



Center for Russian & East European Studies

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

NEWSLETTER

**Fall/Winter
1999-2000**

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A NATIONAL RESOURCE CENTER

Letter from the Director

Greetings in this millennial year! The Center was remarkably active in the quarter leading up to the New Year and looks forward to an equally busy schedule in the upcoming months. We continue our efforts on many fronts, with new initiatives and traditional commitments keeping us busy.

CREES's mandate as an institution is to enhance the curricular and intellectual presence of Russian and East European Studies (very broadly conceived) at Stanford, and for the general public. To that end we work with departments to broaden the curriculum with visitors and new courses. This year, for example, CREES is co-sponsoring courses that supplement curriculum in the departments of Economics, Political Science, Sociology, History and Slavic Languages and Literatures, on topics ranging from East European music and nationalism to transitions from socialism to the market economy.

At CREES we also work to build intellectual community by sponsoring--often jointly with other departments and programs--lectures, roundtables, film series and other events in our field. Here Russian and East European reality in part drives our agenda: in December, we sponsored a roundtable discussion on the Russian war in Chechnia and in January we held similar discussions on the Russian elections and on contemporary Poland. Later in the year we will be sponsoring our annual joint conference with the Slavic and East European Studies Center at U.C. Berkeley and a scholarly workshop for historians on the Balkans.

We are committed to expanding knowledge of our world area to other local schools, and so this year, as in the past several years, we are working with the Bay Area Global Education Program to sponsor a four-session teacher-training workshop on the origins, controversies and legacies of the Cold War. Our Master's program continues to thrive, with eight incoming American and international students. To better serve you, we are constantly enhancing our webpage, <http://www.stanford.edu/dept/CREES/>, where you will

find current calendars and many helpful links and sources of information.

Our goal is to serve our scholarly community at Stanford and the Bay Area public interested in the region. None of this would be possible without two elements--excellent staff and support from our community. We are delighted to welcome to the staff Mary Dakin, our new Assistant Director. She succeeds the irreplaceable Irina Barnes who retired last July and is much missed. Mary comes to us with a Ph.D in Political Science from Indiana University, and extensive experience in university administration. She has quickly proven herself indispensable: knowledgeable, energetic, imaginative and unflappable. Our Administrator, Rosemary Schnoor, Academic Coordinator Jack Kollmann and office assistant Mikhail Seregine round out a hard working and effective CREES staff; when you are on campus, come by and visit us in Building 40 on the Quad.

The other essential element in CREES's ability to serve Stanford and the broader community is the support we receive from our alumni and friends. The Center enjoys a Federal grant from the Department of Education naming us a National Resource Center, which supports language training and some of our new courses. But gift and endowment funds help us to further expand our activities. We are grateful to the many donors to our Wayne and Sara Stys Vucinich Fund and to the other designated funds for East European and Russian studies that make our programs possible. We want to serve our community as effectively as possible. Please feel free to contact us with your ideas and comments about how we might do that better.

- Nancy S. Kollmann

Travels to Russia and Eastern Europe

Each year CREES invites students to apply for summer travel and research grants administered by the Center. Sixteen students received CREES research/travel grants in 1999. Here, seven offer reflections on their experiences abroad.

Trayle Kulshan

Geological & Environmental Sciences
"Expedition into the Altai Republic"

Thanks to the CREES Summer Research Award I boarded a plane on August 1st bound for a geological expedition into the Altai Republic in Southern Siberia to study catastrophic flood deposits hypothesized to have formed when a large ice-dammed lake broke. I was giddy, excited and had high hopes for the journey. My primary goal was to gain geologic field experience and scientific insight that will be directly and indirectly applied to my Ph.D. research in hydrogeologic numerical modeling here at Stanford. I also hoped to learn about a new country and culture that has always fascinated me.

