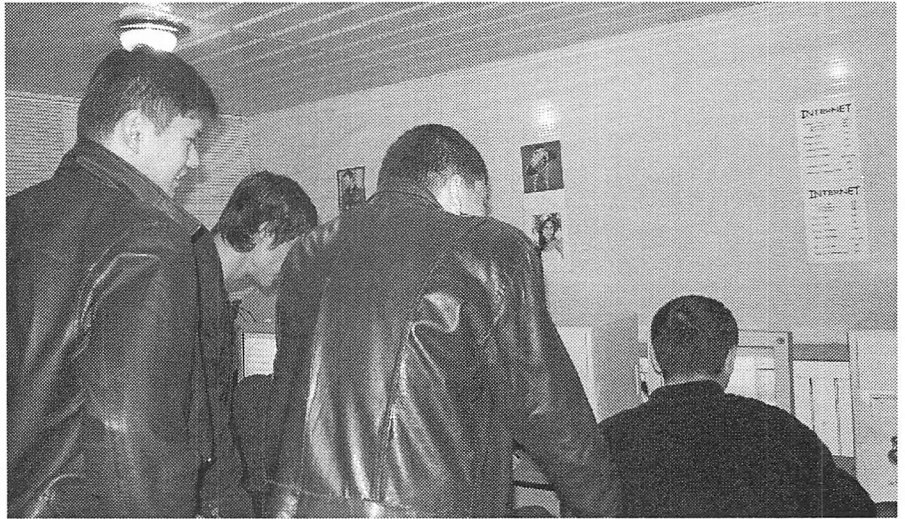
# Studying the Internet in Uzbekistan

BY BETH E. KOLKO

When we think about wired Internet regions, where kids spend hours instant messaging, everyone carries a cell phone and the popular after school activity is playing video games on the computer, Central Asia does not necessarily come to mind. But Uzbekistan has been getting increasingly wired in the past few years. While, in comparison to many parts of the world, it is not going to set any records for cutting edge technology as an integral part of everyday life, the country is making some real moves toward joining the wired age. The cost of Internet access may still be prohibitive for most people, but many individuals and organizations are enthusiastic about the promise the Internet holds for the country. Distance education initiatives are emerging, signs for Internet clubs can be seen throughout Tashkent and recent changes in government policy are promising to open up the country for independent Internet Service Providers (ISPs).

In August 2000, I went to Uzbekistan as a Fulbright Scholar in order to study Internet use in the country. I spent five months teaching American Studies at the University of World Economy and Diplomacy, giving lectures on New Media and the New Economy to students at the Financial Institute and exploring outposts of new technologies in the country. I introduced students to the Internet and they learned how to build a website.

Throughout that time, I talked to young Uzbeks about their attitudes toward the Internet. They were enthusiastic and eager to learn more. When I brought my classes to one of the first Internet cafes in the city, the students took to surfing and to chatting more readily than my American students, who had been introduced to on-line technologies in the early 1990s. In addition to teaching students some basic principles of web design, the students at the Financial Institute decided they wanted to learn about research methodologies. I explained my research project to them: I was interested in how people were getting access to the Internet in Uzbekistan, how many Internet cafes there were, how much they charged and whether there



*Internet users surf the web in a cafe in Uzbekistan.*

were any free places where one could use the Internet. Since there was no central listing of such businesses, the only way to do this research was by many miles of footwork. Interested in the answers, the students fanned out over the city, canvassing neighborhoods and devising what appeared to be an exhaustive list of possible Internet access points in Tashkent—the total: 12. We later visited those 12 access points with surveys that asked people about their on-line usage patterns and their attitudes about the technology. We did not get too many responses before I left the country, but it was a great start to the project and it helped define some questions for continued research in the area.

## How Culture and Policy Affect Internet Development

The results from those scattered initial surveys, interviews and observations conducted during 2000, made it clear that understanding how people use technology in diverse settings is a complex affair. At the time, studies were being published about the digital divide in the US and abroad. Those studies tended to emphasize that the digital divide was about an economic divide—that people did not use technology because they did not have access. After talking to people in Uzbekistan, however, I wondered if that was true. It seemed like there were several

other factors, including cultural patterns, which determined how people tended to look for information. Also, the government's constantly shifting policies on Internet access were confusing and, no doubt, left people uneasy about participating in an activity that was portrayed at times as dangerous and as a possible factor in national instability. Reflecting on what was learned in those first few months of the study, I consulted with my colleagues in the UW Department of Technical Communication. We decided to pursue the project by examining the extent to which culture and policy were affecting people's perception and usage of information technology.

In summer 2002, Professor Jan Spyridakis and I received a grant from the National Science Foundation to study Internet development in Central Asia to uncover patterns of usage that are influenced by culture and policy. Our goal was to develop a survey to distribute widely to users and nonusers. Graduate Research Assistant and Technical Communication PhD student Carolyn Wei joined the research team. The REECAS program contributed by sponsoring what would be a second trip to the region for me. We spent the summer and autumn finalizing the details of our survey.

Over the next few months, extensive reading from various sources made it clear that there were very different figures

about the number of Internet users, the number of computer owners and the ease of getting on-line in Uzbekistan. And, after looking through dozens of surveys that had been put together by researchers across the globe (the Pew Internet survey in the US, the E-living survey in Europe and countless E-readiness assessments conducted in all corners of the globe), we realized we did not have enough information about the current conditions in Uzbekistan to decide which survey approach was best. So, we decided to make a trip to the region first to collect enough data to put together a reliable survey.

