BOOK OF ABSTRACTS

TRANSNATIONALISM(S):
CONTEXTS, PATTERNS AND CONNECTIONS
IN CENTRAL AND EASTERN EUROPE
AND THE FORMER SOVIET UNION

PANELS SCHEDULE

	Panels A **Room 431**	Panels B **Room 432**	Panels C **Room 433**
	Saturday 20th February		
Session 1 **10:00-11:30**	1A	1B	1C
Session 2 **12:00-13:30**	2A	2B	2C
Session 3 **14:30-16:15**	3A	3B	3C
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1A Science in (trans)National Context

Science in (trans)National Context

Tom Mclenachan

UCL

Art is I; Science is We; Ideology is...? How was Soviet film used as a platform to (re)nationalize science during the years of late-Stalinism (1947-1953)?

This paper begins with a philosophical discussion about whether the so-called 'two cultures', science and the arts, can be considered national or transnational pursuits. It then explores this idea in the context of the Soviet Union during the post war era, describing how Stalinist ideology impacted on both fields, often in a remarkably similar fashion. Drawing on examples from Soviet biographical films about scientists, it explains how, as the Cold War started heating up, Stalin and his 'team' aimed to (re)establish both the arts and sciences as being rooted in not only Marxist-Leninist ideology, but also pre-revolutionary Russian traditions, and therefore fundamentally at odds with Western culture.

Imogen Wade

UCL

A political economy of innovation: the case of Russia. Foreign or domestic led modernizations?

The paper will evaluate the success of Russia's experiences implementing the international ideas of science and technology parks and science cities.

Oliver Shackleton

Manchester Business School

Knowledge Institutions in Transitional States - Specialising of the Russian and Chinese Academies of Science

In 2013, the Russian Academy of Science (RAS) effectively dissolved after 300 years and was absorbed into the Ministry of Science and Education and FASI (Clark, 2013). However, the Chinese Academy of Science (CAS) has continued as a strong entity within its innovation system and has taken a leading role in its innovation system. Both states have experienced transitions to post soviet and post-communist systems with increased diversity and this raises the question how and why these comparable institutions have had different experiences.

From an Innovation Systems perspective (Edquist, 1997), the Institutional approach allows us to understand motivations and interactions between different bodies. From new institutionalism, we can consider the impact on the system by the Institution (Endomorphism) and vice versa (Isomorphism) (DiMaggio and Powell, 1983; Hira and Hira, 2000). In this case, we use RAS and CAS as 'Knowledge Institutions' characterised as combining - hierarchy, power, resources, networks, continuity- over the transition, and playing a role in the state both in centrally planned and more diverse economic systems.

These elements will be outlined in the paper and indicate their role in their transitioning systems over the past 30 years. This paper considers a comparison between the Russian and Chinese Academies of Science and how they have developed in face of increased market activities in their systems. In particular it will consider the hypothesis- 'Knowledge Institutions specialise as they experience transition', and investigates the activities of these two institutions over the past 30 years.

1B Rethinking Diaspora

Gintare Venzlauskaite

University of Glasgow

The narratives of displacement in the post-Soviet diasporas: a case study of Lithuanians in Karelia

Even though the majority of locations that shape the current global map of the Lithuanian diaspora can be traced back to the effects and aftereffects of WWII, their differences have determined the respective characteristics of certain communities (including time and circumstances of people's departure from homeland, places of settlement, as well as the development and activity). While the western Lithuanian diaspora has been developing its border-spanning network and activity over the years after WWII and gained culturally and even politically significant transnational character, the post-Soviet diaspora, in words of R. Brubaker, became such 'accidentally' when inner partitions of the Soviet Union became international borders. These aspects had a significant impact on how Lithuanian diasporants and their descendants in the western and eastern hemispheres remember and articulate meanings of displacement, as well as how they shaped their relation to homeland, host-land, and the global Lithuanian community network. With an attempt to contribute to overlooked discussion regarding post- Soviet diasporas in general, and Lithuanian case in particular, the paper presents the research conducted in Karelia (the Russian Federation), in June 2015. Being particularly diverse in terms of descent, family and life stories, as well as sense of belonging, Lithuanian community in Karelia provides us with an interesting case to look at in order to understand similar post-Soviet communities from a ground-up perspective and what kind of narratives regarding the displacement manifest in the memory and reflections of the community members.

