

The Fading Bloom of a Revolution?¹

BY ELMIRA KÖCHÜMKULKĪZĪ

Like many of my countrymen studying and living in the United States, I woke up on the morning of March 24, 2005, to very surprising news — a revolution had occurred in Kyrgyzstan. Immediately I called my brother, Bektemir, who lives in Bishkek, the capital of Kyrgyzstan. Just the night before he had told me that the situation in the capital was normal. That morning, however, he answered the phone with a note of pride in his voice and shouted hastily, *Biz jengdik! Bizde revoliutsiya boldu!*, “We won! We had a revolution!”

I could not understand what he meant and I asked, “Wait! Who won what?!”

“We took the White House and Akaev is gone!” He said these words with such excitement and pride that my heart pounded. Kyrgyz, young and old, rural and urban felt this same elation. The small Kyrgyz nation, self-described as *alakanday kyrgyz eli*, “the Kyrgyz people who can be fit in the palm of a hand,” surprised their neighbors and the world by peacefully toppling a corrupt regime in just a few hours and without major violence.

The spring revolution in Kyrgyzstan, which followed the Georgian Rose and Ukrainian Orange Revolutions, became known as the Tulip Revolution because people carried yellow tulips when they marched towards the White House. In Kyrgyzstan, however, most people like to call it *Eldik Revoliutsiya* or *İngkilap*, “the People’s Revolution,” because this definition gives credit to the ordinary people. These participants grew angry when their claim of responsibility for the revolution was undermined by foreign media and Akaev, who declared the revolution was US-backed. Some even claimed the protesters were paid US dollars. But the prominent opposition

leader, Topchubek Turgunaliyev, head of the party *Erkindik*, recognized the roll of the average citizen in the revolution, saying it was “the people’s in its nature and democratic in its course.”

Although Kyrgyzstan has technically been independent for nearly 15 years, many Kyrgyz now consider March 24 as their Independence Day. Opposition leaders, intellectuals and even the general population feel that only on that day last spring did Kyrgyzstan truly become independent. While the peaceful collapse of the Soviet Union in 1991 granted independence to all Central Asian republics, it was not something for which the people had to fight.

I arrived in Bishkek with my three-year-old son on the morning of June 25, 2005, just 15 days before the new presidential



Residents of Osh protest last spring.

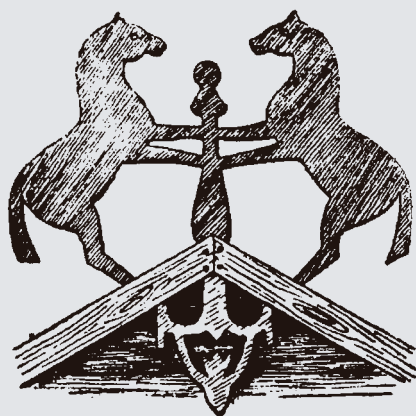
election. On the day we arrived, my parents, brothers and I all went to the Toktogul Philharmonic Concert Hall to a performance of improvisational *akins*, or oral poets. Unlike the Soviet period or during Akaev’s presidency, people filled the concert hall waiting eagerly for the

continued on page 4

INSIDE THIS ISSUE

REECAS Northwest Conference Call for Papers	2
Letter from the Director	3
New Ellison Center Outreach Coordinator	6
The Inter University Centre	7
17th Annual Nicholas Poppe Symposium	10
The Donald W. Treadgold Papers	11
History, Alive and Kicking in the Baltics	12
Application to Study a Less Commonly Taught Language	14
Churches of Northern Russia	15
Recent Acquisitions for the REECAS Outreach Collection	16
Kazakh Literature: The Unexplored Steppe of Understanding	17
Central Asian Summer Language Program	18
JSIS Series: Hot Spots in the World	18
REECAS 2005 MA Graduates	18
Ellison Center News	19
The Noble Women of the <i>Manas</i>	20
Visiting REECAS Scholars	22
Upcoming REECAS-Related Events	24

CALL FOR PAPERS



The Twelfth Annual Russian, East European and Central Asian Studies Northwest Conference

SATURDAY, APRIL 29, 2006
UNIVERSITY OF WASHINGTON – TACOMA

We are currently soliciting papers, panels or roundtable presentations for this one-day interdisciplinary conference. Proposals from faculty, graduate students and members of the general public are all welcome.

Contributions are encouraged on literature, the fine arts, the environment, post-Soviet foreign policy, historical research, economics, national identity or any other relevant subjects. Papers related to the theme "Occupation and Revolution in Eurasia's Borderlands" are especially welcome.

Small travel stipends may be available to graduate students and faculty traveling from the Pacific Northwest. Funds are not available for scholars outside of the Pacific

Northwest or residing outside the United States. Carpooling from UW Seattle will also be arranged.

If you would like to present at the conference, please reply via e-mail or regular mail by Friday, January 13, 2006, with your name and contact information, a paper title and brief abstract to:

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Letter from the Director

STEPHEN E. HANSON

We begin the new academic year with a sense of profound optimism. Indeed, the 2004–05 academic year saw no less than six important developments in the Herbert J. Ellison Center for Russian, East European and Central Asian Studies.

First, I am very happy to report that the College of Arts and Sciences has authorized the hiring of four new tenure-track faculty members studying our region of the world over the next four years. The first of these, Florian Schwarz, an expert on Islamic and Central Asian History whose research utilizes Uzbek, Russian, Arabic, Persian, German and English sources, joined us this fall. Dr. Schwarz will teach and do research on the historic and contemporary connections between post-Soviet Central Asia and the neighboring civilizations of the Near East and South Asia, immeasurably strengthening our renowned Central Asian Studies program. In the three years to follow, the Ellison Center will be hiring an historian of tsarist Russia, a specialist in Central Asian and Eurasian international security and a scholar focusing on the states and societies of contemporary Eastern Europe and the Balkans. This year we also hired two new lecturers in Slavic Languages and Literatures: Bojan Belic, who will teach Bosnian/Croatian/Serbian, and Valya Zaitseva, who will teach Russian. At a time of budgetary scarcity at the University of Washington, this represents an extraordinary commitment of resources to our area; it demonstrates the seriousness of the University's pledge to make the expansion of the new Ellison Center a top strategic priority.

Second, in order to ensure that the daily operations of the new Ellison Center run smoothly, the University of Washington administration has also decided to provide us with expanded administrative support. This August, we hired Allison Dvaladze as a new full-time Outreach Coordinator to supervise our programs with local K-12 schools, community colleges, businesses and public organizations in the Pacific Northwest. Allison's illustrious resume includes a degree from the School of Foreign Service at Georgetown; work for the National

Democratic Institute in Georgia, Azerbaijan and Turkey; leadership in organizing travel by local high school students to Novosibirsk; Russian, Georgian and Turkish language skills; and a passion for dance — she helped organize the Eifman Ballet's US tour and is an accomplished dancer herself. With this new full-time position, along with Associate Director Marta Mikkelsen and Program Coordinator Carrie O'Donoghue, the Ellison Center will have an unbeatable staff team in place!

Third, as a direct result of the public announcement of the Ellison Endowment and the Russian Studies Symposium hosted here last November, one of the most important research organizations in our field — the National Council for Eurasian and East European Research, or NCEEER — is relocating to Seattle in Fall 2006. NCEEER's President, Bob Huber, and the NCEEER Board (which includes many of the most senior and well-known American specialists in Russian, East European and Central Asian Studies) agreed that the founding of the Ellison Center was so exciting that they wanted to be part of it. As a result of this new NCEEER-Ellison Center initiative, we will be able to bring outstanding young US and Eurasian scholars to Seattle as visiting scholars, while at the same time greatly expanding our contacts with the policymaking community in Washington, DC. It is a major coup for our program and another step in realizing Herb Ellison's vision of interaction and collaboration among scholars and citizens of the US and the former Soviet Union. We are so grateful to Herb's family and friends for their generous support, without which, none of the above achievements would have been possible.

Fourth, this Spring marked the founding of the new University of Washington Center in Tashkent, Uzbekistan, which will be one of the permanent legacies of our three-year State Department grant to build partnerships with several leading Uzbek academic institutions. Thanks to the success of the book drives organized over the past two autumns by Professor Ilse Cirtautas, the UW Center now houses thousands of scholarly works on Islam,



Steve Hanson and Mikhail Gorbachev at a reception at UW.

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comparative religion, history and social science, all of which are available free of charge to the Uzbek scholarly community. At a time of growing political uncertainty in the Central Asian region, such scholarly and personal networks binding Americans and Uzbeks are more valuable than ever.

Fifth, the Baltic Studies program has also recently announced some wonderful news: the Latvian government has pledged financial support to establish a permanent Latvian Lectureship at UW, and the Kazickis Family Foundation pledged \$250,000 to endow a permanent Baltic Studies Professorship in the Department of Scandinavian Studies. It is fantastic to see such international acknowledgement of UW's sterling reputation in the Baltic field and in particular, of Dr. Guntis Smidchens' inspirational leadership and vision.

Sixth, Head Slavic Librarian Michael Biggins has won the UW campus-wide Distinguished Staff Award for 2005. Mike is a true leader and a remarkable scholar in the field of Slavic and East European Studies, so it is great to see this recognition of his many accomplishments.

I myself am on sabbatical leave for the 2005–06 academic year. Fortunately, I was able to leave the Ellison Center and REECAS Program in the very capable hands of Professor James Augerot of Slavic Languages and Literature, whose vast intellectual and administrative experience in our field makes him the ideal choice to take over as Interim Director during my year of leave.

We truly have a lot to celebrate! ♦

continued from page 1

traditional oral contest to begin. The poets at the *Aytish* challenged one another, exploring the theme of *akiykat shayloo*, “fair elections.” One could see hope and joy in the audience’s eyes, especially when they applauded the poets’ sharp criticism of Akaev and his family and the wrongdoings of the old regime. I felt a great sense of elation and pride sitting among my people, who, like me, are proud of this unique tradition. In Kazakh and Kyrgyz culture, the *Aytish* is a forum in which poets have traditionally spoken freely and openly criticized leadership.

The *akins* all began their songs with words of congratulations for the people’s achievements on March 24. They also invited people to participate in the upcoming presidential election — an invitation dampened by the fact that although all the presidential candidates were invited, none were present. Three senior *tökmö akıns*, wearing elaborate traditional gowns and fur hats, emboldened the people as they described the Kyrgyz people’s strong, free spirit. The audience applauded the *akıns* after every verse imbued with the traditional sharp yet eloquent language of the *Aytish*. One of the *akıns* warned that if the next leader fails to fulfill the people’s hopes, the people would chase him away just as they purged Akaev.