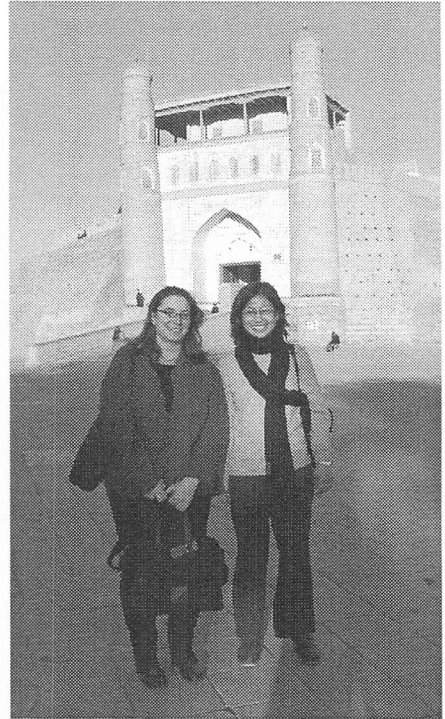
In November 2002, Carolyn and I went to Uzbekistan to assess the state of Internet development. As we drove into Tashkent, we got the impression that the city was a fairly wired place. There were Internet signs everywhere and web addresses on some billboards. We wanted to find out whether this first impression held up to scrutiny and to recent developments with control and censorship of the Internet. Two weeks before our trip, the government of Uzbekistan had announced a repeal of Decree 52. Declared three years ago, the decree had made it illegal for any company to operate as an independent ISP. This had a tremendous effect on the growth of the Internet business and, by extension, on Internet use. People were excited about the replacement of Decree 52 by Decree 352, which stated that anyone could provide Internet service and which also implied that censorship policies would be loosened. The overall mood was one of cautious optimism, but many of the people with whom we spoke were openly enthusiastic about being on the verge of dramatic and very quick change. We wanted to see whether these changes, however, were going to have the ripple effect for which so many hoped.

To help us design the survey, Carolyn and I chose four research activities on which to focus during our 12 days in Tashkent. We had two short surveys to distribute and two sets of interviews to conduct. The first survey was distributed at Internet access points; the second survey was given to professionals in the information technology industry. These surveys were designed to give us a better understanding of the state of infrastructure development in the country and to allow us to formulate a sound sampling method for the larger survey in the

spring. The first set of interviews was with policymakers in order to get a clear sense of what current policy was and how it had changed over time. Interview subjects included members of the United Nations Development Programme, the US Agency for International Development, the Open Society Institute, the US Embassy, two of the major ISPs in the country, the head of UzInfoCom (a quasi-governmental body involved with Internet policy issues) and the Eurasia Technology Group. The second set of interviews consisted of open-ended, exploratory interviews conducted with a stratified sample of 11 individuals to learn more about how people in Uzbekistan get information—on-line or off-line. We were particularly interested in exploring the role social networks played in how people satisfied their information needs.

Our method of finding cafes was similar to what I had done two years previously: we walked and drove around the city; we asked young people interested in technology where they went for Internet access; we went to the 12 cafes that had been open in 2000 and talked to the ones that were still in business, asking them where we could find others. Carolyn took on most of the surveying and interviewing in cafes. Mastering some basic Russian and Uzbek phrases remarkably quickly, she would find a sign advertising Internet access and enter, introduce herself as a researcher from the University of Washington to the person in charge, describe the project in brief and ask them to complete a survey. While the cafe operator or owner filled out the survey, she would then observe the cafe, noting what patrons were doing (playing games was very common) and looking at any general information posted around the establishment. Meanwhile, I was off doing interviews in all parts of the city. With immeasurable help from friends here and in Tashkent, I had nonstop interviews, which has proved to be invaluable in interpreting the results of the surveys.

Despite our limited time, the famed Uzbek hospitality ensured that many carefully looked after us. Friends and friends-of-friends, both in Bukhara and in Tashkent, extraordinarily aided our research and our trip. Ghuzal Badamshina of Battelle in Seattle provided a list of fantastic



*Beth Kolko and Carolyn Wei in front of the Ar Kin in Bukhara, Uzbekistan*

contacts and Dr. Behzod Yuldoshev<sup>1</sup>, President of the Uzbek Academy of Sciences, helped us gain access to one of our most important interviewees, Shukhrat Akhundjanov from UzInfoCom. An old friend, Zilola Saidova, served as guide and translator extraordinaire in Bukhara. Another friend, Sevara Melibaeva, helped make everything in Tashkent easier by introducing us to people, arranging interviews, showing us good restaurants and finding us a cell phone to rent. Her mother made us the best pilaf I have ever had. Two Uzbek alumni of exchange programs in the US were all-around technology gurus and led us to terrific spots for our research. Carolyn got a whirlwind tour of methodology and Central Asia in 12 hectic days, and I was consistently reminded of why the challenges of doing research in the region are, ultimately, entirely worth the effort.

### Results from the Research

In the end, however, we had to come back to Seattle and to figure out exactly what we had learned. I have to admit, we are still trying to get through all the data we collected. The surveys of Internet access points and interviews with policymakers

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yielded some fascinating results, however. We learned that not all cafes are officially registered or legally operating. We learned that there are cafes without signs, about which you had to know to gain access. We learned that some cafes had state of the art equipment like web cams and that others were merely barebone, overcrowded rooms. We used a crude ladder-staircase to access the upstairs office of one cafe owner. In another cafe, we read a sign requiring community service if a patron was found to be accessing illegal websites.