Jan Rybak

European University Institute in Florence

Forging a transnational nationalism: Zionism during Europe's post war crisis 1917-1923

The Zionist movement has so far mainly been discussed in regard to its role in the development of the national project in Palestine/Israel, and the Middle East conflict. This is due to a certain teleological tendency within the largely nationally circumscribed historiography on Zionism and Jewish nationalism. The paper however analyses Zionism as a political movement of the Diaspora, which played a crucial role in the formation of modern Jewish politics and identity; especially during the years of turmoil that followed the Russian Revolution and the end of World War One. Based on hitherto unused archival documents – conference minutes, letters, newspapers, private notes, etc. – the paper analyses Zionist reactions to the unfolding post war crisis. It argues that the various Zionist actors played a key role in the forging of a transnational Jewish political identity which developed in a complex field, made up of various centres of gravity: from the Zionist leadership in London and Tel Aviv, negotiating for a 'Jewish homeland' in Palestine, to the socialist Zionists of Petrograd and Vienna participating in the revolutionary uprisings, to local activists in Poland and Galicia, struggling to defend their communities against pogroms. Concentrating on the heavily contested areas of Central-/Eastern Europe, the paper assesses the Zionists' response to the collapse of empires, the formation of nation states, war and revolution, showing that this period was indeed crucial in the formation of Jewish transnational nationalism.

Dr Jana Jevtić

Sarajevo School of Science and Technology

A Discussion on Networks and Transmission of Knowledge: the Case of IslamBosna and a New Generation of Cyber Activists

This is an ethnographic study of Muslim experience in the age of transnationalism. Drawing upon my research on IslamBosna, an online portal geared towards young Bosniak (Bosnian Muslim) diaspora in Western Europe, I argue that new information technologies and media have played an important role in the creation of transnational networks of knowledge, ideologies, and influence that allow novel forms of religious authority and 'real' Islam to emerge. A new generation of cyber activists calling for a more critical and progressive approach to Islamic theory that supports the struggle for recognition and representation in a minority context is not positioned 'in-between' a priori distinct societies. Instead, I focus on the ability of young Bosniak diaspora to use their dual residence and/or extended sojourns in multiple locales in order to promote their calls for a new kind of Islam. In contrast to scholars who view proliferation of new religious knowledge as a symbol of a recent and rapid 'coming out' of Muslims, or 're-Islamization' (Waardenburg, 1996; Tibi, 2000; Boubekeur, 2007), I suggest that it actually points to a much longer and more complex process of continuing reform of Muslim tradition – a process that Asad (1998) sees as the inherent 'search for coherence' of traditions and Amir-Moazami and Salvatore (2003) view as an impetus to self-reform.

1C Minorities and Identities

Dr Norah Benarrosh-Orsoni

Université Paris Ouest Nanterre

Shaping transnational households: Romanian Roma and their material goods on the road to double-rootedness

This paper proposes an understanding of contemporary Romanian Gypsy migration through the lens of material culture. In the last twenty years, many qualitative researches have shown how much the material environment is the most favored medium to express social success. But the materiality of migration is a rather unexplored field, albeit it is a crucial aspect of any migratory journey. Most first-generation migrants whish to maintain strong roots and commitments to their homelands, while they build new lives abroad. In both directions, transportation means carry all kinds of consumption goods, money, information or ideas, and all these flows play a great part in this attempt. These material supports, along many other technologies, connect distant places and people. Therefore, they represent the most important tools to the invention of a transnational family life. In this presentation, I examine the microbus trips that Romanian Roma experiment in their frequent journeys between their home village and Paris, their migration city. Drawing on my long-term ethnographic fieldwork, I investigate how community-based transportation means, as well as international circulation of material goods in the bus trunks, lead to the development of a culture of migration, which is expressed at its best by conspicuous housing practices. This research shows that human and material circulations, shaping the daily-lives of both migrants and non-migrants, fully participate in the formation of multi-sited and transnational households. For so doing, it replaces Romani mobility within the specific context of Romanian political and economical transition from European margins to EU integration.

Dr Andreea Zamfira

University of Bucharest

Romanian Germans' transnational identities: A televisual and sociological cross-perspective

This paper mainly aims to examine Romanian Germans' transnational identities and it is mainly based on data gathered and archived by the Romanian national television. The program I focused on, 'Akzente', was broadcasted in German language almost periodically since 1969. The major difficulty of this research results from the need to cross two distinct approaches. The first one is related to ethnology, anthropology and sociography, it assimilates televisual representations to an imaginary not necessarily opposed to reality. The second one, that of comparative sociology, defining television as an instrument, a mediator, a quasi- autonomous actor, permits us to compare TV narratives to the realities on the ground. In order to define and study Romanian Germans' transnational identities, this paper focuses on several issues that, highlighted, could provide answers for questions like: Who are we from cultural/ national/ historical/ political point of view? Which and where is our Heimat (en., homeland)? A particular attention is paid to the memorialization of the painful communist past. Such an analysis could contribute to the general understanding of the trauma totalitarian regimes inflicted on ethno-cultural minorities and of the practices of remembering and reconciliation with the past. The case of Romanian Germans is particularly illustrative of the ambivalence lying in the identity construction specific to historical minorities and underpinned by a twofold process of memorialization-patrimonialization (that culturally and historically links the given community to the kin-state and, simultaneously, to the adoptive one).