The *akıns* also addressed the main socio-economic and political problems that led to the revolution, including widespread corruption, poverty, social inequality, unlawful privatization of land, the transfer of the Üzöngü-Kuush mountain pasture to China and the artificial division between northern and southern Kyrgyz. Most of these problems were directly attributed to the influence of Akaev and his family. A national television station broadcast the entire event — a powerful means of inspiring people and keeping their post-revolutionary hopes and spirits high. The broadcast served as a call to citizens of various nationalities to unite and elect their own president. Such were my first impressions of the people’s mood and the political atmosphere in the capital three months after the revolution.

The people’s revolution produced a momentous regime change in the country



Renowned *akin*, Estebe Tursunaliyev, performing at the Toktogul Philharmonic Concert Hall.

and brought Kurmanbek Bakiev, the leader of the People’s Movement of Kyrgyzstan, to the presidency. Before the July 10, 2005 presidential election, and even after it, everything looked brighter. Bakiev won the election with over 80% of the vote, the other five opponents drew only 0.2–.05%. Bakiev formed a new interim government appointing other opposition leaders (Azimbek Beknazarov, Roza Otunbayeva, Ishengül Boljurova, Akilbek Japarov, Adakhan Madumarov, Daniyar Üsönov, etc.) to ministerial posts. According to the Organization for Security and Cooperation in Europe, the conduct of the presidential election “marked tangible progress,” despite the concerns of others.

Bakiev’s inauguration was held in the

capital’s main Ala-Too Square in a style markedly different from Akaev’s previous two inaugurations. Among the foreign dignitaries and presidents of other countries invited, only Kazakh President Nursultan Nazarbaev was present.² Nevertheless, Ala-Too Square was filled with Kyrgyz officials from all levels of government, as well as distinguished guests. In addition, hundreds of ordinary citizens were allowed to watch the ceremony from behind the seated guests. I was lucky to get an official invitation from a friend in the White House and witnessed the ceremony in person.

In recognition of an ancient Kyrgyz tradition, Bakiev was blessed upon his arrival by an elderly Kyrgyz woman dressed in a graceful traditional costume. She purified him with juniper smoke, cleansing him of evil spirits and protecting him from the evil eye. Not everything, however, followed with tradition; the religious clergy expressed displeasure over Bakiev’s break with tradition in that he did not hold the Koran during his oath.

The second distinctive feature of the ceremony was the incorporation of young *akıns* who congratulated the Kyrgyz with their victory and newfound independence. Bakiev took his oath in Kyrgyz, which sounded quite revolutionary in spirit, and the response of the onlookers revealed that he had their support.

The day after his inauguration, Bakiev delivered a memorable and challenging address to his cabinet and the country’s administrative officials in which he spoke about patriotism, declaring, “It is now time for us to come to our senses and become Kyrgyz.” He called on the people and government officials to explore their cultural past and learn from their centuries-old traditional values and customs.

Bakiev also addressed the status of the Kyrgyz language. Over the last 15 years, especially since Akaev made Russian the official language, Kyrgyz lost its status and very little effort was made to preserve it. In response, the new government adopted a Kyrgyz version of the national anthem this October.

Bakiev also made a popular decision when he appointed Dastan Sarygulov, founder of the Tengir Ordo Foundation for Preservation and Development of Kyrgyz

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Cultural Heritage, to the position of state secretary. Dastan had formerly been dismissed under Akaev. Other revolution leaders, however, have been dismissed or excluded from the new government including Azimbek Beknazarov and Roza Otunbayeva, who have since formed a new opposition party. The population is both puzzled and disappointed by the president and parliament's recent ministerial appointments.

The changes that once looked so promising now appear just as hopeless as the past. As Kunduz Jenkins notes, "The euphoria of revolution has passed... The fundamental question that seems to permeate the populace is whether the revolution was a step ahead or perhaps two steps back in the country's democratic and economic development?... The new president and his administration have been criticized for not taking more radical and extreme steps in implementing new democratic and economic reforms."³ Six months have passed since the revolution, and the country is still experiencing a political and economic

crisis which seems to be gradually extinguishing the people's new hopes of political stability, economic change and prosperity. Discontent is growing again.

According to the Radio Free Europe's Kyrgyz broadcast, on October 6, 2005, the new *Kyrgyzstan* opposition party held its first official meeting in Bishkek and discussed both the triumphs and mistakes of the revolution. Beknazarov, dismissed from his position as general prosecutor on September 19, openly accused Bakiev of collaborating closely with the old regime's officials, stating, "our main mistake was that we toppled Akaev unlawfully, but we chose to do the rest according to the law. We should not have followed the law after the revolution, but carry out everything under a revolutionary decree. We had suggested this at that time; however, our current president had dismissed our suggestion."⁴ This new division in the once united opposition has left the population discouraged.

In addition to the fracture among the nations leaders, nearly all of the newly-appointed government officials, although

in opposition to Akaev's regime, are products of the old Soviet system and the Communist Party *nomenklatura*. As State Secretary Dastan Sarygulov pointed out, Kyrgyzstan lacks young individuals capable of leading the country; therefore, Kyrgyzstan will have to be governed by the older generation of Soviet officials until the next generation is prepared.

Perhaps this is the beginning of Kyrgyzstan's second transition period since the Soviet collapse. If so, I hope it will not last as long and that the new government will not repeat the mistakes of its predecessor. One important lesson the population learned from its revolutionary experience is the importance of political activism. People can make their voices heard and, as the *akins* sang, any corrupt government or regime, may it be Akaev's or Bakiev's, can be brought to justice if the people unite. Kyrgyzstan took only the first step towards democracy by toppling the old regime, many challenges and tasks still lie ahead. People should not forget that democracy and economic prosperity cannot be achieved

continued on page 6



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The author and members of her family in "Ispä Mountain" pasture in southern Kyrgyzstan.

continued from page 5

in a day or even six months, it is a long and ongoing process which requires a lot of hard work. We must keep hoping for a better future. ♦

Elmira Köchümulkizi is a PhD candidate in the Near and Middle Eastern Studies program. She came from Kyrgyzstan to UW in 1994 as an exchange student and received her BA and MA in the department of Near

Eastern Languages and Civilization. Upon accomplishing her academic goals in the US, Elmira intends to return to Kyrgyzstan and contribute to her country's educational and socio-cultural development.

1 I am neither a political analyst, nor an expert on revolutions; rather this article is a snapshot of my impressions and observations of selected post-revolution events during my visit to Kyrgyzstan this summer. However, during my visit I did talk with my fellow townsmen in the Aksy

region of southern Kyrgyzstan as well as with intellectuals in Bishkek about the revolution and its aftermath.

2 Other countries, like Russia and Uzbekistan, sent their defense minister, prime minister or ambassadors.

3 Kunduz Jenkins. "Kyrgyz Revolution: One Step Forward or Two Steps Back." Central Asia-Caucasus Analyst. *Central Asia-Caucasus Institute*, 21 Sep 2005. www.cacianalyst.org.

4 Amanbayev, Bakyt. "Beknazarov ینگیلapchılardın negizgi katachılıktarın anıktadı" ("Beknazarov unfolded the main mistakes of the revolutionists"). Kyrgyz Broadcast. *Radio Free Europe*, 6 Oct, 2005. www.rferl.org.

Allison joins Ellison!

Straight off the plane from Russia and Georgia, the Ellison Center welcomed Allison Dvaladze as the new Outreach Coordinator this August. The new full-time position will allow the center to dedicate more time and effort to broadening its support of REECAS-related programming for teachers and the greater community. Allison's first-hand knowledge of the region combined with her media experience and efforts to interest local students in studying the area make her a perfect addition to the team. A native of Seattle, this is a homecoming for her after 13 years in Washington DC and in the field.

Most recently Allison resided in Tbilisi, Georgia where she spent the last two years as editor in chief of the English-language daily, *The Messenger*, as well as of a bi-monthly political/economic magazine. Thanks to her time spent with the National Democratic Institute for International Affairs (NDI), including two years in the Tbilisi office working on political and civil society development projects, she was well positioned and very familiar with local politics and personalities when the 2003 Rose Revolution transpired. Allison remembers this as a thrilling and historic time, especially considering her previous efforts to train citizens in election monitoring and parallel vote tabulation — tools utilized to document the widespread election fraud in support of the citizens' demands for new elections. Prior to her post in Georgia, Allison supported NDI's efforts in Azerbaijan and Turkey as well as from the main office in Washington DC.

Taking a break from democracy promotion in late 2000, Allison returned to her

passion for dance, which had initially introduced her to the region in 1992 when she spent a year dancing in the Globe Theater in Novosibirsk, Russia. This time she toured the US with the Georgian National Singing and Dancing Ensemble and then the Eifman Ballet of St. Petersburg, Russia handling artist management and theater relations issues.

Deeply affected by her own experiences in Siberia after high school, Allison actively encourages local youth to explore the region for themselves through the organization Camp Siberia which she co-founded with her mother in 2000. Camp Siberia is a year-round community building and leadership project which culminates in a month-long trip to Siberia. Once there, 18 Washington high school students create a summer camp for abandoned Russian children. Several of the returning students have gone on to study Russian in college.

Allison received her BSFS in Culture and Politics from the Georgetown School of Foreign Service in 1997 and plans to pursue advanced studies in the future. She has a passion for the Black Sea and is particularly interested in how history and culture influence the development of political systems. During her time at Georgetown, Allison also took a semester off in 1995 to intern on the Russia Desk at the US Department of State where she received valuable insight into the



Allison Dvaladze in front of Smolny Institute in St. Petersburg, Russia.

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mechanics of international relations.

Since arriving at the Ellison Center, Allison has participated in several outreach activities including Summer College for Seniors, GEAR-UP, Master Teacher Workshops and the Washington State Social Studies Fall In-Service where she presented to teachers on how to incorporate the Black Sea into their curricula.

Allison enjoys writing and has authored articles on topics from politics, elections and revolutions to transportation and pipelines. She has also appeared on *The NewsHour with Jim Lehrer* and been interviewed for Russian, Georgian and Turkish TV as well as several documentary films.

She is excited about the opportunities this position presents and looks forward to working with the staff and faculty of the Ellison Center to explore new possibilities for introducing students to the exciting adventures that await them in studying the REECA region. ♦

The Inter University Centre: An Oasis of Tolerance in the Heart of War-torn Yugoslavia

BY BENJAMIN GLAHN

When the Serbian controlled Yugoslav military bombed the Inter University Centre on the morning of December 6, 1991, its entire library of more than 30,000 books burned amidst the flames of the nascent war. Eventually the war would ravage the rest of Yugoslavia as well, leaving physical destruction and political disintegration in its wake. But unlike Yugoslavia, the Inter University Centre would survive.

Founded in 1971 in Dubrovnik, Croatia by the former rector of the University of Zagreb, Ivan Supek, the Inter University

majesty along a coastline of uncommon beauty. Yet, the IUC is blessed not only with the gift of geographic allure, but with an uncompromising devotion to the ideals that have guided its development for more than 30 years, and which delivered it through a war that threatened the very tolerance and openness for which it stood.