Carolyn identified 46 Internet access points, including commercial cafes and universities. Of the 46 locations she visited, only 38 ended up in our sample. Four places did not want to take the survey, two no longer had Internet access, one was a games-only place that did not have Internet access (despite a sign outside advertising an Internet Club) and one place was simply out of business. Did we find all the cafes? If not, what percentage of Internet cafes in Tashkent

did we survey? We cannot really say, but in January 2003, the government of Uzbekistan released figures that claimed there were over 100 Internet cafes operating in the country. Do those figures include all cafes with signs or only those truly operating Internet access points?

We mulled over the usage figures we had collected, including numbers from the heads of two ISPs, who collectively reported they had 3700 subscribers. Realizing that some of their customers were businesses that would have multiple employees, we tried to extrapolate the number of Internet users in Uzbekistan. The aforementioned government figures included estimates indicating that there were 275,000 Internet users in Uzbekistan. We looked at that number and at the notes from the interviews and wondered how to reconcile them. We are still working on this.

When international development specialists talk about using information technology to improve education, health

care or civil society in a region, they also chart the likely rate of Internet growth. That rate is based on knowing key facts about a country, such as phone lines, current users of a technology and the cost of gaining access. Without accurate answers for these questions, it is virtually impossible to plan an information technology program that will be successful. We learned a tremendous amount about infrastructure, culture and policy in November, and when I returned in February 2003 (along with Carolyn and Erica Johnson, thanks to the Marc Lindenberg Center Mobility Grants program), it was with a survey in-hand, which will help us better understand how the Internet in Uzbekistan is taking shape. ♦

**Beth Kolkko is an Associate Professor in the Department of Technical Communication. She is also on the REECAS Executive Committee.**

i Dr. Behkzad Yuldashev lectured on the State of the Uzbek Academy of Sciences at the UW (see page 22).

DEPARTMENT OF NEAR EASTERN LANGUAGES  
AND CIVILIZATION

Fifteenth Annual Nicholas Poppe Symposium

INNER/CENTRAL  
ASIAN STUDIES

SATURDAY, MAY 17, 2003, 8:30 AM – 6:00 PM  
DENNY HALL 215 AND 215A

This one-day symposium will include presentations from students and faculty members pertaining to Inner and Central Asia.

ORGANIZED BY the UW Central Asian Studies Group (subgroups: Uzbek Circle and Kazakh and Kirghiz Studies Group)

SPONSORED BY the Department of Near Eastern Languages and Civilization; Russian, East European and Central Asian Studies (REECAS) and Middle East Studies in the Henry M. Jackson School of International Studies.

FOR INFORMATION, CONTACT: **Ilse D. Cirtautas, Director of the Central Asian Turkic Program, Department of Near Eastern Languages & Civilization, 229 Denny Hall, DH-20, University of Washington, Seattle, WA 98105; tel: 206-543-9963; e-mail: icirt@u.washington.edu**

DEPARTMENT OF NEAR EASTERN LANGUAGES  
AND CIVILIZATION

Uzbek and Uighur Language  
and Culture Programs

June 23 – August 22, 2003

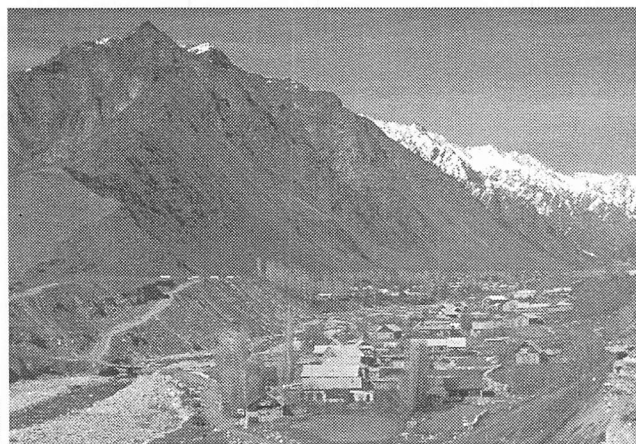
The Intensive Intermediate Uzbek and Elementary Uighur Language and Culture Programs will be taught by Muhammad-Ali Akhmedov, Distinguished Writer of Uzbekistan, Dr. Hamit Zakir, Xinjiang University and Professor Ilse Cirtautas, UW. In addition to language instruction, the programs will also include Uzbek and Uighur films and documentaries. Professor Cirtautas will teach a special lecture course on the "Culture of the Turkic Peoples of Central Asia" (NE496/596) during "A" term of the summer session.

**A limited number of fellowships are already available for Intermediate Uzbek.** The Intensive Elementary Uighur Language and Culture Program is also sponsored by the China Studies Program and the East Asia Center of the Jackson School of International Studies. Fellowship funding for Elementary Uighur is pending.

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# The Aga Khan Development Network in Central Asia

COMPILED BY DR. IQBAL H. AHMED



© AKDN  
Mountainous villages, like the one above, are the target of many AKDN projects.