After people gathered and supplies were bought our strange-looking party set out from Novosibirsk heading south on road M-52. We were six westerners from four countries and ten Russians packed into a small four-wheel drive and a big blue bus with a homemade ladder roped to the top. It wasn't long before we had dubbed the expedition "The Geo-Fantasy Express" and wrote this in English and Russian in the dust on the sides of the bus.

As we left the flat agricultural lands and birch forests for pines and glacial alpine mountains we talked about the geologic background and significance of the deposits we were to see. There were four major geomorphic features of interest; giant fluvial (river formed) dunes and bars made of gravels, strandlines and limnic (lake) deposits. Although these features and deposits are varied and spatially widespread, a common goal is to develop the geochronology of the events that formed them by dating and mapping sites. In doing this one can read the story that the land has to tell, thus supporting or disproving the superflood hypothesis.

The first thing we saw was the dune field at the town of Platovo. The two-dimensional dunes, indicative of short lived and poorly developed flows, were along the banks of the Katun river and formed in gravels to

fist-sized cobbles. Upstream from Platovo, the Little Jaloman dune field was formed on the lower river terrace (bar) near the junction of the Chuya and Katun rivers. Here the dunes are three dimensional barchanoid dunes, indicative of sustained and well-developed flows. They too are formed in gravels and cobbles. Gravel dunes and suspect anti-dunes (classification is based on the depositional flow regime) have also formed on the basin floors of both the Kuray and Chuya basins. It is hypothesized that these two basins were once dammed by glacial ice creating a huge lake (the source of the superflood) and that as the lakes drained turbulent flow patterns toward the end created the dune fields.

The most impressive evidence for a catastrophic flood is the giant (300 ft tall) bars. Bars are sediments that are deposited in back eddies and are often seen at river bends. As we drove up the Katun river we could see the gravel bars that had formed in every tributary valley. The bars are formed of smaller, less rounded "suspension gravels" that have been deposited in very clear cross beds. The clear, poorly sorted and almost horizontal beds indicate that they were deposited by traction at high velocities. The direction of the bedding shows the flows are opposite of the present flow and drainage pattern, which in itself is strong evidence for a large flood that would force flows up tributaries.

Both dunes and bars can be seen forming in every river around the world, but generally at a small scale with silt and sand-sized particles. The Siberian dune fields and bars are unique because only catastrophic flows and velocities could build such oversized forms with large media like gravels and cobbles. Currently, new dating techniques are being applied to these inorganic unconsolidated sediments.

I learned a great deal of quaternary geology in general during this experience; sedimentology, hydraulics, glacial processes, open channel flow, and more importantly how they all interact. I learned about dating techniques, about mapping and about geomorphologic processes. I left here an engineer with an interest in geology, and

came back a geologist with a background in engineering. The importance of this work to my thesis is that I can now look at a landscape and make some hypothesis about what processes formed it. Our view of the Earth is limited to the surface, so we must be able to extrapolate what we see to the subsurface environment if we want to be able effectively to characterize it conceptually, mathematically and numerically.

The opportunity to spend time in the Altai with Russian scientists, students, children and layman has not been completely described in this scientific summary. I had many adventures intertwined in the scientific lessons; glacier hiking, military borders, gifts from locals, birthday parties. The friendships that grew from this trip will never be forgotten. The Russian people are passionate about their lives and interested in the lives of others. I learned not only geology from them, but a little bit about myself and life.

Stoyan Sgourev

Sociology
"Technological Innovation in Bulgaria"

During the summer, I spent several weeks in Bulgaria studying technological innovation in the telecommunication and electronics sectors. I was particularly interested in the patterns of organizational interdependence in the electronics industry and the social constitution of technological innovation.

Technological innovation constitutes the locus of market strategies, institutional regulations and interorganizational interaction. Based on studies of technological innovation in Western Europe and the U.S., I employed the techno-economic network (TEN) as a unit of analysis in my study. TEN represents a coordinated set of heterogeneous actors, including independent laboratories, technical research centers, industrial firms, financial organizations, users and public authorities, which partici-

pate collectively in the development of innovations. These networks organize the relationship between scientific-technical research and the market place.