The history of the IUC, however, is decidedly more complex than the horrific events of the early 1990s, the destruction of walls or the burning of books. At the time of its founding the IUC represented

a unique and influential approach to the problems posed by the Cold War and the dark and imposing curtain separating East and West Europe. And much like the Yugoslavia of the 1970s, the Centre epitomized an alternative to the problems raised by the spread of international communism and the heavy political influence exerted by the Soviet Union.

In many ways, the creation of the IUC reflected Yugoslavia's position as a tolerant and liberal counterweight to Soviet communism. In the words of Berta Dragečević, the executive secretary of the IUC who has served the center without interruption since its founding, the IUC originally aimed to have the world unite in Dubrovnik.

"Dubrovnik was a special kind of place," Dragečević

told me, exposing a hint of nostalgia as she leafed through aging books of photographs arranged neatly on a table inside her office. "It was a safe haven during the Cold War, and our intention was always to bring people together from all different parts of the world — to bring together East and West and encourage them to work together."

As Dragečević recounted the early history of the IUC, she repeated again and again that the single most important founding vision of the IUC was that it always considered itself an *international and autonomous* center for the cooperation of universities, professors and students free from any form of government control. The result of this vision, and the backbone of the IUC, as she described it, is the IUC's unique organizational system of membership — a system in which member universities take responsibility and ownership for the institution, as well as for its constitutional mandate of absolute "autonomy and independence in formulating and in implementing its academic policies." These principles, written directly into the constitution, would not only protect the IUC in its early years, but would later serve as a shield against the onslaught of nationalism and political control that accompanied the first years of Croatian independence.

Originally developed as an autonomous institution within the organizational framework of the University of Zagreb, "a certain functional ambiguity" has always existed between the University of Zagreb and the Inter University Centre. The home of the IUC, a massive building located at Don Frana Bulića 4, conceal not only a fragile history, but also a hidden charm and an air of genuine hospitality. Constructed in 1901, the building was a gift from the city of Dubrovnik to the University of Zagreb in 1971, with the explicit intention of providing a home for the IUC. Until the end of the Second World War, the IUC building functioned as a women's teaching college, an elementary school and a pedagogical school. Today, the building houses the complete operations of the IUC — classrooms, apartments, dormitory rooms, a lecture hall, a coffee bar, a computer room, numerous administrative offices and a reconstructed and repopulated library.

When the first course offered by the IUC — *Theories of Development, Conflict and Peace* — opened in the spring of 1974,

continued on page 8



The front of the IUC marred by a bullet hole.

Centre (IUC) began as an independent, international center for advanced studies devoted to academic openness, tolerance and cooperation across the ideological and political boundaries of the Cold War. The IUC sits just beyond the massive, yet stately protective city walls of Dubrovnik, a formerly independent city-state known for its indescribable

continued from page 8



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The IUC as seen from above.

the young Centre consisted of only 22 member universities, it held only a handful of academic courses, and it had assembled only a small collection of professors, students and academics from across Europe. Over the course of the next 20 years, however, the Inter University Centre would grow into one of the focal points of liberal academic thought in Europe, attracting academic luminaries and promising students from around the world with the intention of engaging them in open academic dialogue and building bridges over the ideological trenches of the Cold War.

By the end of 1991, however, when the IUC should have been anticipating the celebration of its 20 year anniversary, smoke and dust were rising from the city of Dubrovnik, and the IUC lay splintered, broken and in flames. During those first 20 years, more than 38,000 people had participated in almost 600 courses and more than 250 conferences. Membership had risen from 22 original universities in 1971 to 240 in 1991. These new members included universities from Kenya to Denmark, Israel to Brazil, Belgium to Bulgaria and from virtually every other European country as well as Iran, South Korea, Japan and the People's Republic of China. What began as an idea sketched

out on a couple of scraps of paper had become one of the most revered and unique academic centers for advanced studies in Europe.

On the morning of December 6, 1991, however, the history of the IUC would change dramatically. The multinational, tolerant era of Yugoslavia was coming to an end, and with it, a period of progress and relative security for the IUC.

Although no one died in the bombing, the unyielding stone that had stood untouched since 1901 lay scattered in piles of scrap, its great stone exterior walls and grand staircase the only things that remained. As the fire burned over the course of days, its contents drifted into the air, lost forever.

Miraculously, however, much of the historic documentation of the IUC survived the fire. The only room spared by the flames, the IUC's administrative office, held all of the institutional documentation of the IUC.

Today, inside these same doors, stand two monuments encased in glass. On the left sits the original deed for the building at Don Frana Bulića 4, dated, 1901. On the right sits the charred remains of a mostly illegible book — a book that once served as the catalogue of the 30,000 volumes

lost during the fire. Such reminders of the war years can be found hidden in plain sight almost everywhere in the IUC, but with the exception of the ashen library catalogue, they are not always obvious. Resting on the coffee table in Berta Dragečević's office, for example, along with books, programs and other literature of the IUC, rests a maroon photo album. The pages document the destruction by the fire that burned through the building and the pile of artifacts and historic documents saved from the fire.

Between October and December 1991, almost completely cut off from the outside world and without both water and electricity, Dubrovnik was shelled incessantly from the hills that surround the city and from the sea that spreads out beyond its famous walls. Almost all of the palaces, churches and monuments that gave the city its ancient and independent character were damaged or destroyed, and *Stradun*, Dubrovnik's famous white marble promenade that breathes life and light into the heart of the pedestrian old town, lay riddled with the scars of heavy artillery.

Despite the destruction of its building, not to mention the surrounding town, the work of the IUC never ceased.

Support for the IUC poured into Dubrovnik from its more than 200 member universities and from its friends and colleagues around the globe. Supporters sent letters, money, supplies and most importantly, the assurance that the IUC and the citizens of Dubrovnik were not alone. During the immediate aftermath of the bombings, the IUC moved its operations into a small building on *Stradun*, and using a generator to provide electricity, managed to salvage enough of their operations to organize two courses during the spring of 1992. When Berta Dragečević recalls the period during and immediately after the war, the unusual mix of sadness and pride that accompanies those who have resisted and survived a devastating war is apparent in her voice. To her, and many others, the greatest moral and intellectual victory in the history of the IUC was that the world never stopped coming to Dubrovnik. "Our greatest satisfaction," Dragečević said with a firm and graceful devotion, "is that our work never stopped... The bombs killed the building, but they couldn't kill our spirit because it existed in so many people and institutions around the world."

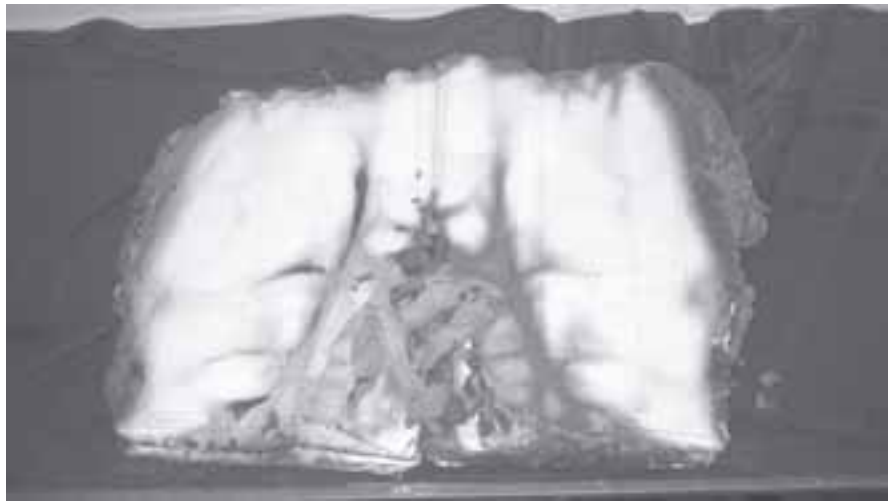
The complications and difficulties that have always accompanied the work of the IUC, however, did not cease when the shells finally stopped falling on Dubrovnik in the spring of 1995. The IUC had originally been founded as an independent, autonomous center for advanced studies in Yugoslavia, but when the new Croatian government began to solidify its hold on what it perceived to be *national* institutions, the IUC lay firmly within its sights. As an autonomous institution within the organizational structure of the University of Zagreb, the new political structure of independent Croatia attempted to recast the IUC as a center for the advancement of national universities, which it called the International Center of Croatian Universities (ICCU). Fortunately for the IUC, the careful wording of its constitution, as well as the support of its member universities, the University of Zagreb and several international foundations, enabled the IUC to continue its operations within the reconstructed building at Don Frana Bulica 4. Eventually, however, even the University of Zagreb pulled its support for the IUC.

Facing a new political climate and different political regime, the University of Zagreb ultimately made the decision to divert its resources and financial support from the IUC to the ICCU. And by 1998, the University of Zagreb had formed another competing organization known as the Center for Advanced Academic Studies (CAAS) and placed its operations within the IUC building at Don Frana Bulića 4. To this day, the IUC shares its home with CAAS, but, in the spirit of its founders, has refused to sign the CAAS charter. Thus it remains true to its mandate as an absolutely independent, international institution.

Needless to say, this relationship continues to be the source of confusion and bureaucratic non-cooperation between the IUC and the University of Zagreb. The charter of the IUC enables it to remain in the building, but the organizations within its walls compete for space,

IUC every year. Most importantly, though, the doors remain open to the world, inviting academics from across the globe to engage in open dialogue in the once independent city of Dubrovnik. And as Berta Dragečević says, although the IUC faces financial problems and complicated issues with the University of Zagreb, the organization can finally feel secure in its future. "We claim to have the moral right to use all of the space in this building because of our many accomplishments in academic openness and tolerance in this part of the world... Regimes never liked us, but somehow we always managed."

Indeed, the building at Don Frana Bulića 4 is known as the IUC building. Its crest frames the double doors of the main entry way, its program and schedule hang on every bulletin board in every hallway, and its spirit informs the conversations, dialogue and interactions that occur



The old library catalog damaged in the fire.

schedules and even programs. Ultimately, if it were not for the generous and timely support provided by the Open Society Institute and George Soros, as well as from the Volkswagen Foundation and the Ford Foundation, the IUC may have long ago succumbed to the hostile bureaucratic attacks that followed Croatian independence.

Today, the IUC is more resilient than ever. Membership now stands at nearly 180 universities, with 60–70 courses offered and conferences held annually. On average, more than 2,500 professors and students participate in the work of the

within its reconstructed walls. In addition, the work of the IUC over the last three decades has spawned an unknown number of books, contacts and ideas. When George Soros, one of the Centre's most influential supporters, introduces incoming students to the Central European University he founded in Budapest, Hungary, he always credits the Central European University's inception from his participation at the IUC in 1989.