More than just a series of routes linking far-flung nations, for centuries the legendary Silk Road was a major economic thoroughfare, a conduit of knowledge and culture, a network and a myth perfumed by spices and resplendent in silk. At its zenith, Central Asia was a cradle of scholarship, culture and power, strategically positioned between East and West. Absorbed by the Russian Empire and then the Soviet Union, the region was lost from view until the late 1980s and 1990s, when a combination of drought, famine, the end of Soviet-era subsidies and the re-emergence of long-suppressed ethnic tensions led to conflict which gained international attention. Now, Central Asia is resuming its strategic importance even as it faces new economic, political and cultural realities and challenges. The region's socio-economic and political development today is crucial to international peace and stability.

The Aga Khan Development Network (AKDN) is engaged in long-term programs in Central Asia that are helping people to reconstruct their countries, building peaceful societies with concern for tradition and pluralism, which the AKDN has defined as "tolerance, openness and understanding towards other people's cultures, social structures, values and faiths." The Network is dedicated to improving living conditions and opportunities for all. His Highness the Aga Khan, the Spiritual leader of the Ismaili Muslims,<sup>i</sup> founded AKDN as a group of

private, international, non-denominational agencies which operate in some 25 countries in Asia and Africa. It works with special emphasis on meeting the needs of rural communities in remote, mountainous, resource-poor areas. The Network builds institutions and programs that help poor individuals and communities—regardless of ethnicity, religion or gender—

retain their dignity while attaining the self-reliance needed to make choices that affect their lives in creative, pragmatic, culturally appropriate and financially effective ways.

The AKDN's involvement in Central Asia began when several development challenges and humanitarian needs in the region became apparent in the late 1980s and early 1990s. Political transitions which followed the dissolution of the former Soviet Union gave rise to many social and economic development opportunities. In addition, there were opportunities for enhancing international public understanding of the diverse cultural heritage of the newly independent Central Asian republics and their neighboring countries.

AKDN's long experience of integrated development programs for high mountainous environments gave it a valuable perspective on the issues facing these nations. Thus, while its earliest activities were in restoration and urban development in Uzbekistan, the Network's more dramatic interventions began with a humanitarian relief operation across the Pamir Mountains of Tajikistan in 1993. This operation very swiftly became a successful community-managed rural development program. While coordinating large-scale relief programs in Tajikistan, the AKDN established the country's first non-governmental organization, now known as Mountain Societies Development Support Program

(MSDSP). In less than a decade, the Network's activity has expanded to encompass institutions and programs which have been adopted as models for innovation, capacity building, community empowerment, self-sufficiency and economic revitalization in Pakistan, Tajikistan, and the Kyrgyz Republic. The collapse of the Soviet Union and five years of civil war in Tajikistan, which disrupted the country in the early 1990s, had broad regional implications given the region's geopolitical context and its borders with China, Afghanistan, Pakistan, Uzbekistan and the Kyrgyz Republic. A development strategy for Tajikistan, therefore, had to have the broader policy objective of conflict prevention.

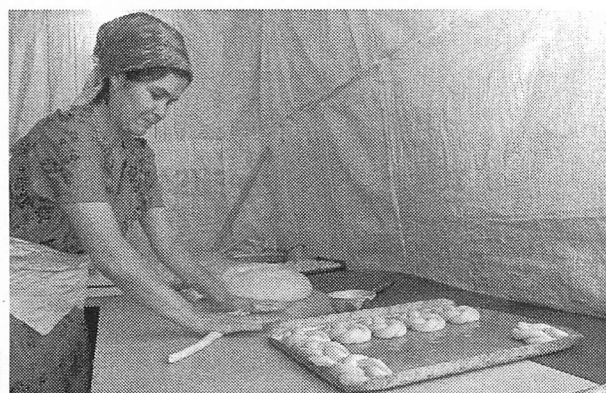
Implementation of programs on the ground started in 1993 in the Gorno-Badakhshan Autonomous Oblast (GBAO), a mountainous region of 206,000 people in eastern Tajikistan. In 1997, MSDSP began working in the Garm region where there had been persistent conflict during the civil war and where the quality of life had severely deteriorated. Economic and social infrastructures in the region had been seriously damaged, and the rehabilitation of irrigation channels, roads, schools, hospitals and clinics was an urgent priority.

AKDN believes that it is imperative to support initiatives that promote economic growth in order to encourage medium and long-term political and economic security. MSDSP, therefore, implemented an integrated food security program, which combined emergency humanitarian assistance with comprehensive agricultural reform. MSDSP's achievements in GBAO over the last decade have included: a food self-sufficiency increase from 15% to nearly 80%, hugely reducing communities' dependence on humanitarian assistance; over 400 village organizations, tackling a wide range of community issues, acting as links to local and regional governments as the program moves from basic needs toward broader economic opportunities; political stability in the region, with ethnic tensions subsiding considerably and a reduction in drug production and trafficking.<sup>ii</sup>

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In order to enable sustained economic growth beyond subsistence agricultural activities, projects to improve roads and the power supply, need to be substantially increased. AKDN infrastructure projects include the Pamir Energy Company, implemented by the Aga Khan Fund for Economic Development (AKFED), which is working to ensure a regular electricity supply for the region. Hydropower stations will provide reliable electricity to private households, hospitals, schools, businesses and agricultural facilities. AKDN also makes regional investments that stimulate economic interaction between Central Asian countries. For example, a series of bridges built by AKDN across the Pyanj River are reconnecting a trade route between Tajikistan and Afghanistan that had been closed for 20 years. These overland connections will



*This baker in Tajikistan was able to start a business with help from AKDN microcredit loans.*

allow much needed aid to reach Afghanistan and also provide the Afghani people with outward access to potential markets.