Yalchin Mammadov

Université Libre de Bruxelles

Cross-border Minorities in the South Caucasus and the question of 'Homeland'

Most of the states are multi-ethnic and ethnic boundaries rarely coincide with state borders. Transnational identities challenge the civic consolidation of the nation that is the cornerstone of the Nation-state model. Cross-border identities are also present in South Caucasian republics (Armenia, Azerbaijan and Georgia) even though the latter assert themselves as Nation-states. Transnational people, 'people being majority in a state, even identifying itself to this state, but minority in a neighbouring state. These are people divided by borders' (Pierré-Caps, 1997). This is the case of Armenian minorities of Georgia and Azerbaijan, Azerbaijani minorities of Georgia, Russia (Dagestan) and Iran and Georgian minorities of Azerbaijan and Turkey. Researches show that these minorities have strong ties and affection with the state where they constitute a majority (Tölölyan, 2007; Serrano, 2007; Sabanadze, 2001, Riaux, 2012; Shaffer, 2002; Ibrahimli, 2006 etc). This affection is sometimes so strong that members of these minorities consider their kin-states as 'homeland'. States also adopt a political strategy of diaspora vis-à-vis their kin minorities. Homeland politics takes a variety of forms, ranging from immigration and citizenship privileges for 'returning' members of the ethnic diaspora, through various attempts to influence other states' policies towards its co-ethnics, to irredentist claims on the territory of other states (Brubaker 1995). This paper will examine to what extent state policies of three South Caucasian states vis-à-vis their kin minorities meet the requirements of civic nationality as well as international rules, in particular the Bolzano/Bozen Recommendation on National Minorities in Inter-State Relations of the OSCE.

2A

Transnational Cooperation in the EU

Natasha Wunsch

UCL

Teaching empowerment? Opportunities and limits of transnational learning in the EU enlargement process

Inclusiveness is becoming a key focus of the EU accession negotiations. Yet, the impact of top-down incentives in achieving empowerment of previously marginalised actors has been shown to be limited (Börzel 2010; Fagan 2009). This paper explores an alternative pathway, studying horizontal efforts to transfer knowledge between civil society actors from different enlargement rounds. Can civil society actors learn from effective mobilisation strategies in neighbouring countries – may successful models even be 'taught' to them through transnational exchanges? Findings from the Western Balkans suggest that such a dynamic is possible where local actors take ownership of external models and adapt them to their specific circumstances.The paper analyses dynamics of horizontal transfer and transnational learning in two instances: the promotion of a model of 'National Conventions on the EU', initially developed in Slovakia to bring together parliamentary and civil society actors to discuss integration-related topics, and the spread of NGO monitoring coalitions based on the Croatian experience. Through process-tracing on the basis of written documents and interview material, I find that successful transfer is related to the level of domestic adaptation of the model and the extent of pre-existing forms of domestic access for civil society actors. These findings contribute both to a deeper understanding of the role and importance of transnational exchanges in Europeanisation processes, and to the growing literature on the horizontal diffusion of social movements.

Odeta Berberi

Public University of Tirana

The impact of EU political conditionality on minority rights in Western Balkans: insights from the Croatian enlargement

The present paper addresses the following questions: In what way have the European Union (EU) political conditionality affect minority rights in the Western Balkan (WB) region? Did the EU political conditionality on minority issues succeed in addressing the stateness problems in Croatia? With the term 'impact' I mean the absorption of formal and informal rules, procedures, norms and practices and I am going to analyze the relation European Union/Western Balkans as unidirectional i.e. the transposing of EU rules on accession countries. In the first part of this work I will analyse the EU standard of minority rights (internal dimension) and compare it with the norm 'content' in its external dimension. In the second part, the EU approach concerning minority rights toward the WB region, will be explored. In order to do so I will analyse the Enlargement Strategy Papers which address regional challenges and compare the findings on minority issues in each country. In Western Balkans region we do have an example of recent accession. For this reason, the empirical analysis of this paper will focus on the pre-accession process of one of the new member states, Croatia. In the end I will draw some conclusions concerning the future prospects of the WB region concerning the EU conditionality and the real impact of minority right in the integration process.