It soon came to realize that the mechanisms of technological innovation in Bulgaria differ significantly from the principles of techno-economic networking. The electronics sector is predominated by very small firms which profit by mediating between the world market and the domestic consumer. Very few of them pursue technological sophistication or the development of original products. The vast majority import Western technology and adapt it to specific needs of the local market.

The level of formal and informal cooperation among electronics firms is low. Marketing competition, rather than technological cooperation, characterizes the relationships in the sector. The degree of institutional and technological integration of the sector is low, as illustrated by the weakness of the branch associations and their inability to provide assistance from banks and the state for research and development. Most importantly, the number of collective projects for developing new products remains small. The cost of developing technology is not shared among a broad range of firms and institutions, as in the

Silicon Valley, but is born by individual companies, greatly reducing the potential for innovation. Firms rely exclusively on internal resources for updating technology, as external funding from banks, foundations, foreign companies and state programs remains extremely limited and insufficient for large-scale projects.

The diffusion of know-how and information, critical to the success of Silicon Valley, is restricted in Bulgarian conditions. This is due largely to the underdevelopment of formal channels for information distribution, such as associations and project teams. The informal contacts among firms and employees in the sector rarely entail inter-organizational cooperation or creation of dynamic new enterprises.

As a whole, the potential of the electronics sector for cutting-edge technological innovation is minimal. From a sociological point of view, the most important reason appears to be the low-key interaction and cooperation among industrial firms, universities, public authorities and banks. Despite the traditions, experience and huge available pool of highly-educated and highly-skilled professionals, the prospects for the evolution of a competitive high-tech industry in post-communist Bulgaria are bleak.

"As a whole, the potential in the electronics sector for cutting edge technological innovation is minimal."

German Dziebel

Cultural and Social Anthropology "Indianists in Russia"

As a part of my Ph.D. dissertation project, I conducted my summer field research among Russian Indianists, also known as Euro-Indians or "Wannabe" Indians. Widely spread in Europe, Indianists amount to 500-1000 individuals in the former Soviet Union (Russia, Ukraine, Belarus, Lithuania). Being organized in clubs and communes, Indianists attempt to reconstruct and reenact the traditional life of Native American tribes. Believing in a shared "spiritual ancestry" with Native Americans, Indianists retreat for parts of the year in the woods to live in tipis, wear Indian-esque clothing and perform Indian dances and ceremonies.

My field sites were St. Petersburg, Moscow and the Altai Indianist commune. I conducted intensive interviewing and participant observation during Indianist powwows in Petyayarve (75 km from St. Petersburg) and in Borisovo (200 km north of Moscow). The information collecting centered around life histories, powwow histories, Indianist philosophy and day-to-day practices of Indianists during and outside of their communal gatherings. As it turned out, Indianism is a predominantly youth movement, and the oldest member of the community is 43 years old. The Indianist

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XXIII ANNUAL

Stanford-Berkeley Conference

Friday, May 12, 2000

Oak Lounge, Tresidder Union
Stanford University

"LAW, LEGALITY & JUSTICE IN RUSSIA AND EASTERN EUROPE"

Panel 1: "Law and Legality from Imperial Russia to Soviet Power"

Panel 2: "Poetic Justice: Law and Legality in Russian Culture"

Panel 3: "Rule of Law in Post-Soviet Russia and Eastern Europe"

Presented by the Center for Russian and East European Studies, Stanford University and the Center for Slavic and East European Studies, UC Berkeley.

vocation invariably comes over in early childhood and continues through adolescence and well into adulthood. The dawn of Russian Indianism was in the late 1960s and early 1970s, when a series of GDR DEFA movies on the theme of the Wild West blended with the news about the Indian uprisings at Alcatraz and Wounded Knee to produce a first impact on youngsters in various parts of the former Soviet Union.