The Kyrgyz Investment and Credit Bank (KICB), which was inaugurated in August 2001, aims to contribute to the growth of the banking industry and to the stimulation of entrepreneurial activity in the local economy. The principal shareholder of the bank is AKFED. Other shareholders include the European Bank for Reconstruction and Development, the International Finance Corporation, *Deutsche Investitions und Entwicklungsgesellschaft* (DEG – German Investment and Development Company)<sup>iii</sup> and the government of the Kyrgyz Republic. Management of the bank draws on both international expertise and local professionals, and it will operate to the

highest levels of international banking standards, with a focus on the corporate sector and medium to long-term finance.

AKDN's broad-based approach to development typically focuses on economic, social and cultural aspects in parallel. In Afghanistan, for example, activities range from humanitarian relief to the installation of a mobile telecommunication system. The humanitarian assistance program has been feeding half a million people since 1996, while building or rehabilitating irrigation canals, roads, schools and clinics. AKDN is now working with farmers to replace seed stocks, to improve seed quality and to increase overall agricultural production. In Badakshan province alone, the program reaches 30,000 farmers in 150 villages. Through a mix of economic and social incentives, AKDN is also offering poppy farmers alternative ways to earn their livelihoods.

In 2003, a water and sanitation program will dig hundreds of wells, construct piped water supply systems and build hundreds of latrines in Afghanistan. Mini-hydroelectric plants will supply villages with electricity. In the area of education, the rehabilitation of schools is being augmented through teacher-training programs and support for

the national pedagogical institutes. In the health sector, AKDN is supporting government-owned clinics through the provision of medical staff, basic supplies and technical assistance. Aga Khan Fund for Economic Development is also set to roll out a Global System for Mobile Communications (GSM) phone service to six main cities — Kabul, Herat, Kandahar, Mazar-i-Sharif, Jalalabad and Kunduz. In the area of culture, restoration is underway around the mausoleum of the 18th century founder of modern Afghanistan, Timur Shah, and at one of Kabul's most beloved public places, the Babur Gardens, both of which were badly damaged by decades of conflict and neglect.

Together with the governments of Tajikistan, Kazakhstan and the Kyrgyz Republic, AKDN has established the

world's first internationally chartered private institution of higher education. The University of Central Asia serves the educational and developmental needs of people across the vast mountain zones of Central Asia and beyond. Academic degrees and research focus on mountain development, liberal arts and sciences and continuing education and training. At the same time, AKDN is working to write a new humanities curriculum for other Central Asian universities that, while built on local traditions, also covers a wide spectrum of the world's cultural and intellectual traditions as manifested in art, language, poetry, rites, customs, dance, music and value systems.

This concern for pluralism and tolerance underpins all aspects of the Aga Khan's development work in Central Asia and around the globe. From this base, the Network aims to help societies develop the institutional and economic tools necessary to improve and to sustain a higher quality of life. Projects such as the planned bridge connecting Tajikistan and Afghanistan and the University of Central Asia help to foster a sense of connection with a larger global community. Work that partners with indigenous and international organizations will continue to pave the way for a better future for the peoples of Central Asia. ♦

**Dr. Iqbal H. Ahmed is a fellow of the Royal College of Physicians and holds a Master's of Public Health. He volunteers with the Aga Khan Development Network.**

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- i The Aga Khan Development Network maintains political neutrality in all the countries in which it operates. The Shia Imami Ismaili Muslims live in over 25 countries including Iran, Afghanistan, the United States and Tajikistan. His Highness Prince Karim Aga Khan is the 49th Imam (spiritual leader) of the Ismaili Muslims, and is a direct descendant of the Prophet Muhammad. In common with other Shia Muslims, the Ismailis affirm that after the death of the Prophet Muhammad (peace be upon him), his cousin and son-in-law Ali became the first Imam of the Muslim Community. Ismailis believe that this spiritual leadership, known as the Imamate, continues through the hereditary line of Ali and his wife Fatima, the Prophet's daughter.
  - ii AKDN is a signatory to the 1998 Memorandum of Understanding on Drug Control Measures among the United Nations Drug Control Program, the Russian Federation, and the five central Asian Republics.
  - iii DEG finances and structures the investments of private companies in developing and transition countries. DEG is an enterprise of the *Kreditanstalt für Wiederaufbau* (KfW) group, a German government-owned bank, which finances investments and project-related consultancy services, assisting partner countries in implementing development projects.

## REECAS NEWS

**ILSE CIRTAUTAS**, Professor in the Department of Near Eastern Languages and Civilization, has been awarded the title of Honorary Member of the Central Eurasian Studies Society. This list includes other very distinguished Central Asianists.

Professor **GALYA DIMENT**, Chair of the Department of Slavic Languages and Literatures, was recently elected to the Executive Board of the Association of Departments of Foreign Languages (ADFL). Professor Diment fills the Slavic and East European seat on the committee.

**STEPHEN HANSON**, Associate Professor of Political Science and REECAS Director, **MARTA MIKKELSEN**, REECAS Assistant Director, and **DANIEL C. WAUGH**, Professor of History, respectively authored essays on Russia; Eastern Europe and the Caucasus region; and Central Asia for the Process of Democracy Project. This project is sponsored by the American Forum for Global Education and produces materials for high school students on post-1991 democratization. The work is due for publication at the end of June 2003 and will also be available on-line.