Alexander Mesarovich

UCL

Dionysios Pelekis

Queen Mary University of London

Eastern European Acceptance of European Union Norms: A Case Study

The European Union has evolved over the years from a common market into an organization which claims normative legitimacy in addition to economic. In this vein it has given power to institutions, such as the European Union Court of Justice and the European Commission, to enforce the collective norms of an independent judiciary, freedom of the press, and democratic accountability. Do these norms, and the institutions which protect and project them, form a coherent transnational identity? This paper will attempt to answer this question through the lens of European Union enlargement into Eastern Europe, specifically the post-communist space. Despite the declarations made by the Union's bodies and the authorities of the Member States-to-be during the process of accession, recent political trends across the region indicate that the real motivating factor was economic gains rather than any deeper desire to spread what is perceived as Western European values or to join Western Europe for socio-cultural reasons, respectively. This paper will draw on a wide variety of sources, such as EUCJ cases, Commission policy papers and soft law instruments, and statements from various EU officials and national level elites as well as the wide body of literature on the normative, economic, and political legitimacy of the EU and on theories of elite choice in regime transformation as well as economic data from across Central and Eastern Europe. The research presented here highlights the East-West divide in Europe and the extent to which it represents a challenge to a transnational European Identity.

2B Transnational Cultures and Identity

David Edwards

University of Glasgow

Seeing the Self in the Other: Estonia, Regionalism, and a Reorientation of the Study of National Identity

Elite-level, discourse-led constructions of identity, along with the concept of alterity and the Other, are commonly deployed when conducting research into transnational identities. It is the assertion of this paper, however, that these only partially illuminate the concept of national identity, arguing towards a reorientation of the exploration of national identity towards socially understood conceptualisations of region in which elements of the Self are identified in its broader neighbourhood and the nexus between the Self and Other becomes a blurred, rather than a discrete boundary. Moving the scope of othering away from alterity and rationalising the Other's position across this boundary using subjectively deployed identifiers of kinship illuminates a potentially overlooked aspect of the Self. Estonia provides a useful case study to explore such complexities, inhabiting an area of contested regionality where spatial, temporal and geopolitical ideas of Europe interact. By exploring the ways in which Estonia's place within its local neighbourhood is rationalised, subjectively deployed identifiers of the national Self, along with factors of regional kinship and difference, can be mapped. Data from a pilot study building on such conceptual foundations found that identifiers of kinship were deployed in selective and sometimes contradictory ways, but serve to illustrate the paper's central arguments; that the Self's understanding of the Self can be further illuminated by the extent and ways in which the Self sees itself reflected in Others, and that measuring national and regional identity solely in the output of practitioners of statecraft leaves crucial elements of the phenomenon unexplored.

Adrian Matus

Université Paris-Sorbonne

The reception of the American Counterculture in Romania, Hungary, Poland, and Yugoslavia

In my research, I want to shed light on a marginal phenomenon that emerged in Eastern Europe of the 1960s. I will focus on the reception of the American counterculture and, more specifically, I will explain which ideas were imported in Romania, Hungary, Poland, and Yugoslavia. Through a multidisciplinary approach, I will try to show how the political and social context determined some variations of the American original phenomenon. Influenced by the American counterculture, the youngsters from the Communist countries rioted against the Communist authority through music and literature. The new cultural wave was widely received behind the Iron Curtain. However, this phenomenon, this 'flow' suffered a mutation. Through my presentation, I will explain why the American counterculture is mixed with nationalism and Western idealization (Bar-Haim, 1988 and Kozovoi, 2009) in Romania, Hungary, Poland, and Yugoslavia. There were some researches that dealt with the counterculture (for instance, East Central Europe and Ramet), but few studies dealt with a comparative approach, in order to understand how the flow makes sense. Therefore, the study will explain the odd mixture between nationalism and rock music for the case of the group Phoenix from Romania and similar groups from Yugoslavia, Poland, and Hungary. In my second part, I will explore how the phenomenon of Free Universities was present in Budapest, Belgrad and Cluj-Napoca (Romania), influenced by the Polish similar counterpart, The Free University, Univwesystet Latajcy. The historical sources used will be oral testimonies, lyrics and existing archives. The research will be primarily focused on the Romanian corpus (my native language) and Hungarian texts (which I understand), in comparison with the Polish and Yugoslavian sources that were translated in English or French.

Lili Balogh

Eötvös Loránd University - Budapest

The institutional framework of unaccompanied minors' integration in Hungary

My study is a comprehensive survey of the circumstances that affect unaccompanied minors' education in Hungary in general. The children in question form a particular sub-group among refugees. They travel through Europe without their families or relatives. Thus, once they cross the Hungarian border, the Hungarian Child Protection System becomes responsible for them. Therefore, in my study I first scrutinise the laws and policies which concern refugee minors. It is vital to note that in Hungary there are neither policies nor clear guidelines that address unaccompanied minors' education and integration in detail. Then I turn tothe present educational practices of the children, which involves questions such as when and where they go to school, what the challenges are both for the children and the school, and how the teachers handle classroom and school situations involving migrants. I intend to highlight the affect of all of these circumstances on the integration process of these children using examples from case studies that were carried out for a previous research of mine.

