



Center for Russian & East European Studies

Building 40, Main Quad, Stanford University, Stanford, CA 94305-2006

NEWSLETTER

Spring/Summer
1998

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A NATIONAL RESOURCE CENTER

Letter from the Director

It was a busy year at CREES, one in which we took the time to assess where we are, as well as to push forward the activities that ordinarily keep us so busy. We hosted this year the 22nd annual Stanford-Berkeley Conference of our respective Russian and East European Studies Centers. The theme this year was "Religion, Politics and Spiritual Life in Russia, the USSR and the Post-Soviet Union" and, matching the title, the day was varied and exciting. Our intent was to highlight the changes in religious life in all the former Soviet Union, so we looked not only at Russian Orthodoxy but at religious groups from Judaism to Ukrainian Catholicism to Siberian shamanism. Perhaps the most universally expressed sentiment was amazement at the speed and breadth of the emergence of faith communities in these formerly Communist lands, and also the complex tangle of religion and politics that is emerging in many former republics. You will find fuller discussion of the conference in this newsletter, and complete list of conference panels and participants.

So enthusiastic was the response to our conference—one day was hardly enough to brush the surface—that we will be devoting the 1998-99 teacher-training series to this theme—"Faith and the State: Religion and Politics in Russia and the Former Soviet Union." This year's teacher training series was devoted to the exploration of Central Asia. Under the title of "From Silkroads to Pipelines: Where is Central Asia Going in the 21st Century?,"

Stanford faculty gave presentations on such topics as "Oil in Central Asia: Geology, Geography, and Emerging International Conflict" (Amos M. Nur, Wayne Loel Professor and Chair, Department of Geophysics, School of Earth Sciences); "Central Asia and U.S. Foreign Policy" (Coit D. Blacker, Senior Fellow, Institute for International Studies; Senior Director for Russian, Ukrainian, and Eurasian Affairs, National Security Council 1995-96); "Journey Through Central Asian History" (Albert Dien, Professor Emeritus, Asian Languages) to social science teachers from Northern California. Visiting scholars from Central Asia also participated and Stanford graduate students with research interests in the area gave presentations about their work and experiences in this part of the world.

Next year's series on "Faith and the State" will begin with an all-day session on Saturday, October 17 and continue through the fall and winter quarters on a monthly Thursday evening schedule. The workshops are free and open to the Stanford community and the general public on a space available basis. For more information, and a schedule of speakers, please contact Irina Barnes or Jack Kollmann at CREES.

Continuing our tradition of roundtable discussions on issues of late-breaking, topical importance, in the wake of President Boris Yeltsin's firing of most of his cabinet, we hosted a roundtable discussion in Spring Quarter on the theme, "Yeltsin's Cabinet: What's Really Going on?" Chaired by Professor

see **DIRECTOR**, page 8

Calendar of CREES Events, 1997-98

Lectures and Co-sponsored Events

11-25-97

Karel Berkhoff, Doctoral Candidate, University of Toronto, Department of History. "*They Probably Want to Give us a Slow Death: The Nazi Campaign to Starve Kiev During World War II.*" Co-sponsored by the Department of History and the Hoover Institution.

12-2-97

Veniamin Iofe, Founding Member of MEMORIAL, Leningrad; Founder and Director of NITs (Nauchno-Informatsionnyi Tsentr), and Irina Reznikova, Vice Director, NITs, MEMORIAL. "*Documenting Stalin's Years of Terror.*" (Lecture in Russian)

2-12-98

Ambassador Oleg Grinevsky, Former Director of Middle East Department, Foreign Ministry, USSR; visiting fellow, Center for International Security and Arms Control (CISAC), Stanford. "*Iraq and the Middle East Crisis: Soviet and Russian Policies.*"

To receive notices of upcoming events,
please call (650) 723-3562 or e-mail
CREES at hf.ree@forsythe.stanford.edu.

2-18-98

Renate Doering-Smirnow, Professor of Russian Literature, Munchen University. "*Boris Pasternak and German Romanticism.*" Co-sponsored with the Department of Slavic Languages and Literatures.

2-19-98

Igor Smirnow, Professor of Russian Literature, Konstanz University. "*Two Types of Verse in Medieval Russian Literature.*" Co-sponsored with the Department of Slavic Languages and Literatures.