But just as there are reminders of the war years and the scars burned into the history of the building, there are also reminders

continued on page 10

continued from page 9

of the bureaucratic complications that continue to plague the IUC. To this day, all of the clocks stand stopped at 9:20. It would perhaps be easy to interpret this as yet another reminder of the day the bombs fell on the IUC, but in actuality, it is simply an unintentional result of the complicated relationships that exist within the IUC building. During the reconstruction of the building, the University

of Zagreb installed new clocks on the landing of each level of stairs, but simply never started them. Berta Dragečević has repeatedly tried to get them started over the years, but to no avail. Unlike the motionless clocks, however, the IUC continues to move forward, as it always has, as a unique and resilient reminder of the power of openness and tolerance and of the critical importance of building

bridges across ideological divides that over the last turbulent decades, have seemed too large to cross. ♦

Benjamin Glahn is a graduate student in the Ellison Center for Russian, East European and Central Asian Studies at the University of Washington. His fields of study are Bosnian-Croatian-Serbian language and the history of the former Yugoslavia. He plans to graduate in June 2006.

The 17th Annual Nicholas Poppe Symposium on Central/Inner Asian Studies

BY STEFAN KAMOLA



Nicholas Poppe, founder of the annual symposium.

The 17th Annual Nicholas Poppe Symposium on Central/Inner Asian Studies held May 14, 2005, began by addressing the current focus of the field and its legitimacy in drawing upon the Poppe tradition. In response to an e-mail from

Professor Erdahl in Frankfurt questioning the legitimacy of the symposium, which Erdahl believed long ago ceased to reflect the work of Nicholas Poppe, Professor Carlson began his talk by arguing that the nature of the discipline has changed several times over the past centuries, and a rigid adherence to Poppe's "Turkology" does not suit the field as it exists today. Furthermore, it is following in Poppe's example as, in his own time, he helped redefine the discipline from a focus on Anatolian and Ottoman Turkish to the larger scope of Central Asian and Eurasian studies.

Christina Szabo's discussion on Uzbek authors and their contributions to ecological and national awareness brought the conversation back to a very practical issue. She began with the choices that we, as West Coast, latte-loving, ecologically aware, democratically-minded citizens, make. For example, in buying environ-

mentally sound coffee, we demonstrate the international perspective of many environmentalist movements (the WTO riots, although less prosaic, did likewise). The situation in Uzbekistan is somewhat different because the populations, threatened by environmental degradation, are also delimited by national boundaries. For this reason, the glasnost-era protest against Soviet environmental policies in Uzbekistan took on a distinctly national tone. The magnitude and immediacy of the situation, and the example of other Soviet writers writing on environmental issues at the time, led several writers in Uzbekistan to take up the issue as an aspect of the national, anti-colonial struggle.

Continuing on the theme of literature, one Uzbek author, Baymirza Hayit, received a special tribute from Ilse Cirtautas. Hayit, a virulently anti-Soviet Uzbek writer whose works demonstrate a unique attitude towards Soviet-Uzbek relations, was recently a guest scholar at UW. Born in 1917, Hayit lost a brother to the Soviet repression of the Basmachis. Later, in exile, Hayit continually denounced Soviet policies in Turkestan, a phrase he persisted to use even as the rest of the world gradually acquiesced to the Soviet demarcation of republics. Professor Cirtautas concluded by asking if, under the principle of double-negation, the Party's denunciation of Hayit as a "falsifier of Soviet history" unintentionally acknowledged the value of his writing. ♦

OTHER PRESENTATIONS INCLUDED:

The Emerging Sino-Afghan Relationship
Justin Miller, *UW China Studies Program*

Historical Stages in the Development of Uzbek Civic Society
Nodira Mahkomova, *Senior Researcher, Institute of History, Uzbek Academy of Sciences, Tashkent, Uzbekistan*

Building a "University of Washington Center" in Tashkent
Charles Carlson, *Visiting Professor, UW NELC, Prague/Tashkent*
Ilse Cirtautas, *UW NELC*

The History and Goals of the American Center for Mongolian Studies
Charles Krusekopf, *Royal Roads University, Victoria, Canada*

Kyrgyz Women in the Perception of Western Travelers of the 19th Century
Cholpon Turdalieva, *Fulbright Scholar, Abayev University, Bishkek, Kyrgyzstan*

Spiritual Legitimacy: Causes of Factual Violence in Chinese Naqshbandiyya Tariqa

Kristian Petersen, *University of Colorado at Boulder, Department of Religious Studies*

Comments on the Tawarikh-i Musiqiyyun by Mulla Ismatulla Mojizi, an Uighur of the Early 18th Century
Will Sumits, *UW, NELC*

Asian Music
Will Sumits, *Alfredo Gormezano, Elmira Kochumkulkizi*

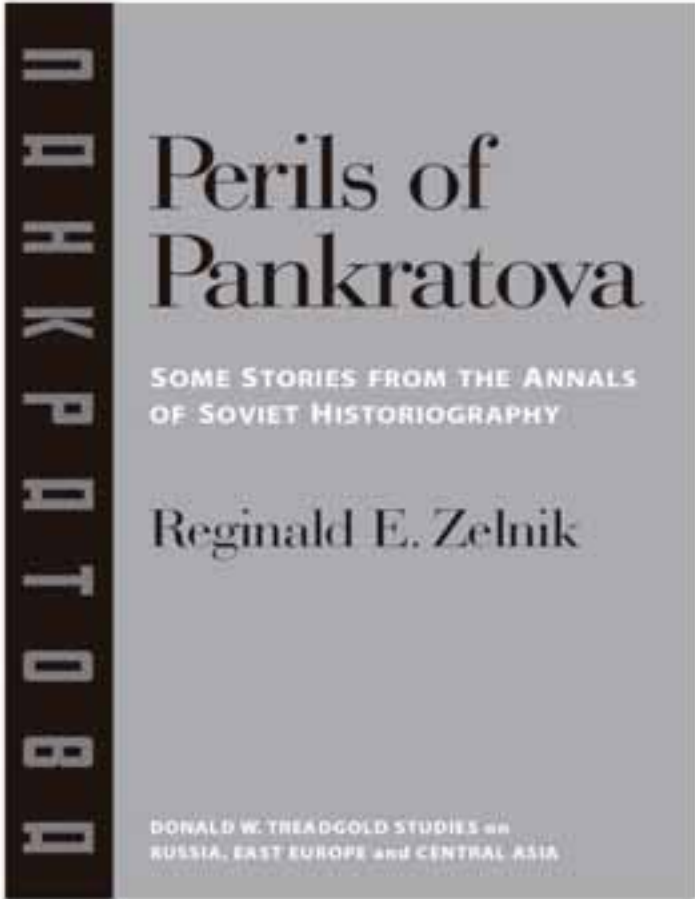
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Accompanying Zelnik's monograph are essays by Laura Engelstein, David A. Hollinger, Benjamin Nathans, Yuri Slezkine and Glennys Young. The volume also encompasses excerpts from two Soviet texts mentioned in Zelnik's monograph, a list of his PhD students at Berkeley and his curriculum vitae.

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History, Alive and Kicking in the Baltics

BY LAURA A. DEAN

Two columns of burning candles form an illuminated walkway guiding onlookers toward a crowd of people huddled around the Freedom Monument in the Latvian capital of Rīga. The crowd's weathered faces, brightened by the candles spelling out *Visu Latvijai* "Everything for Latvia," tell the story of a different time. Some are crying, but all are singing Latvian folksongs in solemn remembrance of the day, 66 years ago, when their fate was determined by the hands of others. August 23, 2005, marks the 66th anniversary of the signing of the Molotov-Ribbentrop Pact. This agreement between Nazi Germany and Soviet Russia in 1949, divided the majority of Eastern Europe into two spheres of influence, with Latvia and the other Baltic States falling into the Soviet sphere. With this agreement, the Soviet Union gained assurances that the Nazi Regime would not retaliate when Soviet troops occupied the Baltic States in 1940. The occupation continued until 1991 when the Soviet Union collapsed from within and the Baltic countries were finally freed.

This is one event I witnessed this summer that exemplifies how alive history is today in the Baltic States. It is a part of everyday conversations and often a point of contention. The largest daily newspaper in Latvia, *Latvijas Avīze*, runs a history brief alongside the daily weather and exchange rates on page two.¹ This brief could be about anything from World War II to the Hanseatic League.

Likewise history frames Latvian conceptions of current world affairs. President Bush's visit to Latvia in May 2005 made headlines not just because he was only the second US president to visit Latvia, but because he addressed the past. The United States never officially recognized the occupation of the Baltic States by the Soviets, but President Bush addressed this on his visit, stating "I recognize that in the West, the end of the Second World War meant peace, but in the Baltic region, it brought occupation and communist oppression."² He continued by questioning the United States' shortcomings at the end of military conflict in Europe, "V-E Day marked the end of fascism, but it did



Examples of Soviet propaganda posters in Russian and Latvian in Rīga's Museum of Occupation.

not end oppression. The agreement at Yalta followed in the unjust tradition of Munich and the Molotov-Ribbentrop Pact... The United States refused to recognize your occupation by an empire."³

Following President Bush's visit, the US House of Representatives passed by unanimous consent House Concurrent Resolution 128, which sought an acknowledgement and condemnation by the Russian Federation of the Soviet Union's occupation of Estonia, Latvia and Lithuania.⁴ The resolution called for Russia to take action; "Resolved by the House of Representatives (the Senate concurring), that it is the sense of Congress that the Government of the Russian Federation should issue a clear and unambiguous statement of admission and condemnation of the illegal occupation and annexation by the Soviet Union from 1940 to 1991 of the Baltic countries of Estonia, Latvia and Lithuania, the consequence of which will be a significant increase in goodwill among the

affected peoples and enhanced regional stability."⁵

I spent my summer in the midst of this history as a research assistant at the Museum of Occupation in Rīga, Latvia. The museum gives the Latvian perspective of the events of the first Soviet occupation of 1940–41, the Nazi occupation of 1941–45, and finally the second Soviet occupation of 1945–91. Of my duties at the museum, I most enjoyed informing people about this history. I gave tours of the museum to people from very different backgrounds, including school groups, tourists, academics and diplomats. To my surprise, despite how alive this history is in Latvia, it is a history known to few beyond the Baltics. Visitors were surprised to learn what had happened to the Baltic States, how they had been occupied, the mass deportations of Latvian citizens and how they were literally trapped in the middle of World War II. The museum illustrates what the country has endured, making it possible

© LAURA DEAN

to understand not only Latvia's past, but also its future, especially its return to Europe.