2C Architecture and Exhibitions

Cosmin Minea

University of Birmingham

The works of André Lecomte du Noüy in late 19th century Romania, their regional parallels and transnational connections

The activity of transnational actors are good illustrations of cross-border transfers within wider networks and thus can lead to de-centering national histories and provide a transnational framework of analysis even in fervent times of nation-building. In my paper I will offer some insights on how one could in this way address the modern state formation in Central and Eastern Europe by placing in a regional context the works in Romania of the French architect André Lecomte du Noüy (1844-1914). Even if foreigner, he was for three decades at the forefront of the first planned and consistent efforts to restore the 'national' architectural heritage of the modern Romanian state. He heavily modified and even rebuilt anew old monuments to create a type of neo-byzantine architecture that could be considered 'specific' for the country. He was thus effectively recreating specimens of Romanian architectural heritage, in accordance with the widespread practices of the time, particularly those of his master, the famous Eugène Viollet-le-Duc but also in the manner of other architects working in the borderland of the Habsburg Empire or in the Balkans, who were equally in search of 'specific' architecture. So by considering similar developments also in Bosnia, Bukovina, Odessa, Greece or Serbia, I will convey an entangled picture of new architectural identities, similar practices, and regional, national or imperial ideologies, all around a quintessential element for national ideology, the architectural heritage.

Dr Miruna Stroe

'Ion Mincu' University of Architecture and Urbanism, Bucharest

Modern Architecture of International Trade Fair Pavilions after WWII

The paper aims at identifying and nuancing the characteristic traits of architectural Modernism in Central and Eastern-Europe by looking at the particular situation of international trade fairs, seen as occasions for reaching an aesthetic and conceptual common ground. Certainly, the urban image of cities throughout the region was essentially impacted by the strong and tumultuous influence of the Modern Movement. Though in most countries the architects of the inter-war period experimented with the new architecture, it was the post-WWII reconstruction that led to the widespread use of Modernist principles in architecture and urban development, in both Western and CEE countries. While the countries under soviet influence went through a socialist-realist episode, it was after 1954 (and Khrushchev's speech on architectural change) that the return to Modernism gave architects the chance to once again design in a synchronized manner. This was obvious in the national presence of each country in the first Universal Exhibition after the war, Brussels 1968, where the pavilions were unquestionably modern, both aesthetically but also technologically. While some might argue that international exhibition pavilions are products of propaganda and thus far from illustrative for the whole architecture of the respective countries, they are nevertheless the expression of architectural accomplishment and aesthetic commitment. The occasion of meeting on a physical common ground is an ideal tool for comparative research, underlining both the distinguishing nuances but also the unifying traits of architecture.

Dr Maria-Alina Asavei

Charles University in Prague

Reading the Image of 'the Balkans' through the Lens of the Cultural Borders and Beyond: Large Scale (Transnational) Exhibitions in/on 'the Balkans'

After the 1990s (the so-called 'birth year of 'Contemporary Balkan Art') a considerable number of transnational large-scale exhibitions were dedicated to 'the Balkans' (In Search of Balkania, Graz, 2002; In the Gorges of the Balkans, Kassel, 2003; Blood and Honey: The Futures in the Balkans, Vienna, 2003; Balkan Fiber Art, Novi Sad, 2008, Imagining the Balkans 2015). Many of these transnational, large scale exhibitions displayed pieces from all over southeast Europe and beyond. Although these exhibitions' rationales differ, the same thematic clusters are revealed in most of them (war, violence, fratricide, backwardness, spirituality, cynicism, nostalgia). Are the thematic clusters displayed in these expositions the common denominators of all works created in the Balkans? What is emphasized and what is overlooked and to what ends? At the same

time, this paper addresses the extent to which 'the Balkans' is seen as an 'artistic product' which still sells. The marketization of the Balkans' 'imputed ambiguity' (Todorova, 1997) fits the bill of contemporary global capitalism which does not necessarily operate through cultural homogenization but 'through the marketing of the appearance of "difference", "particularity" and "otherness"' (Avgita 2005). In many of these exhibitions 'the Balkans' is not envisaged as a distinct geographical region, but as a mental and cultural construct. This is partly the reason why, the exhibition Blood and Honey: The Futures in the Balkans (Vienna, 2003) curated by Harald Zeeman gathered 74 artists from the Balkans but also from Republic of Moldavia or Austria. From a different perspective, the most recent transnational exhibition on the Balkans (Imagining the Balkans: Identities and Memory in the Long 19th Century, 2013- 2015) is conceived as an itinerant exhibition (it traveled from Ljubljana (Slovenia) to Belgrade (Serbia) and Bucharest (Romania). The thematic clusters are no longer confined to oppositional poles (such as 'honey' and 'blood' or 'violence' and 'tenderness') but focus on: living in the old world, creating an diffusing knowledge in the Balkans, traveling and communicating, the development of trade and modern transport and so on. The itinerant exhibition does not focus on dichotomies and discontinuities in the region but rather on shared identities and cultural memories.