2-24-98

Boris Kolonitskii, Senior scholar, Institute of Russian History, Academy of Sciences, St. Petersburg; Visiting Scholar, Kennan Institute for Advanced Russian Studies. "*Symbols of the Russian Revolution of 1917.*" Co-sponsored by the Department of History.

2-26-98

Katherine Verdery, 1997-98 Fellow, Center for Advanced Study in the Behavioral Sciences; Professor of Anthropology, University of Michigan. "*Decollectivization in Romania.*"

3-4-98

Mieczyslaw Rakowski, Prime Minister of Poland, 1988-89; First Secretary, Central Committee, Polish United Worker's Party, 1989-90; editor of the monthly "Dzis." "*Ushering Out Communism: A View from the Other Side.*" Co-sponsored by the Hoover Institution.

3-5-98

David Bethea, Professor of Slavic Languages and Literatures, University of Wisconsin. "*Pushkin, Jakobson and the Poet's Sculptural Myth: Why the Statue Won't Come to Life or Will It?*" Co-sponsored with the Department of Slavic Languages and Literatures.

3-10-98

Jiri Dienstbier, Minister of Foreign Affairs and Deputy Minister of Czechoslovakia, 1989-92; Visiting Professor, Claremont Graduate University, 1997-98. "*The Bumpy Road to Transformation in Central Europe.*"

4-9-98

Ludmila Koryakova, Professor of Archaeology and Scientific Director, Archeological Laboratory, Ural State University. "*Iron Age Cultures of Eastern Europe and Western Siberia.*"

4-13-98

Alexei Yurchak, Visiting Assistant Professor, Department of Archaeology, University of California, Berkeley. "*Russia's Transition from Socialism Through the Prism of Language.*"

5-6-98

John Malmstad, Professor of Russian Literature, Harvard University. "*Bathhouses, Hustler's, and a Sex Club: The Reception of Mikhail Kuzmin's 'Wings'.*" Co-sponsored with the Department of Slavic Languages and Literatures.

5-12-98

Viktor Zhivov, Visiting Professor, Department of Slavic Languages and Literatures, University of California, Berkeley; Institute of the Russian Language, Russian Academy of Sciences, Moscow. "*The Religious Policy of Peter the Great.*"

5-21-98

Stephen Kotkin, Associate Professor, Department of History, Princeton University. "*Empires and Utopias: The Slavic/Inner Asian Frontier, 1500-2000.*" Co-sponsored by the Department of History.

Calendar of CREES Events, 1997-98

5-26-98

Emil Draitser, Professor, Classical and Oriental Studies (Russian Division), Hunter College of City of New York. "*What's so Funny Ex-Comrade? Post-Soviet Russian Humor.*" Co-sponsored by the Department of Slavic Languages and Literatures.

REES alums, where are you?

Please stay in touch. Check out our website at <http://www.stanford.edu/dept/CREES/> or email hf.ree@forsythe.stanford.edu

Conferences

Friday, March 13, 1998

XXII Annual Stanford-Berkeley Conference
"Religion, Politics, and Spiritual Life in Russia, the USSR, and the Post-Soviet Union"

Opening Remarks: **Nancy S. Kollmann** (Director, Center for Russian and East European Studies, Stanford)

Panels: "Religion in the Russian Empire"—**Nicholas Riasanovsky** (chair, Berkeley), **Jack Kollmann** (Stanford), **Terence Emmons** (Stanford), **Sarah Stein** (Stanford), **Reginald Zelnik** (Berkeley); "Revitalizing Religious Life in the Post-Soviet States"—**Nancy Tuma** (chair, Stanford), **Dinora Azimova** (visiting scholar, Stanford), **Robert Crummey** (Davis), **Andrew Sorokowski** (St. Basil College), **Nikolai Ssorin-Chaikov** (Stanford); "Religion and Politics in the Post-Soviet States"—**George Breslauer** (chair, Berkeley), **John Dunlop** (Stanford), **Gail Lapidus** (Stanford), **Edward Walker** (Stanford).

CREES gratefully acknowledges the many co-sponsors who helped make possible another great year of events:

Department of Slavic Languages and Literatures
Department of History
Hoover Institution
Center for International Security and Arms Control
Institute for International Studies
Students Against Genocide (SAGE)
Department of Music
Stanford University Libraries
Committee to Aid Ukraine of Northern California

Roundtable Discussions

11-24-97

"THE KOSOVO CRISIS." **Norman Naimark**, Professor of History, Stanford: "*History of Kosovo.*" **Janus Bugajski**, Director, East European Studies, Center for Strategic and International Studies, Washington D.C.: "*The Current Crisis in Kosovo.*" Co-sponsored with Students Against Genocide.