As Indianists formulate their agenda, the aim is to construct and propagate a specific life philosophy called the "Red Way" that will show people the way to preserve and develop a life in harmony with nature, society, and history. Traditional Native American values seem to the Indianists to be a vital contribution to the creation of an ideal human society in the future. The Altai Indian commune -- organized in 1983 -- was a unique pre-perestroika attempt to amend Soviet society. This renovation of socialism was conducted in a small rural commune according to the ideas associated with primitive communism. The leader of the Altai group believes that primitive communism was taken by Marx and Engels from the writings of Lewis Morgan on Native American tribes and used as a foundation for their history of human society but not fully understood, and consequently not fully implemented, in socialist countries. Instead, it was stripped of its spiritual content and reduced to solely economic workings.

Indianists are engaged in intense publishing campaigns as well as various performance activities such as Indian dancing and

singing, production and sales of Indian-esque and Western footwear and clothing and documentary filmmaking. Increasingly important are contacts with Native Americans and Indianists from other European countries, primarily from Eastern and Central Europe. It is through Russian Indianists that I became acquainted with the emerging Indianist movement in Bulgaria.

The topic of Indianism in East Europe deserves much attention in view of the fact that it combines opposite streams found in the public sphere of many East European countries in the transitional period, namely the one leading to communist/communal values and the one fed by and oriented towards the Western culture of production and consumption. Mixed feelings about the West as both "wild" and hypercivilized, destructive and productive, destiny-making and degrading have fused in a flamboyant version of the "playing Indian" game.

Alexei Sitnikov

Political Science

"Parliamentary Development in Russia"

I received a CREES Research and Travel Grant to spend a summer in Moscow working on my filed paper and ultimately my dissertation. I thought I had a topic well thought out and was prepared to take it to the field. My research plan was to analyze the process of administrative reform in Russia from the

organizational perspective. The main goal was to gather empirical data on reform progress and its impact on bureaucratic performance in Russia. When I went to the field I discovered that my expectations did not match reality. I encountered a situation in which lack of reform efforts was hidden behind rhetoric of good intentions. Many politicians used the issue of administrative effectiveness to reflect public dissatisfaction with current administrative performance. Except for some cabinet reshuffling and downsizing of administrative staff, no real reform efforts had been advanced. Discouraged by these findings, I faced writing another paper about yet another Russian failure. I did not take that option because it carried no positive input and suggested no effective policy implications.

Instead, I decided to change my topic and make good use of the research funds. With the help of some Russian analysts and politicians I obtained the roll-call voting database which captured the outcome and the details of every single vote taken in the Russian State Duma--the lower house of the Russian Legislative Assembly--for the 1993-1999 period. The process of obtaining the database was not easy. I had to spend about a month inside the State Duma building, trying to understand how it operated, what functions were performed by individual deputies, policy committees and the staff. Many of the deputies had gone back to their districts and begun their re-election campaign. This gave me the opportunity to use the time for meetings with the available staff members and some of the deputies who operated their campaigns from Moscow offices.

In the process of discussions with the deputies and staff, and with the help of the voting results and series of analytical seminars which I attended in Moscow, I began to create a picture of the Russian legislature, which is shaping up to be quite different from the one presented by the majority of Western political scientists. Evidence suggests significant improvements in the Duma's organizational structure and levels of party cohesion. Better internal structure increases the Duma's role in the policy-making process.

Structural developments have increased the role of the Duma's policy committees. They are beginning to develop into powerful centers of legislative initiative, creating and channeling most of the economic legislation. Factional control over and competition for the important committees allows for the

CREES Welcomes Mary Dakin

Mary Dakin joined CREES in September as Assistant Director, replacing Irina Barnes who retired last summer. Mary has a Ph.D. and MA in Political Science from Indiana University, and a BA from Lewis & Clark College. Mary and her husband have relocated from Seattle, where she taught at University of Puget Sound and held an advising position at University of Washington. She was Assistant Director at the Indiana University Russian & East European Institute from 1995-97. Her research interests include social welfare issues and ethnic nationalism in the former USSR; her dissertation was about suppressed unemployment and symbolic politics in post-Soviet Russia.