3A Concepts – Theories – Methodologies

Lea Kreinin

University of Glasgow

Transnational ties throughout the 20th century? Estonian community in Scotland

After the Second World War, the Estonian community in the UK grew considerably. Great Britain became the first and largest state in Western Europe to welcome the war refugees from Germany, a small number of so-called European Voluntary Workers of Estonian origin also ended up in Scotland. The second migration wave from Estonia started shortly after Estonia became independent and grew even bigger with EU-accession in 2004. While the first group was practically cut off from their roots in Estonia during the Soviet occupation, the second group is able to maintain close ties with their homeland. In the academic literature on migration, diaspora and transnationalism have often been considered as direct oppositions – the first concept is usually applied on the pre-Internet time exile communities, while the second one is used most often while talking about the situation in time of globalisation. In Scotland, however, the experience of an Estonian diaspora in its classical meaning, due to the scattered location and small number of Estonians living here, is highly contested. This paper draws on wider research on these two communities, using 36 qualitative interviews. I will discuss the possibilities of using a theoretical toolkit of transnationalism for looking at both migration waves from Estonia, as it has emerged from my data that at the individual level, the experience of moving abroad, as well as ties and networks between compatriots are often very similar across these two time periods.

Andris Saulītis

European University Institute, Florence

(Non)Existing Latvian Communities in the United States

The study explores the co-existence of multiple Latvian migrant communities and the relations among Latvian migrants in the United States, focusing on those, who departed from Latvia after 1991. It reconsiders the notions of identity, nationalism, transnationalism and nomadism. The case of the United States gives the possibility to examine this issue thoroughly, as large numbers of Latvian emigrants have arrived there both shortly after the World War II and after the collapse of the Soviet Union in 1991. The research is based on the mix of two sources of

information and methods: (1) qualitative analysis of the in-depth interviews with the 'new' Latvian emigrants in the United States in 2014; (2) quantitative analysis of the data from the Survey of Latvians Abroad. The survey was carried out online by Institute of Philosophy and Sociology at the University of Latvia in 2014. It gathered a sample of 14,068 emigrants from 118 countries. The study illustrates that the most recent Latvian emigrants in the United States to a large extent do not associate themselves with Latvian emigrant community, nor do they have strong ties with Latvians back home and, therefore, cannot be considered as being a part of a transnational community. On the other hand, they also keep a distance towards the individuals from the host country to retain their own individuality, which is based on the notion of having roots in Europe in terms of the cultural heritage and identity. For this reason, the identity of the most recent Latvian emigrants is close to the so-called 'nomadic' one, although it substantially differs from the way the concept is used in the academic literature before.

John Foster

UCL

Re-imagined communities: towards a typology of national ambivalence

Attempts to de-nationalise the study of history, to 'rescue history from the nation' in the words of Prasenjit Duara, have proliferated in recent years. These typically take one of two forms, corresponding to the dual sense of 'nation' as it exists on the map and in the psyche. The former approach looks across or beyond national borders; the latter examines groups that cannot be placed neatly into national categories, and who, not having a place in the world of nation-states, have fallen off the historical radar. The very notion of national non-identity can appear either antique or post-modern, belonging to a long-forgotten past or a brave new 'globalised' future. The idea that indifference to the nation might have survived, and indeed flourished, in Europe during the apogee of nationalist enthusiasm, is counter-intuitive. This paper will suggest how we might rethink the relationships between nationalism and national ambivalence or apathy. Using the work of Rogers Brubaker and Tara Zahra as a starting point, this paper will propose a new typology of national ambivalence, taking account of the national self-identification (if any) of a given population, the national identity that is imputed to them by power-holding elites, and the salience of the imputed national identity (or identities). The aim is to suggest a basic typology that might prove useful for future comparative research into forms of national non-belonging.