The Baltic countries were caught in the middle of World War II, so why are they now left out of textbooks and courses about Eastern Europe? In pondering why so many people are unfamiliar with the history of the Baltic States, I thought back to my own education. Nearly all of the classes I have taken on Eastern Europe and Russia glazed over the Baltics. The only reason I knew anything about them is due to my studies at the University of Latvia as an undergraduate through the University of Wisconsin-Eau Claire, the only US undergraduate program of its kind to Latvia. Only when I attended the University of Washington as a graduate student did I actually take classes entirely devoted to these three countries. It is because the UW has the only Baltic Studies program in the country that I chose to study here. During my nascent academic career I have met many scholars and professors who do not see where the Baltic region fits and thus leave it out of classes where it belongs. Admittedly, they are unique historical examples,

but just because they are different, does not mean that they should be neglected. Walter Clemens, one of the most revered scholars on the Baltic countries, writes, "The Baltics geographical position should warrant, it seems, interest from scholars on both sides—those studying Europe as well as those who specialize mostly in Russia/Soviet Union and East Europe. However, unlike the case of Central Asian studies where since the collapse of the Soviet Union both Russian and Middle East Scholars claim it as their field of study, nobody seems to fight over the Baltics."⁶ Clemens' statement lives on even here at the University of Washington as the Baltic Studies program is administered by the Scandinavian Studies Department and even then only in conjunction with the Center for Russian, East European and Central Asian Studies.⁷ Clemens further writes that "no border area is more critical to European security than the shatterbelt where the three Baltic countries face both West and East."⁸ The Baltic countries can also be seen as an example for others who seek to follow in their EU footsteps.

In addition to their understanding of the Soviet system, the governments of the Baltic States have been beneficial to Eastern Europe and beyond as advocates of democracy. They were vocal supporters of the Orange Revolution in Ukraine and they also send representatives to Belarus annually to push for democratic reforms. The Baltic States are also assisting with accession talks currently underway with potential European Union members such as Turkey. Through Latvia's membership in the North Atlantic Treaty Organization, it has participated in international peace-keeping missions to Afghanistan, Bosnia-Herzegovina, Iraq, Georgia and Kosovo.⁹ For all of these reasons, the Baltics should be seen as examples of democracy for those countries in the former Soviet Union with their eyes set on joining the European Union and NATO. They should be noted as a success story of how, in less than 15 years, they have been transformed from an authoritarian regime with no independent government nor army of their own to full fledged NATO and European Union members. This is what makes their history so interesting and important. ♦

Laura A. Dean is a second-year REECAS MA graduate student. She spent this past summer in Latvia doing research for her master's thesis, a comparative analysis of civil society during Latvia's two periods of independence, sponsored by grants from the Boba Summer Research Fellowship and the American Latvian Youth Association.



© LAURA DEAN

The Museum of Occupation's recreation of the gulag.



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Laura in front of the Museum of Occupation in Riga.

- 1 Latvijas Avīze. 28 Sep. 2005. www.la.lv/?id=2.
- 2 President, Baltic State Presidents Discuss Strong Relationship. The White House. 5 Oct. 2005 www.whitehouse.gov/news/releases/2005/05/20050507-6.html.
- 3 President Discusses Freedom and Democracy in Latvia. The White House. 29 Sep. 2005. www.whitehouse.gov/news/releases/2005/05/20050507-8.html.
- 4 Joint Baltic American National Committee. 20 Sep. 2005. www.jbanc.org/hres128.html.
- 5 United States Congress. Thomas legislative information on the internet. 29 Sep. 2005. <http://thomas.loc.gov/cgi-bin/query/D?c109:1:./temp/~c109821BaN>.
- 6 Clemens Jr., Walter C. "Why Study the Baltics? How?" *News Net*, December 2002: v. 42, n.5 pg. 1
- 7 Ibid.
- 8 Ibid.
- 9 Latvian Ministry of Defense. 5 Oct. 2005. www.mod.gov.lv/index.php?pid=13164.

Application to Take a Less Commonly Taught Language for Current and Prospective UW Students and Faculty

The REECAS Program offers instruction in many languages from the region, but we have found that there is the occasional need for a graduate student to take a less commonly taught language (LCTL) not available at the University or to attain training at a more advanced level in one of our regularly-taught regional languages. Often, students will enroll in summer language programs for this sort of LCTL or advanced training, but that provides only one year of study, and many students would prefer to take LCTLs or advanced language courses during the regular academic year.

In order to augment our offerings, The Ellison Center has attained some funding from the US Department of Education to support LCTL/advanced language tutorials. Thus we are inviting applications to propose such tutorials for the 2006–07 academic year. A fellowship committee composed of REECAS Program faculty will meet in March to consider applications. We expect to make our decisions as expeditiously as possible so that announcements of the awards can be made by the beginning of April. During specified quarters of 2006–07, successful applicants will be provided with a tutor from the appropriate native-speaker community in the Puget Sound region and a faculty member to oversee the tutorial, in order to provide necessary language skills. We will consider the following factors in making our decision: the importance of the tutorial for achieving students' professional/academic goals, the number of other students interested in the same language or language level and the availability of appropriate native-language tutors.

**Applications
are due
March 1, 2006.**

TO APPLY: Please submit a 2-page essay, double-spaced, 12-point font (Courier, Arial or Times New Roman), with 1 inch margins on all sides, to explain your interest in learning a LCTL or advanced level of a regional language and your plans for utilizing it in your research or post-graduate endeavors. You must be UW faculty or a student to be considered. Applications are due March 1, 2006.

If you are currently enrolled in the university, please submit a transcript and letter of recommendation along with your essay.

Please send files to: James Augerot, Director, Ellison Center Program, Box 353650, Seattle, WA 98195

Churches of Northern Russia

“North” in Russia is a broad concept, but many Russians understand it as an historic region defined by a network of rivers and lakes leading to the White Sea. These photos are taken from a recent Ellison Center sponsored exhibition of William Craft Brumfield’s photography entitled the *Heritage of the Russian North*. Brumfield, photographer and historian of Russian architecture, has worked in Russia for more than three decades.



© WILLIAM BRUMFIELD

Church of Dormition in Varzuga.



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Interior of the Church of the Annunciation in Solvychevodsk.



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Church of the Annunciation in Solvychevodsk.

Recent Acquisitions for the REECAS Outreach Collection

The Ellison Center is pleased to present a selection of the most recent additions to our outreach materials collection. Films, teaching guides, educational software packages, reference texts and other resources are available for two-week checkout to students, faculty, staff and K-12 teachers. For more information, including a complete listing of available materials, visit the Ellison Center in 203B Thomson Hall, University of Washington, telephone us at (206) 543-4852 or email reecas@u.washington.edu.

Films:

Daughters of Afghanistan, 2004

(58 MIN – DVD) (GRADES 9 AND UP)

After the Taliban fell, Afghan women felt a rush of freedom before Islamic fundamentalists again denied them rights as the world silently stood by. In this documentary, Canadian journalist Sally Armstrong tells the stories of five women and their struggles to survive hardship and repression. Centered on Dr. Sima Samar — a champion who defied the Taliban and served briefly in the transitional government — the program also profiles a school principal, a housewife, a widow and a girl whose childhood was lost to war. An outstanding resource for women's studies or global education. DVD features: Sally Armstrong commentary track and interviews.

Mongol Empire, 1989

(30 MIN – DVD)

(Timeline series) In a mock news report journalists report on events occurring during the time of the Mongol Empire and its effects on Europe and the Near East and stage interviews with historical and common persons living at the time.

Elie Wiesel Goes Home, 2002

(108 MIN – DVD)

This film follows the Nobel laureate as he travels back to his homeland, in what was then part of Hungary, to Auschwitz and Birkenau. It is narrated by William Hurt who reads from Mr. Wiesel's critically acclaimed works. Following the feature are interviews with Jewish scholars Rabbi

Marvin Hier, Founder and Dean of the Simon Wiesenthal Center, and Professor Bernard Goldberg, Director of the American Jewish Cultural Studies Program at West Los Angeles College.

Poland: "We've Caught God by the Arm," 2000

(31 MIN – VHS)

Chronicles the 1980 Gdansk Shipyard strike that won Poles the right to have free trade unions, launched the Solidarity movement, and catapulted Lech Walesa on a path of leadership that eventually won him a Nobel Peace Prize in 1983 and led to the fall of communism in Poland.

Yalta: Peace, Power and Betrayal, 2002

(56 MIN – VHS) (GRADES 7 AND UP)

Documenting a story of hope and irony, Yalta recounts the February 1945 meeting of Roosevelt, Churchill and Stalin at a Black Sea resort in Russia's Crimea. Agreements made at Yalta — occupation of Germany, prosecution of war criminals, the governance of Poland, Russia's entry into the war against Japan and setting up the UN — would dramatically alter postwar history. Includes extensive film of the conference itself, background footage of events before and after and comments by historians like Robert Dallek and Arthur Schlesinger, Jr.

Curricular:

Atlas of Russian History, 2002

(GRADES 6-12)

By Martin Gilbert. From early Slavic settlements to the establishment of the CIS, nearly 170 detailed maps survey Russian history from 800 BCE to the late 20th century. Arranged into four broad chronological categories (ancient and early modern Russia, imperial Russia, the Soviet Union, the end of the Soviet Union), maps cover topics such as war and conflict, political developments, economics and trade, territorial changes and society and culture. All maps include legends to symbols along with explanatory text; some maps also offer brief quotes from primary sources.

Crisis in Kosovo, 1999

(GRADES 6-12)

Providing helpful historic background, this video briefly explains how Yugoslavia — once stable under Tito — fractured into the states of Slovenia, Croatia, Bosnia, Macedonia, Montenegro and the dominant Serbia. Students are led to research and discuss such questions as: Was NATO right to bomb Serbia, or did bombing do more harm than good? What will be the long-term effects of NATO's action? Why did the United States stand aside when ethnic killings occurred in places like Rwanda and East Timor? Is the KLA equally guilty of atrocities? Is it reasonable to compare Milosevic with Hitler? Includes an 11" x 17" poster and a 12-page guide with reproducible worksheets.

Moor, Dmitrii – Masters of Soviet Caricature, 1986

(TEACHING RESOURCE) RUSSIAN

(Moscow: Sovetskii Khudozhnik) This collection represents works by Soviet caricaturist Dmitrii Moor (1883-1946), one of the founders of Soviet political graphics (political cartoons). He used satire in political posters, caricatures and cartoons.

One Day in the Life of Boris Denisovich, 1963 (GRADES 9-12)

Solzhenitsyn's first book, economical in its prose, yet relentless in its message, is one of the most forceful artistic indictments of political oppression in the Stalin-era Soviet Union. The simply-told story of a typical, grueling day of the titular character's life in a labor camp in Siberia, is a modern classic of Russian literature and quickly cemented Solzhenitsyn's international reputation upon publication in 1962. It is painfully apparent that Solzhenitsyn himself spent time in the gulags — he was imprisoned for nearly a decade as punishment for making derogatory statements about Stalin in a letter to a friend. ♦

Kazakh Literature: The Unexplored Steppe of Understanding

BY KARINA NARYMBETOVA

Historic and contemporary literary traditions of Kazakhstan remain regrettably understudied by the West. Underestimating the role of Kazakh literature is unfortunate as literature is vital to understanding the essence of Kazakh society.