History PhC **ALI IGMEN** presented on "The Houses of Culture in Soviet Kyrgyzstan" at the Third Annual Social Science Research Council Central Asian and Caucasus Dissertation Workshop at the University of Michigan. His paper has also been accepted by the Tenth Annual Conference on Central Eurasian Studies.

During November 2002, **STEVE KERR**, Professor and Associate Dean, College of Education, spent two weeks in Moscow working with representatives of the World Bank and the Russian Ministry of Education on the "E-Learning Support Project". The project, when funded, will provide \$300 million to improve the quality of instruction in Russian schools, to extend learning opportunities to students living in isolated rural areas and to encourage the development of the Russian software industry. Ministry officials see the infusion of new technological approaches to instruction as an important catalyst for encouraging Russia's young people to develop deeper

and more sophisticated problem-solving skills and collaborative strategies, thus allowing them to compete more successfully for jobs in 21st century enterprises.

**EDWARD LAZZERINI**, who received his PhD in History from the UW in 1973, has recently become the Indiana University Inner Asian and Uralic National Resource Center's Associate Director and Professor in Indiana's Central Eurasian Studies Department. Professor Lazzerini, a specialist in Turkic Modernism, is this year's Donald W. Treadgold lecturer. (See pg. 28.)

**KATHLEEN SPENCER**, a REECAS undergraduate alum (2000), has just released her first CD. The album, titled *Explorations*, features Kathleen's performance of her own original piano compositions. She currently lives in Vancouver, WA, where she teaches piano and runs a small travel agency from her home. The official website for the CD is [www.soundtracks.com/explorations.html](http://www.soundtracks.com/explorations.html).

In the 2002-03 academic year, **SARAH ABREVAYA STEIN** is teaching a number of new courses, including a graduate seminar on European Jewish historiography. In the spring, she will deliver a talk to the Albert Benveniste Center for Sephardic Studies at the Sorbonne. Stein has recently published articles in *The Oxford Handbook of Jewish Studies* (Oxford University Press, 2002) and *Slavic Review, American Quarterly of Russian, Eurasian and East European Studies*. This year, her work will also appear in a number of edited volumes, including *Sacred Stories: Religion and Culture in Imperial Russia and Religion and the Nation in Europe*. Her own book, *Making Jews Modern: Yiddish and Ladino Press in the Russian and Ottoman Empire* (Indiana Press, 2003), will be published this autumn.

**DANIEL C. WAUGH**, Professor of History, is featured in the 2003 "International Research at the UW" calendar for his *Viatka* project. Written in Russian, *The History of a Book: Viatka and the Non-Modernity of Russian Culture in the Age*

*of Peter the Great* is listed for publication in spring 2003 with Izdatel'stvo "Dmitrii Bulanin" (St. Petersburg). Through an analysis of an early 18th-century Russian manuscript he discovered in Tashkent, Uzbekistan in 1991, Professor Waugh challenged existing paradigms about the "backwardness" of Russia's provinces and the "modernization" of Russia in the time of Tsar Peter I (1682-1725). He also continues to lecture about the Silk Road, visiting university campuses and various groups in the Pacific Northwest.

**DR. BEHZOD YULDOSHEV**, the President of the Uzbek Academy of Sciences (Tashkent, Uzbekistan) visited UW this past January, meeting with university faculty and administration in order to facilitate exchanges and connections between the Uzbek Academy of Sciences and the UW. He gave a lecture on the state of the Uzbek Academy of Sciences to members of the Seattle-Tashkent Sister City Association, faculty and students interested in Central Asia. He also spoke with students at a meeting of the Central Asian Studies Group. Dr. Yuldashev, a nuclear physicist, was a visiting professor at the UW in 1977-78, 1980-81 and 1989-90.

## UW AT AAASS

It was like old home week in Pittsburgh, November 21-24, at the annual convention of the American Association for the Advancement of Slavic Studies. The exciting news from the convention was that **ISOLDE THYRÉT** (now Kent State U; former UW Slavic BA and History MA and PhD) received the annual Heldt Prize, offered by the Association for Women in Slavic Studies. The prize recognized her *Between God and Tsar: Religious Symbolism and the Royal Women of Muscovite Russia* (Northern Illinois University Press, 2001) as best book in Slavic/East European/Eurasian Women's Studies. The book developed out of Isolde's PhD dissertation. Former long-time faculty member **SABRINA RAMET** (now at Norwegian University of Science and Technology); current History PhC

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**VJERAN PAVLAKOVIC**, who is conducting dissertation research in Croatia; and History PhD **CHRISTINA MANETTI** (teaching in Warsaw) shared the symbolic award for traveling the farthest to attend.

UW participants (current affiliation and UW connection given in parentheses), along with their paper and panel titles, are listed below.

**GORDANA CRNKOVIC** (Slavic), presented on "Facts and Fictions of the War: Examples from the Croatian Literature of the 1990s." **MICHAEL BIGGINS** (Head Librarian, Slavic), presented on "Publishing Trends in Slovenia and Croatia", and commented on the panel "Statistical Data from Russia: Transparency, Availability and Access." **MICHELLE DENBESTE** (California State U/Fesno; UW REECAS BA and MA), presented on "Emerging Professionals: Women Physicians' Involvement in Professional Medical Associations and Debates over the Future of Medicine in Russia." **LISA WAKAMIYA** (UArizona; former visiting faculty member, Slavic), presented on "Amnesia in the Works of Sasha Sokolov." **STEPHEN HANSON** (Political Science, REECAS Director), presented in roundtables on "International Relations and Post-Communist Studies: What Have We Learned in the Past Ten Years?" and on "Weberian Approaches to Post-Communism." **ARISTA CIRTAUTAS** (UVA; UW History BA and MA) also presented in this roundtable.