Dr László Szabolcs

Central European University, Budapest

A Virtual Meeting between Ivan Illich and István Csurka: Appropriating Global Concepts for Local Nationalist Discourses in Late Socialism

In order to properly understand the roots and causes of the recent turn towards populist neo-nationalism in Central and Eastern Europe we need to look at the multiple genealogies that link late socialism to the postsocialist period. Viewed in the long-term, this transformation originates from the gradual discursive decentering of class-based identity in the 1960s-70s and the mainstreaming of ethno-cultural identification instead. During this period, collective identity was reframed by envisioning society as a deterritorialized 'imagined community' which transcended the given economic-political boundaries of the state. A comprehensive examination of such a shift needs to go beyond methodological nationalism to analyze the interplay between local concerns, transnational constrains, and global trends. In my presentation I wish to shed light on the transnational connections that facilitated this ideational transformation through the micro-analysis of a virtual, that is, textual meeting between, Ivan Illich (1926–2002), the Austrian-born Catholic priest and renowned anarchist thinker, and István Csurka (1934– 2012), a Hungarian playwright and essayist, who became a radical right-wing politician after 1989. I will examine how Illich's conceptual framework regarding 'vernacular values', designed as a critique of modern economic development, was appropriated by Csurka to argue for the reconfiguration of Hungarian national identity in one of his widely read essays in 1985. On the one hand, the anal-

ysis will demonstrate the influence exerted by global discourses of non-socialist anti-capitalism on the emergence of right-wing ideology in Central and Eastern Europe. On the other, the assessment of how such global ideoscapes (Appadurai) are de-contextualized and re-interpreted in a particular political setting will reveal the complex ways in which the transnational and local levels are continually intertwined.

3B Economics in the (trans)National Sphere

Dr Ewa Cieślik

Poznań University of Economics

Eastern and Central European States in Global Production Linkages

This article presents the transformation of foreign trade in post-communist countries that became new members of the EU. Special focus is given to the role the countries began to play in global value chains (GVCs) as a result of liberalization processes and integration with the EU. The article evaluates also their place in global vertical specialization. To locate each country in GVCs (upstream or downstream segment/market) and to compare them with the selected countries, a very selective methodology was adopted. A more complex method of measuring the level of participation of post-communist countries in GVCs is the decomposition of value added contained in gross exports and then the determination of foreign value added in total gross domestic exports and domestic value added in the exports of the analysed country's trade partners. This advanced methodology draws on the approach developed by researchers from the National Bureau of Economic Research. These methods allow establishing the position of a country in downstream and upstream of GVCs. A higher value of domestic value added in the exports of trade partners indicates a country's higher position in GVCs, i.e. its movement towards the upstream segments. The sample of countries selected to analyse the decomposition of value added includes the post-communist countries as well as other members of the EU-27, Germany, the United States, Japan, and China as important links in GVCs.
The conclusions of the study are the following. First, post-communist countries differ in the levels of their participation in GVCs. Countries that have stronger links with Western European countries, especially with Germany, are more integrated. Second, a large share of the post-communist countries' exports passes through Western European GVCs. Third, most exporters in Central and Eastern Europe are positioned in the downstream segments of production rather than in the upstream markets. Four, the presented study has some limitations caused by data accessibility problems.

Samuel Rogers

University of Bristol

Russian Extractive Energy and Western European Manufacturing: Locating Hungarian Dependency

Analysing the Dependent Market Economy (DME) model (Nölke & Vliegenthart, 2009), within the Varieties of Capitalism (VoC) framework, I question the original hypothesis that dependency in Central and Eastern Europe (CEE) is generated by firms based in Western Europe and/or the US. In this claim, the DME model analyses four CEE states, namely Czech Republic, Hungary, Poland and Slovakia and one sector - manufacturing. My research extends this focus from a sectoral perspective. I incorporate the extractive energy sector using specific Russian energy firms i.e. Gazprom to determine the effects this has on dependency. This is significant as Hungary relies heavily on Russian energy imports (82% oil, 44% gas). In order to generate a more

specific study on dependency, I reduce the number of states to one, analysing Hungary only as it receives the highest level of foreign direct investment of the four DME states, therefore making it the purest case from a dependency perspective. To compliment the VoC framework, I am inspired to use two further approaches. First the literature on Business Systems Analysis (Whitley, 2007) is beneficial in conceptualising the type of firms operating in Hungary. Second, Global Production Network analysis (Coe & Yeung, 2015) is constructive for discussing the nationality of the firm, which is not presented in the DME model. Harnessing these approaches generates a stronger potential to explain the location of dependency in Hungary, which moves forward from attributing it to Western European/US firms only.