4-28-98

"YELTSIN'S CABINET: WHAT'S REALLY GOING ON?"
Moderator: **Alexander Dallin**, Senior Fellow, Institute for International Studies (IIS). *Panelists:* **Coit Blacker**, Senior Fellow, IIS; **John Dunlop**, Senior Fellow, Hoover Institution; **Michael McFaul**, Assistant Professor, Political Science.

Special Events

November 8, 1997

"Contemporary Polish Artists' Books: Symposium and Exhibition." *Speakers:* **Piotr Rypson**, Center for Contemporary Art, Warsaw, Poland; **Judith A. Hoffberg**, Umbrella Editions, Los Angeles; **Charles Hobson**, San Francisco Art Institute. *Remarks:* **Michael Keller**, University Librarian and Director of Information Resources, Stanford; **Lazar Fleishman**, Professor of Slavic Languages and Literatures, Stanford. Co-sponsored with the Stanford University Libraries.

December 7, 1997

"A Program of Ukrainian Music of Epiphany and Christmas." *Featuring:* **The Chamber Chorus**, University of California, Berkeley; **Marika Kuzma**, Director; **Julian Kytasty**, guest soloist, bandura. *Program:* Choral Concerto No. 6 "*Slava vo vyshnikh Bohu*"; Contemporary and traditional arrangements of carols by Stetsenko, Leontovich, Kontsevich, Stankovich, and others.

Scholars trade stories, share research on religious revival in post-Soviet era

Reprinted with permission from the Stanford Report, April 8, 1998
By Kathleen O'Toole

Living in Siberian camps among reindeer herders as the Soviet Union collapsed, Stanford graduate anthropology student Nikolai Ssorin-Chaikov heard gossip about a secret stash of shamanistic religious idols.

The Evenki herders and hunters of Northern Siberia had been baptized as Orthodox Christians in the 18th century as part of the expansion of the Russian empire. Their shamans, or priest-healers, nevertheless survived until 1938, when the Soviets rounded them up and deported them. If shamanistic objects had survived, it would show the power of the religion to withstand the second hostile invasion.

After a two-day ride in 1995, Ssorin-Chaikov finally got a chance to see the treasure. "What we found was a bunch of medals that said 'for success in socialist reindeer herding,'" he told a conference of scholars gathered at Stanford on March 13.

The story was one of many told on March 13 here and at the Center for Slavic and East European Studies at the University of California-Berkeley.

Soviet culture did not completely replace the indigenous one in northern Siberia, Ssorin-Chaikov concluded. Shamanistic burials were still held in the camps, with Russian and Soviet symbols "added on top of everything else." Shamanism "continues today almost as invisibly as the spirits it deals with," he said, because without priests and texts, "everybody shamanizes a little bit."

Old Believers hanging in

"The revival really hasn't happened" for the Old Believers of Russia either, said Robert Crummey, professor emeritus of history at the University of California-Davis. "But Old Believers are masters and mistresses of hanging in there. They have fooled people for 300 years and I expect them to keep doing it."

Orthodox Christians broke away from the Russian Orthodox Church in the 17th century when they disapproved of reforms, and have been persecuted ever since, Crummey said.

It is "overwhelmingly a religion of women at this point in rural areas," he said, Old Believers are trying to "bounce back" by employing techniques used the last time they were free to practice, from 1905 to 1914. Those include establishing a press and a national center for the study of Old Believers, which is of interest to scholars because the group's chants and rites date back to the Middle Ages.

Russia's new law on religion restricts their freedom. To be registered as a national religion, Old Believers would have to prove they have legally incorporated groups in each region, and

they are forbidden from organizing in areas where they don't already have a structure, Crummey said. Old Believers also are fighting government museums and Orthodox churches to regain possession of their sacred art objects.

"Classic Russian icons through the 16th century were considered artistically primitive, and the Orthodox who could afford it tended to change them [in their churches]. The Old Believers, looking for anything before 1650, wound up owners." When the artistic value was recognized, however, in the late 19th and early 20th century, many pieces wound up in museums, he said.