Three former UW graduate students made up the panel on "Rethinking Resistance: A Discussion across Borders": **PAULINA BREN** (NYU; REECAS MA), presented on "Resisting the Resisters: Ordinary Lives versus Dissident Lives in Post-1968 Czechoslovakia"; **KATE BROWN** (UMaryland; UW REECAS MA and History PhD), presented on "Visions of Mary in Soviet Ukraine: Resistance or Everyday Life?"; **MARY NEUBURGER** (UTexas Austin; UW MA and History PhD), presented on "Who Could Resist?: Meanings behind Mundane Practices on Bulgaria's Muslim Periphery."

**DAVID GOLDFRANK** (Georgetown; History PhD), presented on "The 'Good Elder' *Sinovii Oten'skii*: Where Did He Stand?"; he also chaired the panel on "Transcaucasia, the Caucasus and the Great Powers." **DANIEL WAUGH** (History,

Slavic), presented on "Inventing a Regional Past: Local History Writing in Seventeenth- and Early Eighteenth-Century Russia." **ROBERT BIRD** (UChicago; REECAS and Slavic BA), commented on the panels "Orthodoxy and Heresy in Early Twentieth-Century Russia: The *Imiaslavie* Controversy" and "Personalism in Russian Religious Thought." **SUSAN SMITH** (History PhC), presented on "The Vladimir Historical Museum and the Production of Provincial Culture." **CASSANDRA CAVANAUGH** (College of the Holy Cross; REECAS BA), presented on "Epidemic or Empire: Cholera in Turkestan, 1872–1908." **ISOLDE THYRËT** (Kent State U; Slavic BA, History MA and PhD), presented on "Marfa Ivanovna Shetova and the Pleading Ritual at Kostroma in 1613", and commented on the panel, "State, Culture and National Identity in Seventeenth- and Eighteenth-Century Russia." **LYNN SARGEANT** (Colorado College; REECAS BA), presented on "Local Patrons, Local Culture: Musical Life in the Provinces." **KAREN FREEZE** (REECAS), chaired the panel on "The Collapse of Czechoslovakia, Part I: Historical Perspectives."

The panel "Christ and Holy Fools in Twentieth-Century Russian Literature", chaired by **ADELE BARKER** (UArizona; former Slavic faculty member), featured papers by three UW Slavic PhDs: **ERIN COLLOPY** (Texas Tech U), presented on "Savior and Simpleton: The Mythical Mystical Male in Nina Sadur", she also commented on the panel "Through a Glass Darkly: the Disjunctive Landscapes of Nina Sadur"; **ANTHONY QUALIN** (Texas Tech U), presented on "The Messianic Skamorokh: Cathartic Laughter and the Resurrection in the Verse of Bashlachev"; **LINDA TAPP** (Iowa State U), presented on "Babel's Christs and Holy Fools: The Confluence of Religious Traditions in Red Cavalry."

**RONALD LEBLANC** (UNew Hampshire; Slavic PhD), presented on "Alimentary Violence: Eating as a Trope in Russian Literature", he also chaired the panel on "Imagining the Heritage in Contemporary Russian Literature." **B. AMARILLIS LUGO DE FABRITZ** (Slavic PhD), presented on "The Sverak Legacy in Czech Film." **JAMES FELAK** (History), presented on "Catholics in Slovakia and the Democratic Party, 1945–1948." **JAMES**

**WARD** (Stanford; REECAS MA), presented on "Those Who Deserve it: Father Jozef Tiso and the Presidential Exemption." Vera Sokolova (History PhC), commented on panel "Work, Family and the State: Gendered Realities in the Czech Republic." **CHARLES SABATOS** (UMich; Slavic BA and MA), presented on "Nine Gates to the East: The Solitary Odyssey of Jiri Langer", he also chaired the panel on "'Czeching it Out' after 1989: Literary 'Outlooks.'" **JAMES WEST** (Slavic), presented on "The World Beneath the Veil: Landscape and the Russian Icon", and also chaired panel on "The '*Fedorovskii Gorodok*': Nicholas II as Patron of the Liturgical Arts." **JULIE HANSEN** (Dalarna U in Sweden; Slavic BA), presented on "Images of Madness in Visual Art: A Symbolis Iconography."

**VJERAN PAVLAKOVIC** (History PhC), presented on "Federalism, Internationalism and Revolution: The Croatian Left in the 1930s." **SABRINA PETRA RAMET** (Norwegian University of Science and Technology; former REECAS faculty), presented on "The Serbian Church and the Nationalist Project", and in the roundtable on "Christianity, Islam and Civil Religion in Southeast Europe." **CHRISTINA MANETTI** (U of Warsaw; Slavic BA, REECAS MA, History PhD), presented on "The Tatra Mountains and National Consciousness in Inter-War Poland and Czechoslovakia." **ROBERT SMURR** (Evergreen State College; REECAS MA and History PhD), presented on "Nationalizing Nature: The History, Preservation and Meaning of Glacial Erratic Boulders in Estonia." **EDWARD LAZZERINI** (Indiana U; History PhD), chaired the panel on "Islam, Nation and Politics in Bashkortostan." **ROBERT NICHOLS** (St. Olaf College; History BA, MA and PhD), commented on the panel "Orthodoxy and the West in Late Imperial Russia."