2000 CREES SUMMER FELLOWSHIPS AND GRANTS FOR GRADUATE STUDENTS

Summer FLAS Fellowships

US Department of Education Foreign Language and Area Studies Fellowships for all levels of intensive language study in most languages of Eastern Europe and the former Soviet Union. The fellowships provide summer tuition plus a \$2400 stipend.

CREES Travel and Research Grants

The Center for Russian and East European Studies can offer modest support from CREES's Mellon, Kendall and McDonnell Funds for travel and research in Eastern Europe or the former Soviet Union.

DEADLINE FOR ALL APPLICATIONS: APRIL 14, 2000

For applications contact CREES, Building 40, Main Quad, Stanford CA 94305-2006, 650-725-6852, mdakin@stanford.edu. Applications can also be downloaded from our website at www.stanford.edu/dept/CREES/grants.html

crystallization of policy preferences and augments the coherence of the Institute for Transition Economics and Eastern European Economies. This article was written in partnership with my friend and Stanford colleague Andrey Kounov.

I am very grateful to CREES for making this trip possible. I discovered how dangerous it is to be blindfolded by rigorous theoretical concepts which bear little relevance to reality. The failure to discover any trace of administrative reform in Russia brought me back to reality and stimulated my desire to focus the research on the issues that are both theoretically compelling and empirically relevant. Upon my return to Stanford in the Fall, I continued working on the topic of Russian legislative developments. Now it is my dissertation topic and I am planning on finishing the thesis by June 2001.

Amelia Glaser

Comparative Literature
"Yiddish Poetry in Soviet Literature"

My goal for this summer's research was both to work on my Yiddish language skills and to familiarize myself with the place of Yiddish poetry in an early Soviet literary canon. The project, which led me progressively through New York, Vilnius, Kiev, Moscow and St. Petersburg, drew me toward a multitude of broader topics in Yiddish literature.

Russia's movement to translate world

literature in the twenties and thirties included some well-known Yiddish writers. However, institutionalized antisemitism, which began with the ban on Yiddish journals in the late thirties, came to a tragic climax in the early fifties with the execution of several great Yiddish writers including Markish, Bergelson and Fefer. I was eager to learn more about the contributions of Yiddish to a pre-war Russian literary canon. I hoped, through my study, to answer a number of questions. What alliances existed between Russian and Yiddish writers? Who participated in the translation of Yiddish verse? Which Russian journals published Yiddish verse in translation? How did the works published in Soviet Yiddish journals compare to those published in Russian translation?

Of particular interest to me were the Yiddish poets of New York's "Proletpen" group: a communist writers' union organized in 1929. Since twentieth-century Yiddish poetry in America stems from Eastern Europe, and since these Yiddish writers maintained strong political ties to the Soviet Union, I hoped to collect signs of a literary alliance between these writers and their Russian contemporaries.

Working somewhat backwards, I began in New York by interviewing Itche Goldberg. A long-time Yiddish writer, teacher and editor, Itche was able to talk to me about the personal, political and aesthetic elements of

the Proletpen writers, complete with anecdotes and fond memories. One of the poets from this group was Alexander Pomerantz, originally from Grodina. An active member of the left-wing writers' circle, Pomerantz left New York for the University of Kiev, where he completed his doctoral dissertation about Proletpen. This was published in book form in 1935.

After a month of intensive Yiddish practice in the University of Vilnius summer program, I headed to Kiev, where I hoped to retrace Pomerantz's steps. I was impressed, upon arriving in Kiev, to find a handful of scholars who had read *Proletpen*. Moreover, in the Minsk-based Yiddish journal *Shtern*, I found a few, albeit sparse, contributions by Abrams and Nadir, two of the the better-known members of Proletpen.