Ukrainian free-for-all

Andrew Sorokowski, an adjunct professor at St. Basil College and a visiting professor at Harvard, spoke of a "free for all" religious renaissance in Ukraine. Only 20 percent of adults polled say they attend church once a month and one third say they belong to no church. Nevertheless, Ukrainians say they trust the church and the army far more than democratic political institutions such as the parliament and president, and the number of registered religious groups has tripled to 19,780 since the late 1980's, he said. The largest growth has been among Protestant groups, probably because evangelical groups tend to organize small communities of believers, and under Ukrainian law, only 10 members are necessary to register.

Conflicts over division of property between the Russian and Greek Orthodox churches followed perestroika but have declined since 1991, Sorokowski said. The two churches often cooperate on education and charitable work in localities.

He added that registered foreign missions, mostly from the United States, use modern mass media to proselytize, which has created resentment among the traditional churches of Ukraine. The competition may force them to modernize, he said, and speak out on social issues as Western clergy do. "A lot of the [traditional church leaders'] thinking goes back to 1939 or even to 1913," Sorokowski said, which makes them out of step with the country's more educated and urban population.

Within Russia, the growing political role of the Russian Orthodox Church is evident from a law passed by the Duma last year that infringes on the religious freedoms articulated in the 1993 constitution, said John Dunlop, senior fellow at the Hoover Institution. The law recognizes "national" and "regional" religions. The latter cannot open seminaries, operate religious schools or own property. The six ruling members of the Moscow patriarchate of the Orthodox Church, Dunlop said, are bishops ordained in the Soviet era who are "committed empire restorers." The Moscow patriarchate has more congregations in Ukraine than the Ukrainian patriarchate and dominates even more in Belarus and Moldova, he said.

A Christian-Islamic clash?

The revival of Islam was the focus of four speakers, each looking at a different part of the former Soviet Union for evidence of a coming cultural war between Christians and Muslims. They referred to a recent book, *The Clash of Civilizations*, by Harvard's Samuel Huntington, which argues that the ideological cleavage that ended with the Cold War will be replaced by clashes between religious and cultural groups in the next century. The Stanford conference speakers said they see little evidence to support the thesis in the former Soviet Union.

The president of Chechnya instituted Islamic law last year, but Edward Walker, a national fellow at the Hoover Institution, said he did not view it as a call for religion from the grass roots. Rather, he said, the embattled president does not appear to know much about Islam and appears to have been embracing it as a last-ditch effort to establish central authority in a country deeply divided by its war with Russia.

Islamic believers have "risen quite dramatically in a relatively short time" in Tartarstan, said Gail Lapidus, a senior fellow at Stanford's Institute for International Studies, who has conducted surveys in the Russian Federation province with the largest Moslem population. On her first visit to central Asia in 1964, Lapidus said, Islamic leaders who had been "co-opted" by Moscow "told us communism represented the fulfillment of what Mohammed had in mind and only small adjustments were necessary. Instead of praying throughout the day, Moslems could say four or five prayers all at once before they went to bed."

Today, 66 percent of urban residents of Tartarstan say they are believers, including 61 percent of those ages 20 to 29. Religious ceremonies

connected with birth, marriage and death are expanding, Lapidus said, but may have an ethnic meaning to participants as much as or more than a religious one.

Expansion of religious interest may also reflect the "moral and ideological vacuum associated with the collapse of communist ideology." Some Islamic leaders are trying to build what is called "Euro Islam," Lapidus said, which accepts scientific rationalism and a separation of church and state. Six of 10 Tartars say they are somewhat more oriented to Eastern culture than to Western culture, but only 4 percent say they are strongly oriented to either, she said. They express tolerance for others and are far more likely to say they want their children to learn a Western European language than to learn Turkish or Arabic, she said, which does not support Huntington's thesis.

Dinora Azimova, a visiting Fulbright scholar at Stanford's Center for International Security and Arms Control and member of the Foreign Ministry of Uzbekistan, spoke of long-standing connections between Islam and past governments in the Fergana Valley of Uzbekistan, where she spent her childhood. After the Russian invasion, for example, payments to the mosque became a form of state tax and during the Soviet period, the clergy supported the fight against Hitler. The Koran has been important to the region, she said, because of its dry climate and a long history of warfare with neighbors. "Only a strong code of behavior and strict rules of discipline could keep [clans] from death." But the political meaning of Islam in the rural areas of the Fergana Valley is "characterized by support of the existing socio-political system," Azimova said. "Government leaders remain cautious toward religious leaders" because of the religious-based wars in Afghanistan and Tajikistan.