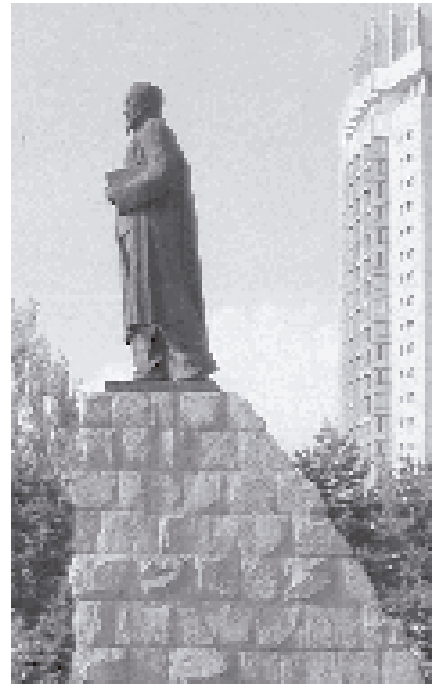
Western scholars have long been drawn to Kazakhstan's vast unknown territory, rich history and unique culture. American contact with Kazakhstan goes back to 1873, when Eugene Schuyler, an American diplomat, and J. A. MacGahan, the correspondent of the *New York Herald*, first ventured to Central Asia. As a result, *Notes of a Journey in Russian Turkestan, Khokand, Buhara and Kulja* was published in 1873. This work turned out to be the first significant resource on Central Asia and it remained so for years. The book attempts to introduce Central Asia to the reader as the authors saw it while traveling the Silk Road. It contains con-

Zhuravskoi. Two chapters in the book are devoted to Kazakhstan and its people. Here, for the first time, American readers learned of the distinguished Kazakh poet, Abai Kunanbayev, the founder of Kazakh written literature.

Abai Kunanbayev also introduced world literature to his own people. His life was additionally described in the work *Abai's Way* by a very talented Kazakh writer, playwright, literary critic and well-known public figure, Mukhtar Auezov. This world-renowned book is considered not merely a catalogue of Abai's life, but "the encyclopedia of half a century of life of the Kazakh people." Translated into numerous languages and published in many countries this epic work has yet to gain popularity in the US.

Following the collapse of the Soviet Union, Kazakhstan became more accessible to foreign scholars and thus more works on Kazakhstan and its culture appeared in the West. Still, despite the wealth of publications on Kazakh culture, there remain few works on Kazakh literature.

One of the first western scholars to recognize the importance of literature in the history and modern life of the Kazakh nation was Thomas Winner, the author of the first complete monograph on Kazakh literature, *The Oral Art and Literature of Kazakhs of Russian Central Asia*, first published in 1958. The book was reprinted in 1980 as part of the *World Oral Literature* series. The series is comprised of 40 books, but only one book — Winner's — on Central Asian oral epic. *The Oral Art and Literature of Kazakhs of Russian Central Asia* should be of great interest to literary critics and oral literature specialists and also a good source of information for interdisciplinary specialists, economists, politicians and lawyers for its overview of economic development, social structure, political formation, religion and other facets of Kazakh society. Based on rich literary source material and exuding the author's great interest in the topic, this book is an important step in the proper scholarship



A monument of Abai Kunanbayev in Almaty, Kazakhstan.

© IRAJ BASHIRI

of the Kazakh literary heritage. Yet sadly this work of scientific, cognitive and cultural importance is unique.

Since the 1980s distinguished Kazakh scholars have referred to Winner's book in their works and publications. Since it has neither been translated into Kazakh nor Russian, it has yet to attain recognition by the broader public. In addition, the translation of this book will promote the process of better cultural understanding between the West and Kazakhstan.

In conclusion, much can be gained through further study of Kazakh literature by Western scholars. ♦

Karina Narymbetova was the Junior Faculty Development Program scholar 2004–05. As such, she traveled to Washington State to do research for her PhD last fall. She plans to complete her degree in comparative literature in 2007. This article is a part of the ongoing research "Kazakh American literary relations of XX century." She is also an English Instructor at al Farabi Kazakh National University in the School of International Relations.



Political analyst, advisor and diplomat, George Kennan.

siderable information about Kazakhstan, its people, geography, history, culture and language.

Another notable book on Kazakhstan is *Siberia and the Exile System* by George Kennan (1891). In 1906 the book was translated into Russian by Z. N.

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Central Asian Summer Program

BY CARRIE DYK

This summer 7 students participated in UW's Intensive Advanced Uzbek course taught by Muhammad Ali Ahmedov. Ahmedov, or Muhammad Ali Aka as his students affectionately called him, is a renowned author from Uzbekistan who has participated in UW's summer language program for a number of years. This year Professor Cirtautas structured the course so as to provide not only for the advancement of students' vocabulary, but also the cultivation of an understanding of how Uzbeks perceive themselves. Since all communication takes place within certain cultural paradigms, understanding a culture's history, religion and values are all important in the ultimate aim of communication. Course material included everything from Soviet history to modern poetry. Rather than working from a book, new vocabulary and grammar were drawn from primary sources as well as lectures by native speakers and indigenously produced film.

Along with the daily language class, a translation workshop took place two afternoons a week. Each of the students selected a text according to their own literary taste and personal interests, which they then translated over the course of the quarter. This summer translations included traditional Uzbek folk tales, humorous stories about a regional hero named Afandi and portions of one of Muhammad Ali's books about his previous experience in Seattle. Each year the Seattle-Tashkent Sister City organization selects the best of the translations to be honored.

Thanks to SSRC and FLAS scholarships, all of the students in the class were fully funded and thus able to focus on language learning. The best part of the summer course, however, was Muhammad Ali. His extensive knowledge and excellent pedagogical skills as well as genuine interest in each of the students made this summer both highly profitable in terms of language improvement, as well as a truly enjoyable experience. ♦

REECAS 2005: MA GRADUATES AND THESIS TITLES

Maya Nikolaeva Nikolova	<i>The Image of the Other in the Context of the Turkish Minority in Bulgaria (1878–1941)</i>
Kathryn A. Terry	<i>Nuclear Safety Culture in the Wake of Chornobyl: An Examination of the Nuclear Energy Industry and its Legacy in the Post-Soviet States</i>
Ieva Butkute	<i>Effects of the European Union's Accession Negotiations in the Area of Migration on Lithuania</i>
Sarah Isakson	<i>A Decade of Anti-War Activism Under Milosevic: From Start to Finish</i>
Sophia Flores-Cruz	<i>The Russian Stabilization Fund: Identifying its Ideal Environment</i>
Alexander L. Kireev	<i>Putin's Federative Reforms in Russia: A Step Towards Authoritarianism or a Necessary Centralization of the Disorganized State?</i>

HOT SPOTS IN OUR WORLD

*A UW Jackson School
Lecture Series*

April 12-May 17, 2006

Hear experts from the Henry M. Jackson School of International Studies at the University of Washington and other leading institutions address threats to stability, challenges in the fight against terror and evolving international relations in Europe, Asia, the Middle East and North America.

Lectures

April 12 — The Fight Against Terrorism in Europe

John Keeler, Director, Center for Western European Studies

April 19 — Yemen and the Spread and Control of Global Jihad and Terror

Robert Burrowes, Lecturer, Middle East Center

April 26 — The Japan - China Relationship

Robert Peikari, Assistant Professor, Jackson School of International Studies

May 3 — Tibet: Between China and India

Robert Barnett, Columbia University

May 10 — When is Democracy a Threat to Stability? Central Asian Leaders Argue Their Case

Charles F. Carlson, Former Director of Central Asian Services, Radio Free Europe/Radio Liberty

May 17 — Innovative Governance in Canada's Arctic: Inuit Self-Determination Efforts Today

Donat Savoie, Interim Executive Director, Inuit Relations Secretariat, Canada

Cost for all six lectures in this series is \$69 (Reg# 79077). Individual lectures are \$15 each. The lectures will be held from 7 to 8:30 p.m. on the UW campus, Seattle. To register, call **206-897-8939** or **1-800-506-1325**.

Or for more information, visit extension.washington.edu/ext/special/jackson

ELLISON CENTER NEWS

In June **JAMES FELAK** participated in the Christianity in Eastern Europe Project, a workshop aimed at bringing together specialists in East European history who wish to become more familiar with the methodologies and interpretative approaches of religious and church history. At the workshop, he presented his research on the Catholic Church in Slovakia after the Second World War, in particular the variety of approaches to the new political situation as exemplified by four Catholic priests who were active in political or cultural life. He also moderated a panel on "Churches and Authoritarian Regimes." His article entitled "The Democratic Party and the Execution of Jozef Tiso" will be appearing in a forthcoming issue of the journal *Slovakia*. Finally, he gave a lecture on Czech history and introduced the Czech film "United We Stand" at an "Evening in Prague" fundraiser at Mountlake Terrace High School, where he also spoke on East European history to the Advanced Placement European History classes.

KLAUS BRANDL'S recent publications include a textbook analysis he co-authored in the *Journal of the Washington Association of Language Teaching*, 26 (1), 7-20, an article, "Are you ready to 'MOODLE'?" in *Language Learning & Technology*, 9, (2), 16-23, and a co-authored chapter "Aligning in Foreign Language Instruction" in Donald H. Wulff, et al. (Eds.), *Aligning for Learning* (134-146). Bolton, MA: Anker Publishing Company. He also gave a talk on *The Effective Use of PowerPoint in the Language Classroom* at American Association of Teachers of German in Baldwin, Kansas this past September. In August he attended EuroCALL in Cracow, Poland where he oversaw a workshop on moving first-year language instruction online and the hidden effects on student learning. Professor Brandl also oversaw a panel discussion at the WAFLT Spring Regional Conference in Bellingham last March.

BETH KOLKO received a Fulbright Scholarship to travel to Kyrgyzstan in 2005-06. She was also awarded an IREX Embassy Policy Specialist short-term grant to work on media issues in Uzbekistan. Her trip is pending, however, due to the situation in the country.

SARAH STEIN, Associate Professor of History, is a finalist for the Koret Jewish Book Award for 2003-04 from the Koret Foundation, for her book, *Making Jews Modern: The Yiddish and Ladino Press in the Russian and Ottoman Empires*.

A. MAHIN KARIM was promoted from Assistant Director to Director of Eurasia Studies at The National Bureau of Asian Research.