Moscow, like Kiev, offered a few priceless encounters with individuals directly contributing to the field. The most useful archival information I found in Moscow turned out to be documents in the Mayakovsky and Burliuk archives, housed in the Mayakovsky museum. Like Esenin, Mayakovsky was inspired by alliances he found among leftist Yiddish poets. His trip to America in 1925 left him with strong ties to the *Freiheit* (the daily Yiddish Communist newspaper in New York,) and with its editors and contributors. This inspired him to collaborate with Yiddish poets in the years

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that followed, namely in the publication of *Spartak*, a one-time leftist literary journal, which he edited along with Alexander Pomeranz.

The Mayakovsky archives in Moscow allowed me to look over Mayakovsky's drafts and documents from his 1925 trip, as well as some relevant correspondence between Burliuk and Mayakovsky's many American fans, following the poet's death.

It was valuable, in St. Petersburg, to keep in mind that the most important outcome of my trip would be the individuals I managed to find. In a city which has all but forgotten that Yiddish poetry existed, I fluctuated between elation, in finding any remnants of pre-war Yiddish poetry, and frustration that, unlike Kiev and Moscow, the former capital city provided me with so few concrete resources. Still, what it lacked in general Yiddishkeit, St. Petersburg made up in general *perevod*.

Having left St. Petersburg, a city in which Yiddish literature exists almost exclusively in Russian translation, we were greeted in Vilnius by members of the Jewish museum staff with whom I had a close, working friendship. They had helped me with my research, encouraged me to practice my Yiddish with them, and made use of my English for Vilna Ghetto exhibitions while I was studying Yiddish at the University.

As native Eastern European Yiddish

speakers age, it will be increasingly important to turn to translation as a means of preserving the literature. I was reconfirmed, this summer, in my fears that little has been done in twentieth-century Russia to integrate Yiddish into a general canon of Soviet literature. On the other hand, it is heartening to sense that Yiddish is entering an epoch in which those scholars who engage it are doing so with an awareness of its significance to the histories and literatures of its "home" countries.

Caitlin Murdock

History

"Bohemian Border Areas and Ethnic Relations"

I spent August of 1999 attending the Summer Prague University advanced Czech course. In the week preceding the course, and in the afternoons following language classes, I worked in the National Library in Prague. I read the periodical press from Bohemian cities along the northern border with Saxony in search of references to border relations, and ethnic relations in the borderlands.

The material I found is just part of what will be a much more extensive collection for my dissertation research. Nevertheless it suggests some interesting things. For ex-

ample, the cities of Liberec / Reichenberg and Usti nad Labem / Aussig were home to both German- and Czech-language Social Democratic papers in the period between the 1880s and 1914. Examination of the news stories, advertisements and announcements in these papers shows a number of significant differences beyond language of publication. For instance, the Czech papers promoted a specifically Czech national identity for Czech socialists, as well as political policies that would promote such identity. In particular, they pushed for Czech-language schooling for Czech children, even in predominantly German-speaking regions. German publications, on the other hand, had much less overt national content, especially in the 1880s and 1890s. Indeed, they tend to include advertisements for Czech publications, announcements of clubs that meet alternately in Czech and German, and announcements of events sponsored by both German and Czech organizations.

The observation that Czech socialists, and Czech political groups in general, used national rhetoric earlier and more extensively than did Bohemian Germans is not new. However, the coverage of Czech organizations and bi-national events by the German-language press suggests that official rhetoric and separation may not have been reflected directly in people's everyday practice in border regions. Rather, some

CREES/BAGEP TEACHER TRAINING WORKSHOP SERIES 2000

This winter and spring, CREES and the Bay Area Global Education Program (BAGEP) present a workshop series for teachers, "The Cold War in Our Past and Present." The series will consist of four Saturday sessions coordinated by Bert Patenaude, Senior Lecturer at the Naval Postgraduate School in Monterey and Lecturer in History at Stanford.

Sessions will include guest lectures and discussions of curricular activities and materials.