Congratulations, Class of 1998

REES M.A. Graduates

Tracey Jones

Sarah Lenti

Zebulon Rainone

Kathleen Collins, a Stanford doctoral candidate in political science, probed Uzbek religious feelings in 126 in-depth interviews of men and women in three regions. Virtually all her informants said they were believers and the vast majority also supported strong Islamic discipline. They agreed, for example, that their son should have his hand cut off if caught stealing or their daughter, sister or wife should be stoned to death for committing adultery. At the same time, Collins said, they said they supported "equal rights" for women, did not want Islamic courts reestablished and were adamantly opposed to a wider union of Islamic states.

Collins concluded that "Islam is a strong source of identification but it is very regionally defined" and "not a basis now for a broad political movement." If social, agricultural and educational problems are not solved, she said, "it is foreseeable five to 15 years from now that Islam will be used as a basis of a political movement like it is in Algeria.

"However, that is not a clash of civilizations but of political interests, and Islam itself should not be vilified. As a religious system, it is a very moderating force."

Congratulations!

CREES congratulates David Holloway and Coit Blacker, who have both served on the center's steering committee, on their new appointments. David Holloway, Professor of Political Science and History, and currently associate Dean in the School of Humanities and Sciences, has been appointed Director of the Institute for International Studies (IIS) as of September 1. Coit Blacker, Senior Fellow at IIS, will become Deputy Director.

Archiving in Prague—Not What It Used To Be

By Andreas Beckmann

Doing research in Prague is about to become a lot easier—and a lot less interesting. The new central state archive will open this year in a futuristic building at Roztyly on the outskirts of the city. The new building, a kind of glass canister with splashes of primary colours around the corners, will bring together into one place document collections that until now have been scattered among a potpourri of different archives around Prague, each with their own set of opening (or rather closing) hours, lists of rules and regulations, and xeroxing charges. The new air-conditioned archive will surely make finding and sifting through documents a great deal more efficient. But it will do so at the cost of the quirks and character of the old archives that made doing research in the golden city worth reminiscing about.

The first archive I encountered while doing summer research in Prague several years ago was the section of the state archive that, at least at the time, was located in the basement of the sprawling building of the Ministry of Transportation. There were no signs or other indications of where the archive might be, save for a wizened old man sitting at the end of a very long hall who nodded slightly in answer to the question whether this indeed was the seventh department of the state archive. Predictably—in hindsight and after much experience gained navigating the Czech archives—I had fifteen minutes before the archive closed for the rest of the summer “for technical reasons.”

I ended up spending the rest of that summer in the archive of the House of Trade Unions, a huge modernistic building from the 1920's perched on the edge of Winston Churchill square, right behind the Main Train Station. Formerly called Zapotocky Square in honor of the founder of the Communist dominated mass trade union organization, the ROH (“Revolucne Odborove Hnuti”), the square had been renamed with Margaret Thatcher's help following the latest revolution.

Re-christening seemed to have brought as little change to the trade union organization as it had to the barren square: the people shuffling in slippers around the halls had the same somewhat glazed look and unhealthy complexion as in the days of proletarian revolution. The positive side of being stuck in the past was the price of beer in the canteen, which (next to that sold in the Parliament) was easily the cheapest in town. Entering the archive seemed like stepping into a dissident's flat in the depths of 1970's normalization. There was something definitely subversive about the work of the few archivists who devoted themselves to digging up the less than glorious past of the monster trade union organization, and they seemed overjoyed to have found a kindred soul who was actually interested in their work. By the time I returned

to Prague the following summer, the Trade Unions unfortunately had found a more lucrative use for the space taken up by the archives and their historical memory. The extensive document collections of the ROH, they say, will eventually be accessible at that glass canister on the outskirts of Prague—though as my archivist friend noted, eventually can be a very long time indeed.