GORDANA P. CRNKOVIC, Associate Professor of Slavic Languages and Literatures and Comparative Literature, participated in the conference "Croatia after the War," held this summer in Inter University Centre (IUC), Dubrovnik, Croatia. Crnkovic's presentations addressed contemporary Croatian literature and cultural anti-nationalism in Croatia. She also spoke this past spring at Norwegian University of Science and Technology (NTNU), in Trondheim, Norway, on "The Battle for Croatia: Three Films by Vinko Bresan." Crnkovic pursued her research in Croatia as well as Bosnia and Herzegovina through support from IREX. Currently she is researching the relationship between the Spanish Civil War and Yugoslav literature and culture with a grant from UW's Walter Chapin Simpson Center for the Humanities. She has recently completed chapters in "Democratic Transition in Croatia: Croatia after 1995," R. Oldenbourg Verlag, Germany and "Slavonic Literatures After 1989 in Dialogue with Europe and the World," Dom Wydawniczy Elipsa, Warsaw.

CARRIE O'DONOGHUE, the Ellison Center Program Coordinator, gave birth to her second child, Griffyn Thomas Caddy on July 14 of this year. At birth, Griffyn was 20 inches and 6lbs, 8oz. Both mother and baby are doing well.

Also, on September 12, 2005, Associate Director, **MARTA MIKKELSEN**, gave birth to Lindsay Britt Burnet. She was 21 inches and 8lbs 4oz. Both mother and daughter are healthy and well.

This summer the **UW POLISH STUDIES ENDOWMENT COMMITTEE** (UWPSEC), officially establish the Polish Studies Endowment Fund with an opening balance of \$35,000. This is the first step in establishing a Chair of Polish Studies and ultimately creating a Center of Polish Studies at the University of Washington.

UWPSEC, in cooperation with REECAS, also announced this summer the signing of a three-year contract with the US-Poland Fulbright Commission to bring Fulbright Scholars of Polish Studies to the University of Washington. The scholars, who will be selected by the Fulbright commission in cooperation with the University of Washington over the coming months, will present a unique resource for UW students interested in literature, culture, history or politics of Eastern Europe.

JUSTIN ODUM (REECAS MA 2003) has been working for Mercy Corps in Tajikistan for a year. He reports that they have recently opened a new irrigation project, two drinking water projects and an electricity project. Additionally, they are involved in building bridges to connect isolated villages. He has also served as a liaison with Mercy Corps staff in Uzbekistan, where he has experienced first-hand how government pressures are creating difficulties for the organization's activities. ♦

The Noble Women of the *Manas*¹

BY CARRIE DYK

Although the art of war is often associated with men, in *The Great Campaign* episode of the monumental epic poem of the Central Asian nomads, *Manas*, the value and influence of women is evident. These heroic women are represented as spiritual and intellectual equals to the men and in some ways the women even seem to exceed their male counterparts. Although the duties of men and women are for the most part distinct, even these rules are not hard and fast. All-in-all, *The Great Campaign* presents a depiction of a strong, capable, passionate, wise and highly valued woman.

The *Manas* has been recited by Central Asian *akins*, both male and female, for centuries. Its verses contain an account of their people's first great leader and war hero, Manas, whose story is so revered that only singers filled with his spirit can recite it. The story is broken into episodes that depict each part of human life and because Manas' spirit is considered so great that it can never die, stories of his descendants continue the legend. When collected, all of the episodes of *Manas* are longer than that of Homer's *Illiad* and *Odyssey* combined, and thus the recitation can go for days on end and is a major cultural event. The *Manas* serves as both a mirror of and mold for the Central Asian nomad's worldview.

The women in the *Manas* possessed exception talents in terms of their handicrafts² and husbandry. Before Manas and his warriors depart for battle, Manas' wife, Kanikei presents them with *kalpaks*³ of extraordinary quality, which would keep them safe despite the blazing summer sun. From the unmarred hides of goats shot through the eye and carefully cured for months, Kanikei and her 90 maids have prepared trousers for each of the men that are impenetrable. After providing for their horses, Kanikei and her maids prepare an elaborate feast for the men with culinary delicacies that the women had worked all year to prepare.

In addition to the traditional domestic roles, these Central Asian women were knowledgeable about horses. As soon as the men arrived at Kanikei's palace, her

maids took the reigns of the horses and looked after them. Kanikei likewise helped, "showing her skill, and quick wits in her head."⁴ In a culture where a family unit was self-dependent, a skilled wife would indeed be of great worth, and from the descriptions found in this story, the women were indubitably highly-skilled and worthy of esteem.

The men of the *Manas* value the hearts of women even above that of the work of their hands. Although the women are described as being level-headed and wise, they are also passionate. As the men are departing for battle, Kanikei cries out for them to wait. "Kanikei, with her eyes full of tears, / Murmured soft words then into his ears"⁵ pleading with Manas to tell her when he would return. Kanikei, a woman as strong of spirit as any of the men standing there, is willing to lay her heart open and tell of her deepest desires.⁶ Though she "could sleep on a golden divan,"⁷ it is still "a cold bed"⁸ without her beloved. Upon hearing her speech Manas admits, "What you have said . . . / Touches me deeply, right to [the] core."⁹ Thus, the women equip their husbands for battle not only with material goods, but also with emotion provision.

Yet again, Manas' attitude regarding the Chinese women they capture in battle shows that they were valued; "When they bring maidens to you, for your joy, / It would be coarse then, their men to destroy!"¹⁰ In this decision, the presumption is that the women they are taking are more than just objects. Rather, their feelings and honor are considered as they are incorporated into the homes of the men who fought for the right to call them their own.

As the men carefully weigh the consequences of war upon their wives and daughters, the value they place upon them and their emotions become strikingly clear: "Oh! As orphans our children will wait! / Oh! We have taken our own poor lives! / Oh! Into widows we'll turn our wives! / Oh! On our fold we've brought down woe!"¹¹ The prospect of leaving the women they love and cherish alone in the world is such a deep-seated fear that

it nags at their souls as they contemplate going to war. Thus, it is notable that part of Kanikei's blessing is an assurance of peace about this very issue.¹²

Likewise, this issue of leaving women as widows and orphans is one of their cruelest expressions of hatred towards their enemies. In hopes of inspiring the great men to join him in war, Manas describes the terrors he intends to inflict upon the Chinese, one of which is to "make wives and daughter wail."¹³ This element of fear arises from the assumption that leaving women as widows is a cruel thing, something they know from their own hearts as they had formerly envisioned their wives' pain, loneliness and distress should they die in battle.

Manas and his army also show honor in the words they speak and the tenderness with which they interact with their Kyrgyz wives upon their return. In addition to referring to their spouses as "dear wives"¹⁴ and the use of descriptors such as "quick-witted,"¹⁵ the men give elaborate speeches about the worth they see in the women before them. Kanikei's maid-servants are described thus as they greet Manas and his men:

*Married women, in head-scarves
of white.
Many they summoned to stand
in her sight,
Those sweet creatures, with
courteous word,
Those wise women, who sought
naught absurd.
Those who were gracious, and
swarthy-faced,
Those with a supple and slender
waist,
Those who bound them with
girdles tight,
Forty maids stood in Kanikei's
sight,
Dressed in satin, s-rusting light,
Eyes which gleamed like a
mirror bright.
Those who were fragrant as
honey and musk.*¹⁶

In this account, the women's integrity, cleanliness, social grace, wisdom, logic,



Tapestry depicting a scene from the *Manas*.

graciousness, physical beauty, style and even pleasant fragrance are lauded by the men.

As remarkable and as esteemed as these women are in the eyes of the men, there is one woman who stands out from the rest. Indeed, she stands out even from amongst the men. She is *Manas'* wife, *Kanikei*. As the men prepare for war, one comes to *Manas* suggesting that although there are 40 men of great honor, all rulers of their own lands, yet they need to gain the blessing of one who is "so worthy of you, / Daughter of a Khan too, / Most artistic in every way, / Daughter of Kara-Khan *Kanikei*."¹⁷ Throughout the tale *Manas* listens carefully to what she has to say and acknowledges that, "before others she stands out."¹⁸ Thus, from the lips of the greatest hero in Central Asian nomadic lore comes praise of an outstanding woman.

Perhaps these examples of verbal affirmation sprang forth from the culture of oral composition. For the nomadic peoples of Central Asia, their artistic treasures were carried in the form of epic songs in their minds, rather than golden objects in their saddle bags. And so the gift of words of praise are a fitting treasure for a Central Asian nomadic man to bestow upon the woman he loves.

In telling a story, an author, or in this case an epic singer, must make a decision about what to tell and what not to tell,

they must present their story within a paradigm the audience understands. And in order to move and inspire the audience, the storyteller must draw upon shared values and goals. Therefore, in a work such as the *Manas*, we can glean an understanding of the cultural values as well as the aspects of life they found meaningful. It is said that the *Manas* includes information on all areas of thought and life and represents the Central Asian nomadic knowledge and philosophy about every genre. I do not doubt this to be true as stories are means of both reflecting and teaching a society a paradigm by which to see the world.

The *Manas* is an ancient epic poem that has taken on its current form as it has evolved over generations — a natural process and part of the oral epic tradition. This piece of art is a tapestry of generations with layers of traditions reflecting a people with a history and a future. Still, this layering can cause problems as we seek to interpret the *Manas*. Looking again at history, more recently the Central Asian Turkic lands were conquered by the Russians and incorporated into the USSR at which point the urban population in particular was Russified. Moreover, this translation of the *Manas* was printed in 1999, just 8 years after independence for the Central Asian states. Both of these periods witnessed major changes in Central Asian nomadic culture, including in the former a shift to Russian

language usage. In fact, the text I used for this paper was from a Russian translation. Although biases may have crept in and portions of the story either edited out or added in, distancing us from the more traditional version, the Soviet era is part of the history of the Central Asian nomadic people as they are today. It is therefore relevant to study this modern version.

In conclusion, throughout *The Great Campaign*, the honor afforded women within Central Asian nomadic culture emerges. For, since it is such a beloved tale of the Central Asian peoples, it is clear that not only historically, but also currently, women are viewed as highly capable peers, worthy of respect. This equality and blurring of gender roles is remarkable and telling in terms of the extent of their acceptance of the Islamic worldview. Trumping any religious taboos, the value of a capable woman is indubitable within this text. And indeed verse after verse lauds the women for everything from their skilled craftsmanship, to the passion of their souls. In these ways the women of the *Manas* prove to be of great worth and the men duly honor them. ♦

Carrie Dyk is a graduate student in the Russian, East European and Central Asian Studies Department at the University of Washington. She spent two years living in Uzbekistan, an experience which inspired her to learn more about Central Asian literature. She plans to graduate in June 2006 and hopes to either return to Uzbekistan or pursue a degree in Comparative Literature.