Session 1. "The Great Cold War Debates"

Saturday, February 26, 9:00 a.m. - noon

Bert Patenaude

Session 2. "America's Responsibility in the Cold War"

Saturday, March 11, 9:00 a.m. - noon

Bart Bernstein, Professor of History, Stanford University

Session 3. "The View from the Kremlin ... and inside Russia's Archives"

Saturday, March 25, 9:00 a.m. - noon

David Holloway, Director of the Institute for International Studies

Session 4. "Who Really Won the Cold War"

Saturday, April 8, 9:00 a.m. - noon

Bert Patenaude

LOCATION: ROOM 204, CERAS (CENTER FOR EDUCATION RESEARCH AT STANFORD)

There is no registration fee for the workshop and anyone may attend. The first 20 active classroom teachers to register will be eligible for a stipend of \$100 for attending all four sessions. Continuing education credit is available for a \$60 fee. For further information, please contact Mary Dakin at CREES, or Tuckie Yirchott at BAGEP (650-725-1482).

organizations clearly tried to reach both Czech and German audiences, and German papers assumed that their readership included both groups. One working-class educational association even offered German-speaking members evening language classes in Czech.

While newspapers in Bohemian border towns were primarily concerned with local politics and the Austrian half of the Austro-Hungarian empire, they paid a significant amount of attention to developments in Germany, and especially in neighboring Saxony. Articles include descriptions of changes in German educational policy, regulation of migrants across the border, reports of strikes in German factories, and critiques of perceived German influences on Bohemian economic, political and social relations. These periodicals make it clear that neighboring Saxony was of real regional importance to Bohemian border areas despite the political border dividing the two lands.

CONTRIBUTING TO CREES

Financial contributions in support of CREES programs and activities are always welcome and greatly appreciated. Please make checks payable to Stanford University and send them directly to CREES at Building 40, Main Quad, Stanford, CA 94305-2006. For further information about the Wayne and Sara Stys Vucinich Fund and other special funds associated with CREES, please contact us at (650) 723-3562.

Anne Eakin

Slavic Languages and Literatures **"Early Soviet Women in State-Sponsored Culture"**

Alexander Deineka, a prominent Soviet painter considered the father of Socialist Realism in the fine arts, and perhaps most famous for his mosaics in the Mayakovsky station of the Moscow Metro, filled his canvases in the 1920s and 1930s with groups of healthy, happy Soviet women engaged in work of leisure. Deineka's works, similar portrayals of groups of women in Soviet film, and precedents for this theme in pre-revolutionary Russian literature piqued my interest in the use of the image of women's friendship as a model for ideal social relations in the first decades of the Soviet project. State-sponsored culture used images such as

these to teach comradely relations in the newly formed "utopia." Thanks to CREES, I began research this summer on this aspect of my larger dissertation project on the representation of ideal social relations in Russian and Soviet literature and culture. I focused my research in Moscow and St. Petersburg on how women's friendship and communities of women were portrayed in Soviet film, literature and the visual arts and how they were cultivated in Soviet life in actuality. While it is too early for me to draw many conclusions about all the materials I examined, I did find overwhelming confirmation of the use of this theme as a model for a new "ideal" society by the state, individual artists, and the average citizen.

My research on the visual arts consisted of museum, archive and even architectural investigation. I discovered a number of other Russian and Soviet artists who made groups of women a subject of their work in the various museums in Moscow and St. Petersburg. I catalogued all the paintings relevant to my project in order to begin defining spheres in which women's communities are imagined (most often in the sphere of "women's work," i.e., washing, harvesting). I also examined guidebooks to the Tret'iakovsky Gallery from the 1920s and 1930s to see how relevant works were presented to the public. Guidebooks to and exhibitions of folk art--particularly kitschy porcelain statuary--offered interesting hints into the folk origins of the representation of women in groups.