Until the opening of the super archive on the outskirts of town, the greatest conglomeration of document collections has been the Central State Archive at Helichova on the Lesser Side. The unusual proportions and layout of the building betray the unusual evolution of the building to its present use as the nation's document storage. The building was erected sometime in the middle of the 18th century as a Jesuit church—hence its height as well as cavernous interior, once the nave, lit by a hexagonal cupola far above. The Jesuits lost their church thanks to the reforming zeal of Joseph II, and in the next century the building was transformed into a military barracks. It was at this time that rooms were built

“Like life in general in Kafka's Prague, researching here is becoming easier, more predictable, more rational—and a good deal less colourful.”

into the interior of the building, accessed by walkways that ringed the courtyard five stories up, and an imperial crest affixed beneath the cupola.

The somewhat strange creation that was the product of these permutations has provided the archive with an extra source of income as a popular set for film and television. Two worlds crash into each other whenever the extroverted, flashy film crews move in for the day, forcing us rather introspective researchers to step over their cables and shield our eyes from the bright lights.

Different archival collections at Helichova are hidden behind different doors, each with their own set of archivists and whims and regulations. Fortunately, the majority (if not all) of the archivists have been helpful. This is crucial, since many of the collections still have not been catalogued and finding at least the general area to look for something required relying heavily on the archivist's memory and experience. “Researching” means shuffling through reams of papers from uncountable boxes which I roll into the reading room on the special cart provided. It is an exercise akin to finding a needle in a haystack, only that it is far from certain whether the needle even exists. Nevertheless, the difficulty of finding something has made the thrill of discovery, when and if it comes, all the sweeter.

Not all of the archives will migrate to Prague 4. But even for those that maintain their independence, their special character too may be at risk. The fate of the cosy library and archive of the Institute for Contemporary History that is tucked away in the “small” Czerninsky palace next door to the American embassy may soon be decided in court as a case of restitution.

Thankfully, no such case hangs over the archive of the City of Prague, definitely one of the gems of the archive scene. The archive is located in a 17th-century town palace on the King's

continued on next page

continued from previous page

Way, halfway between Charles Bridge and Old Town Square and kitty corner from one of the ethno shops with loud music that sells silly hats to Italian tourists. Two immense and extremely muscled men, now blackened by smog, keep the upper stories of the building from falling on visitors entering through the large front gate. The archive itself is located in a set of rooms that in grander times must have been the site of many a stately ball. Where aristocrats once spun their partners, card catalogs now stand beneath a dusty chandelier. The rows of bookshelves almost reach the ornately stuccoed ceiling.

Like life in general in Kafka's Prague, researching here is becoming easier, more predictable, more rational—and a good deal less colourful. A computerized catalog system will make finding information a cinch, and referencing different collections will probably only require an extra word on an order slip rather than travelling across half the city only to find that the archive follows its own set of opening hours. But I will miss the varied settings, stories, and personalities of the old archives. At least I can head for the faded grandeur of the Prague municipal archive when I begin to wax reminiscent about past experiences of researching. But then, maybe not—I just heard a rumour that a McDonalds will be opening there soon.

Andreas Beckmann is currently living in Prague and doing research for his doctoral thesis in history, which bears the working title "The Politics of Culture: Theatre in the Czech Lands, 1945-48."

1998 CREES SUMMER FELLOWSHIPS AND GRANTS

Foreign Language & Area Studies (FLAS) Fellowships

Caitlin Murdock, (*History*), for intensive intermediate Czech at Summer Prague University

Lynn Patyk, (*Slavic Languages & Literatures*), advanced Russian at Middlebury College

Carolyn Sleeth, (*Russian & East European Studies*), intermediate Russian at Indiana University

CREES Research & Travel Grants

Schuyler Cullin, (*Physics*), travel to deliver paper at the "Problems in Quantum Field Theory" conference in Dubna, Russia

Jennifer Daniell, (*Political Science*), dissertation research in Moscow on the topic "Russian Fiscal Federalism? Rhetoric and Reality"

Arthur Khachikian, (*Political Science*), field research on UN intervention in Eastern Europe

Mikolaj Kunicki, (*History*), pre-dissertation research in Poland & Hungary on the topic "The Murder of Popieluszko: History of Symbolics"

Marianna Landa, (*Slavic Languages and Literatures*), dissertation research in Russia on the poet Maksimilian Voloshin

Lisa McIntosh-Sundstrom, (*Political Science*), pre-dissertation research on international influences on civil society development in Russia

Andrea Orzoff, (*History*), finishing dissertation, "The Thinking Man's Democracy: The Friday Men and Czechoslovakia, 1924-1938"

Sergei Severinov, (*Economics*), field research in Russia on the role of auctions in transitional economies