**HILLEL KIEVAL** (Washington U; former History and REECAS faculty), chaired the panel "Building Borders: State Authority in the Czech-German Borderlands"; presenters on the panel included: **MICHAEL CAMPBELL** (History PhC), "Henlein's Flying Bicycle Brigades: The SdP in the 1935 Parliamentary Elections"; **TERESA BALKENENDE** (History PhC), "Public Health and Authoritative Knowledge in the Sudetenlands, 1930–1938." ♦

**SUMMER SEMINAR FOR EDUCATORS, GRADES 6-12**  
JUNE 23-25, 2003

# Conflicts and Challenges of the 21st Century

In this three-day seminar, scholars and master teachers will address the political and economic challenges we face in today's world. Learn about important world areas and develop practical teaching skills related to contemporary world societies. Presentations will include: the Chechen conflict, military power in Southeast Asia, the Kurdish minorities of the Middle East, the Korean Peninsula, the continued tensions between India and Pakistan and much more!

Each day, the Seminar will be held in the Walker-Ames Room of Kane Hall on the University of Washington campus, Seattle, 8:30 am to 4:30 pm (it will end at 3pm on Wednesday). Participants will receive morning coffee/tea, pastries, lunch and 21 clock hours. A packet containing the final program and a campus map will be mailed to pre-registrants a week in advance of the event.

Special travel stipends are available for teachers coming from 75 miles or more! Contact the Southeast Asia Center for more information.

## REGISTRATION INFORMATION

- Registration Deadline:* June 17, 2003
- Space Limitations:* Seminar is limited to the first 60 registrants.
- Registration Fee:* \$95.00 (checks payable the University of Washington). No refunds or purchase orders.
- Clock Hours:* 21 WA State clock hours offered for teachers at no additional charge (must attend the entire seminar to receive them).
- Registration Validation:* Register by mail only and include payment in full.
- Mail Forms to:* Southeast Asian Studies Center, Jackson School of International Studies, Box 353650, University of Washington, Seattle, WA 98195-3650.
- Questions:* 206-543-9606, email [seac@u.washington.edu](mailto:seac@u.washington.edu)

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## REGISTRATION FORM

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

DAYTIME PHONE \_\_\_\_\_ EMAIL \_\_\_\_\_

SCHOOL \_\_\_\_\_ GRADE LEVEL \_\_\_\_\_

DO YOU WISH TO RECEIVE CLOCK HOURS:  YES  NO

## UPCOMING REECAS-RELATED EVENTS

### **APRIL 28: Donald W. Treadgold Memorial Lecture**

"Belief and Knowledge in Islamic Central Eurasia: The Northern Tier in the 18th and 19th Centuries", Dr. Edward Lazzerini, Professor of Central Eurasian History and Associate Director of the Inner Asian and Uralic National Resource Center, Indiana University; Parrington Hall Forum, UW, 3:30 pm. A reception will follow.

### **MAY 8: REECAS Speaker Series**

"EU Enlargement and the Rationality of Empire", Dr. Arista M. Cirtautas, Assistant Professor in the Department of Politics, University of Virginia; Room 317, Thomson Hall, UW, 3:30 pm.

### **MAY 15: REECAS Slide Show: The 300th Anniversary of St. Petersburg**

"The Splendors of St. Petersburg, Russia's 'Window on the West': An Illustrated Presentation", Daniel C. Waugh, Professor, Department of History in the Henry M. Jackson School of International Studies and in the Department of Slavic Languages and Literatures; The Henry Art Gallery Auditorium, UW, 7:00 pm. See p. 5 for more information.

### **MAY 16: 50 Years of Polish at the UW**

Rafal Oblinski, artist; Walker-Ames Room, Kane Hall, UW, 7:00 pm. A reception will follow.

### **May 17: Fifteenth Annual Nicholas Poppe Symposium on Inner/Central Asian Studies**

This one-day symposium will include presentations from students and faculty members pertaining to Inner and Central Asia. See p. 15 for further information.

### **MAY 20: REECAS Speaker Series**

"The Old and New Eastern Europe: Diverging Paths of Postcommunist Transformations", Dr. George Ekiert, Professor of Government, Harvard University; Room 317, Thomson Hall, UW, 3:30.

### **MAY 23 – JUNE 13: Seattle International Film Festival**

Visit the REECAS website for titles, times and locations of films. REECAS is co-sponsoring. <http://depts.washington.edu/reecas>

### **MAY 30: 50 Years of Polish at the UW**

"Transatlantic Relations and International Security: The Poland Factor", His Excellency Przemyslaw Grudzinski, Ambassador of the Republic of Poland; Walker-Ames Room, Kane Hall, UW, 7:00 pm. A reception will follow.

### **JUNE 11: REECAS Speaker Series**

"Putin's Russia in Comparative Perspective", Dr. Daniel Treisman, Associate Professor of Political Science, UCLA; Room 317, Thomson Hall, UW, 3:30 pm.

### **JUNE 23–25: Summer Seminar for Educators, Grades 7–12**

"Conflicts and Challenges of the 21st Century"; Walker-Ames Room, Kane Hall, UW, 8:30–4:30 pm. See p. 23 for more information.

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For further information on these or other upcoming REECAS events, please see our website, <http://depts.washington.edu/reecas>.

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## REECAS NEWSLETTER

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