My research into Soviet film was also fruitful. I brought back a number of films relevant to my project and received many recommendations and ideas for more to search out. My visit coincided with the Moscow Film Festival, which showed me some useful rare documentary footage, and with the annual *New Literary Review* conference, both of which offered opportunities to meet scholars in my field. Archival sources also led me to other relevant films. One such source was a report listing and summarizing films useful for various social purposes on the kolkhoz. I also looked at editorial comments and meeting transcripts about an early cut of Grigory Alexandrov's 1940 film *The Shining Path*, a Cinderella story of a girl who becomes a Stakhanovite textile worker. I culled a wealth of information about the presentation and reception of films in general from a large book of newspaper clippings devoted to the 1936 film *Girl-friends*, about three women fighting together in the Civil War. A number of these

newspapers, which came from all over the Soviet Union, published letters from female readers offering their reactions to the film alongside reporters' critical reviews.

The real-life models for Deineka's sportswomen turned up in my research into cultural policy and the building of women's groups. I read through documents about "culture building" in the countryside and city, including literacy campaigns, the establishment of physical culture clubs, and drives for cultural "enlightenment." These efforts, though they can certainly be negatively associated with forced collectivization in the countryside, also were linked to the attempt to establish institutions which would free women from some of their duties in the home. I also found a number of documents about and scripts for parades, "mass games," and "mass actions," which made public display of the physical culture movement, and all of which involved groups of women, often in synchronous motion. Reports to state committees on all of these endeavors contained fascinating comments about the links between leisure, work and the creation of comradeship.

Finally, my literary research resulted in my most exciting find this summer. This was an unpublished, handwritten, 380-page memoir by a M.V. Mikhailova (possibly a pseudonym) containing her poetry and remarks "About my stay in the First Moscow Women's Reformatory, 1923-7." The exact date of writing is unknown, but the document was acquired by the archive in 1950. Mikhailova describes the various sub-communities which formed in prison as well as women's communities in the outside world as represented by individual inmates, characterizing, in a lively and insightful manner, female members of the intelligentsia, peasants, petty thieves, murderers, Poles, Jews, youth and old women by their peculiarities and their interrelations. She describes herself as a confidante to many of the women, who tell the stories of their lives and crimes to her, much like the role taken on by Dostoevsky's narrator in his *Memoirs from the House of the Dead*. She also profiles some of the lesbian couples in the prison. According to Mikhailova, these couples were more or less accepted into the general prison population, and in some cases completely integrated into it. A wedding might be performed by some babushki for the couple, and the couple might even establish a family made up of other inmates who took on the roles of children. The overall narrative of the memoir consists of Mikhailova's transfor-

(continued from p. 7, Anne Eakin)

mation from criminal to Soviet citizen through her healthy, politically correct (in a Soviet sense) participation in productive activity with other women--sewing work and the prison "Political Enlightenment Club." This remarkable document offers a fascinating refraction of the images of women's friendship and community projected by the state.

UPCOMING CREES EVENTS

- **Gail Kligman**, Professor of Sociology, UCLA.
"Gendering Postsocialism: Reproduction as Politics in East Central Europe."
Tuesday, February 10, 3:00 p.m.
Lane History Corner, Building. 200, Room 307

- **Gerard Libaridian**, Senior Research Fellow, EastWest Institute, New York. **"Nagorno Karabagh and the New World Order."**
Wednesday, February 16, 4:15p.m.
CREES Seminar Room, Building. 40, Room 41J

- CREES Endowed Lecture in Soviet and Post-Soviet Affairs: **Jeffrey Brooks**, Department of History, Johns Hopkins University. **"Thank You, Comrade Stalin: Soviet Public Culture from Revolution to Cold War."**
Tuesday, April 4, 4:15 p.m. Location TBA

- **Richard Wortman**, Columbia University, Department of History. **"Scenarios of Power: Myth and Ceremony in the Russian Monarchy."**
Monday, May 15.
Time & Location TBA

For further information on these and other events, please see our online calendar at <http://www.stanford.edu/dept/CREES>

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