Marci Shore, (*History*), dissertation research in Poland on the interwar Polish left and the avant garde

Alexei Sitnikov, (*Political Science*), field research in Russia on administrative reform

Valery Yakubovich, (*Sociology*), travel to European International Conference on Social Networks in Spain

Upcoming Events

• **Saturday, October 17. Teacher Workshop Series.** "Faith and the State: Religion and Politics in Russia and the Former Soviet Union." The series is designed for college and secondary school teachers and is open to the Stanford community and to the public on a space available basis. The Saturday session will be followed by five monthly evening sessions with lectures and discussions by Stanford faculty. Co-sponsored by Bay Area Global Education Project and the World Affairs Council.

• **November 5, 6, 7.** "Russia at the End of the Twentieth Century: Culture, Politics, Society." The conference will include papers, round table discussions, a slide show, a concert, and a film screening. Keynote speaker: Strobe Talbott. Please contact the Slavic Department for further information.

• **Mid-November, 1998. Dallin Lecture Series.** Professor Fred Starr of the Paul H. Nitze School of Advanced International Studies, Central Asia Institute will speak on the topic "What is Central Asia and Can It Be Integrated?" A "working seminar" for REES students will accompany the talk.

(DIRECTOR, continued from page 1)

Emeritus of History and Political Science (and past Director of CREES) Alexander Dallin, the roundtable featured Professors Coit Blacker and Michael McFaul and Hoover Senior Fellow John Dunlop. They explored the reasons behind the shake-up and also its foreign policy and domestic implications, managing to convince us that crisis was averted and that what looked like chaos was really, more or less, orderly change. As of this writing, it seems that they were right; legislative steps towards reform in Moscow are indeed moving forward, if shakily, under the new government.

And, as usual, we hosted a wide array of visiting lecturers, this year including such diverse topics as the symbolism of the Russian 1917 revolutionary movement, contemporary changes in Russian slang and Russian jokes, and varied perspectives on the politics and social transformations of Eastern Europe. A complete list is included in this newsletter.

This was also a year for self-assessment. Our interdisciplinary M.A. program in Russian and East European Studies came up for its annual five-year renewal, and we were enthusiastically approved for another five-year term by the Faculty Senate in May. The self-study process revealed the strength and unique aspects of our program; we are almost unique in America in offering an M.A. degree in one year. Because they need to be ready at the outset, our students come to us with very high qualifications. Our students' track records after receiving their CREES M.A. were most impressive; a good

proportion ended up working at some point in Russia or the former Soviet Union, and about half of the graduates of the last five years returned to graduate school for further training (in Ph.D., Law and Business programs) within five years of graduation. They are a high-powered group who bring special energy and talents to Stanford and enrich our common intellectual life.

We also had occasion to assess our programs from another vantage point when we, along with the three other Stanford National Resource Centers for Area Studies funded by the Department of Education (DOE), hosted a "site visit" of DOE representatives. Department of Education funding is an important part of the CREES budget, supplementing the kind support we receive from the community. In the site visit we had the opportunity to strengthen our ties with our peer Centers at Stanford (the Area Centers jointly sponsor a training course for graduate students in "theory and methodology of international field research," for example) and to assess our role as a "resource center" for the community surrounding Stanford as well as for the University itself. Our teacher-training workshops, our public lectures, our Web page, are all reflections of that role. Our job is not only to enrich the experience of Stanford students and faculty interested in Eastern Europe and the former Soviet Union, but also to serve the community. From all these constituencies, we value feedback and ideas. Visit our Website, let us know your areas of interest, let us know how we can better be a "resource" for you.

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Address Correction Requested

CREES Hosts Fulbright Scholars

Stanford had the pleasure of hosting two Fulbright Scholars, Armen M. Aivazian and Antonina V. Sharova, this year.

Aivazian, former assistant to the President of Armenia, examined the topic "Russian and American Geopolitical Thought in the Post-Soviet Period: 1991-1996" during his six-month tenure on campus.

Antonina Sharova, an Associate Professor of World History at the Russian State University for the Humanities in Moscow, conducted research on Western Medieval history and Soviet historiography, with a special interest in the fate of historians during the Stalin period.

Book News

Fixing Russia's Banks: A Proposal for Growth by Michael S. Bernstam and Alvin Rabushka
Hoover Institution Press
\$16.95

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