- 1 Translation by Walter May, 1999.
- 2 1054.
- 3 Traditional Kyrgyz hats.
- 4 3343-5.
- 5 3969-70.
- 6 4024-6.
- 7 4022.
- 8 4028.
- 9 4058-9.
- 10 14546-7.
- 11 2578-81.
- 12 3298.
- 13 403.
- 14 3312.
- 15 3416.
- 16 3261-72.
- 17 3211-4.
- 18 3810.

Visiting REECAS Scholars

BY CARRIE DYK

Leonid Anisimov



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Back by popular demand, Leonid Anisimov is in Seattle to share his passion for and mastery of the Stanislavski System of acting with UW drama students. As a visiting scholar and guest professor, Leonid is also directing Anton Chekhov's *The Cherry Orchard* and teaching classes for local actors through the Art Theatre of Puget Sound where he is also artistic director.

Drawing on over 25 years of experience with the Stanislavski System, Leonid teaches his students to recreate and relive their characters on-stage. His goal during his time at the UW is "to show [the students] the road," if not all the intricacies of the technique, as the full Stanislavski system cannot be taught in a mere 8 months.

An Honored Artist of Russia, Leonid became a master of the Stanislavski System through his training at the Academy of Fine Arts in Chelyabinsk and Yekaterinburg and then at the Moscow Art Institute. In addition to sharing his skills with actors around the world and serving as artistic director for theaters in Tokyo, Vladivostok and Seattle, he is also the co-founder and Director General of the Foundation for the International Stanislavski Institute.

As artistic Director of the Vladivostok Chamber Drama Theatre, Leonid brought his company to Seattle in 1995 and 1998 where they performed Chekhov's *The Seagull* and Maxim Gorky's *Lower Depths* to rave reviews. He also directed Seattle actors in a production of Chekhov's *Uncle Vanya*.

Leonid assured me he feels at home here in Seattle thanks to its resemblance to Vladivostok and the company of his colleagues and "brothers" Professors Mark Jenkins and Bart Smits.

Didar Kassymova



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Kazakh scholar Didar Kassymova was awarded a Fulbright for the 2005–06 academic year. A senior lecturer at the Suleiman Demirel University in Almaty, Mrs. Kassymova is conducting research on the development of a security system in Central Asia and the impact the US has upon its development. Her research here focuses on nuclear non-proliferation and arms control and is supervised by Professor

Christopher Jones and Ambassador Thomas Graham.

Didar received her BA from the S.M. Kirov Kazakh State University in Almaty and her graduate degree from the Depart-

ment of History in 1986. Her academic interest is primarily focused on international relations, particularly how domestic policy in the US affects foreign policy. Since Kazakhstan has only one party in power, she is interested to see how decisions are made in a multiparty system. Questions of how and where the government allocates funds and how to predict future spending are also of interest to her.

This is Didar's first visit to the US and she will stay for 9 months. Didar's presence at UW provides the students and faculty at the Jackson School with an up-to-date glimpse of Central Asian perspectives on security while she researches the US view of current Central Asian geopolitics. Upon her return to Kazakhstan, Didar intends to begin a new security project concerning Central Asia.

Dilshod Rasulov



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Dilshod Rasulov visited the University of Washington from June 5–August 12, 2005 through the Title Five Comparative Religion grant. In addition to improving his English skills so as to gain access to a wider breadth of religious materials, Dilshod conducted research on the Mangit Dynasty. The Mangits ruled the Khanate of Bukhara just before the Tsarist invasion in the 1860s. It was the Mangit's attempt to reinstate *sharia* law that attracted Dilshod's interest. This also happens to be one of the least studied periods in Central Asian history.

Dilshod received his undergraduate education at the Arabic Department at the Tashkent State Institute of Oriental Studies and went on to complete his PhD at Al'Beruni Institute of Oriental Studies at the Academy of Sciences, also in Tashkent. He is currently the Academic Secretary at the Al'Beruni Institute and is finishing a book about Bukhara. His areas of interest include Arabic studies, philology and history. His recent publications include: "Fiqh and Kalam in the Works of the Classification of Sciences in the 10th Century," "Abu Ali ibn Sina's Method of Approach to the Classification of Sciences" and "From the History of Moral and Legislative Principles of Islam" to name a few.

Saidjamol Masayitov



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Saidjamol Masayitov is another scholar from Tashkent who came under the Title Five grant to promote religious studies in Uzbekistan. He came to Seattle in order to create new textbooks for Uzbek undergraduate students on the topic of comparative religion. In order to develop this material, his time at UW was spent learning pedagogical skills, particularly for teaching comparative religion, as well as improv-

ing his English.

Saidjamol has published numerous handbooks about religion to compliment his courses and to contribute to the general public's understanding including textbooks on Islamic History for 7th and 8th graders as well as a textbook for undergraduates on Islamic Law. He began to develop his knowledge of religion,

particularly Islam, in 1991 when he was selected by the minister of higher education to study in Saudi Arabia at the Islamic University of Medina. There he specialized in Islamic Law and upon completion of his degree in 1997, returned to Tashkent to teach at the Tashkent Islamic Institute. The following year he was appointed head of the Koranic Studies Department. Expanding his understanding of other religions besides Islam, Saidjamol was awarded the position of senior teacher in the Department of Religious Studies at the Islamic Institute in 2002. He is currently head of the Religious Sciences Department.

Saidjamol's academic interests include general Islamic law, the Hanafite school of law and the history of Islam. This trip has also allowed Saidjamol to explore his interest in Islamic law and particularly the work of Ali Bazdawi. Upon his arrival here, he found a number of Bazdawi's works at Suzallo Graduate Library and he hopes to translate one of the more important works from Arabic to Uzbek in the future.

Nodira Makhkamova



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The Title Five grant to promote religious studies education in Uzbekistan also allowed for Nodira Makhkamova to come to UW for research and training. Her home institution, the Institute of History, is responsible for producing a monograph and textbook entitled, "The Religious and Cultural History of Uzbekistan." Nodira will be contributing two chapters to the latter work, "The Role of Islam in the Civil Society of

Uzbekistan at the End of the 19th Century to the Beginning of the 20th Century" and "Politics of Soviet Power Towards Islam from the Beginning of the Soviet Era Until 1927." In order to accomplish this task, Nodira came to UW to do research, attend lectures and improve her English. She also took part in the Regional Northwest Conference, the Nicholas Poppe Symposium and the UW Central Asian Circle.

Nodira graduated from Tashkent State University's History Faculty in 1989. She began her postgraduate work one year later and upon defending her dissertation in 1995, entered the Institute of History in the Academy of Sciences as a research fellow. In 1999 she began her doctorate courses and is currently researching the social stratification of Uzbek society from the end of the 19th Century through the 1930s. Of particular interest to Nodira, is the Soviet historiography of Islam during the colonial and early Soviet period. She is now head of the Department of Historiography at the Institute of History and also a Senior Research Fellow. Nodira has more than 25 publications in both Uzbek and International journals.

In addition to finding material for the publication of the monograph and textbook, Nodira was able to learn new teaching methodology and broaden her academic network while a visiting scholar at UW.

Ravshan Rakhatjanov



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Through the Title Five grant, Ravshan Rakhatjanov visited the UW from May 15–August 13, 2005. Ravshan's goal was to improve his language skills in order to have access to greater teaching materials in English, as well as study teaching methodology and Buddhism with Richard Soloman. In addition, he did research at Suzallo Graduate Library to collect information for use in his classes in Uzbekistan.

Ravshan received his BA and MA from Tashkent State University, now known as Uzbekistan's National University, in 1993. His current research is focused on Islam in the Soviet period and he teaches about the history of Uzbekistan at Tashkent State Islamic University. Only 6 years old, this university offers both undergraduate and graduate level classes. One of the goals of the University is, "to analyze the role of Islam in the history of world civilizations defining the status of Islam among other religions of the world, and investigating the ideas, laws and developmental trends of Islam from both theoretical and practical points of view." Hence his grant work will be of vital interest to his university.

UPCOMING ELLISON CENTER EVENTS

DECEMBER 1: Ellison Center Speaker Series

"Empire and Inclusion: Law, Rights and Difference in Late Imperial Russia." Dr. Jane Burbank, Professor of History and Russian and Slavic Studies, Columbia University. Thomson Room 317, 1:30pm.

DECEMBER 5: Ellison Center Speaker Series

Economist Dr. Leon Podkaminer, The Vienna Institute for International Economic Studies and Dr. Jan Monkiewicz, Professor of Economics, Warsaw School of Economics, will deliver lectures on "The New EU Member States: Recent Economic Performance and Longer-term Growth Prospects" and "Issues in Effective Insurance Regulation and Supervision in Emerging Markets: The Polish Case" respectively. Parrington Hall Commons, Room 308, 3:30pm.

DECEMBER 8: Ellison Center Speaker Series

Dr. Thomas Venclova, Professor of Slavic Languages and Literatures at Yale University will read and discuss poetry from his book, *Winter Dialogue*. Smith Hall, Room 105, 1:30–3:20pm. He will give an evening lecture in Parrington Hall Forum, Room 309, 7:00pm.

DECEMBER 6: Master Teacher Workshop

This is the conclusion of a two-part workshop on the Social Implications of EU Enlargement. Husky Union Building, Room 200 A/B, 4:30–7:30pm.

JANUARY 25: Ellison Center Speaker Series

Dr. Andrew Janos Professor of the Graduate School and Emeritus of Political Science, UC Berkeley will speak on "The Politics of Agriculture in Continental Europe: Capitalism, Socialism and the EU." Parrington Hall Forum, Room 309, 3:30pm.

FEBRUARY 1: Film and Discussion Series – REECAS, Western Europe and East Asia Regions

Following each film, a professor will lead a discussion about the film and provide political and cultural context. Films are held in conjunction with Shoreline Community College at their campus in Shoreline on Tuesdays at 7:00 pm.

APRIL 29: 12th Annual REECAS-NW Conference at UW-Tacoma

"Occupation and Revolution in Eurasia's Borderlands."

From 9:00 am–6:00pm. See page 2 for more information.

MAY 1: The Donald Treadgold Memorial Lecture

"Occupations in Borderlands: Russian and German Policies in Ukraine, 1914–1918." Dr. Mark von Hagen, Boris Bakhmeteff Professor of Russian Studies, Professor of History, Columbia University. Parrington Hall Commons, Room 308, 3:30pm. A reception will follow.

MAY 10: Jackson School–Extensions Program Series: Hot Spots in Our World

"When is Democracy a Threat to Stability? Central Asian Leaders Argue Their Case" Charles F. Carlson, Former Director of Central Asian Services, Radio Free Europe/Radio Liberty. See page 18 for more information.

For more information on these and other events, go to the Ellison Center website: <http://depts.washington.edu/reecas>.



REECAS NEWSLETTER

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