Leonie Schiffauer

University of Cambridge

American Dreaming in Siberia: Pyramid Schemes in the Postsocialist Economy

A multitude of multilevel marketing and Ponzi schemes attract people in postsocialist rural Siberia with the promise to make them rich. The recipe of fulfilling their dreams of material wealth is supposedly easy: One needs to recruit friends, relatives, and acquaintances into the schemes because according to the pyramid logic financial success depends on the size and the investments of the 'downline'. Those who push the schemes claim to provide an economic alternative in one of the poorest of Russia's regions and a solution to the disastrous problem of household indebtedness. For the most part, however, the schemes contribute to financial pressures people are experiencing and are source of psychological strain and social conflict rather than a viable economic model. This paper explores the significance of the schemes as a transnational industry. Having originated in the United Stated multilevel marketing expanded to all parts of the world in the course of globalization. With the fall of the Iron Curtain the pyramid business conquered also the formerly socialist territory. Drawing on long-term ethnographic fieldwork I address how particular images of the West and of capitalist modernity are transported through the schemes and how companies work with these images to lend legitimacy to their activities.

3C The Soviet Union in Transnational Context

Rachel Lin

University of Oxford

'They Woke Up and Joined Forces': Chinese Organisations in the Russian Civil War

This paper examines a hitherto-neglected transnational aspect of the Russian Civil War: The activities of Chinese civil society organisations in the Russian Far East in response to the conflict. Forming a large minority in the far eastern regions, the Chinese community harboured a complex relationship toward the Sino-Russian border. Merchants and workers established mobile, transient networks of trade and seasonal labour that straddled the border. At the same time, however, the national frontier was of immense significance, acting as a symbol of China's 'national humiliation' and a focal point for nationalist discourse. The paper argues that the chaos of the Russian Civil War created new opportunities for the community to act on nationalist impulses. Civil society organisations such as the chambers of commerce and Overseas Chinese Associations became channels by which the Chinese attempted to protect and enhance their position in the Russian Far East. The language of nationalism suffused their founding charters and pervaded their diplomatic correspondence. Hence, the civil society organisations furnish a stark example of the deterritorialisation of nationalism among a transnational group. Finally, the paper argues that the activities of the Chinese civil society organisations should properly be

viewed in the context of a global diaspora. Their activities were analogous to the boycotts and financial pressure exerted by similar organisations in America and Southeast Asia. Hence, this paper wishes to site the Chinese community in the Russian Far East within the broader framework of diaspora nationalism.

Dr Molly Pucci

European University Institute, Florence

'Lost in Translation'? Czechoslovakia's Search for the Soviet Model of the Secret Police, 1946-1952

My article discusses attempts of Czechoslovak officials to 'translate' the communist institution of the secret police into their own national context. It does so through the eyes of Czechs who conducted observation tours of other Eastern Bloc secret police forces from 1946 to 1949, focusing on intelligence agent Štěpán Plaček's visit to the secret police of Romania, Bulgaria, and Yugoslavia in June of 1948 (several months after the communist revolution in Czechoslovakia). During these trips, Plaček conversed with local officials, watched them in their professional and personal lives, recorded how they used language, and conversed with them over luxury dinners, thereby providing a unique window into the world of the East European secret police during its foundational era. I juxtapose his travels with other sources that the Czech and Slovaks used to study the 'Soviet' system of security. I ask how they attempted to turn these skeletons of a state into a coherent political system and, by extension, whether they managed to do so by the early 1950s.

Ivan Simić

UCL

Soviet Model for Yugoslav Post-War Legal Transformation: Divorce Panic and Specialist Debate

Abstract withheld due to publishing committments.

Dr Ivan Sablin

Higher School of Economics, Saint Petersburg

Soviet Buddhism and Socialist Decolonization

Although by the 1940s all temples in the Soviet Union were shut down, Buddhism was reestablished under state control already in 1945. Organized religion was supposed to facilitate compliance of ethnic and religious minorities in the predominantly Russian and supposedly atheist state. Officially recognized leaders of Soviet Buddhists, the Pandito Hambo Lamas, received foreign delegations from South, East, and Southeast Asian states, both neutral in the Cold War and allied to either the USSR and the USA. Unlike most other Soviet citizens, Buddhist monks visited numerous countries in Asia and beyond. These contacts, which remained uninterrupted but were concealed from the wider public, were supposed to advertise the Soviets in post-colonial Asia and establish connections to the Buddhist political elites. During the Sino-Soviet split of 1960–1989 the contacts with the Fourteenth Dalai Lama were used as leverage. The internationally proclaimed and domestically muted support of Buddhism became a significant part of the Soviet pacifist rhetoric channeled by the Soviet Buddhists at independent (the World Fellowship of Buddhists) and client (the Asian Buddhist Conference for Peace) assemblies. Despite extensive funding, the instrumentalization of Buddhism proved inefficient. The limitations imposed on legalized places of worship undermined state control and stimulated religious and political dissidence. The Non-Aligned Movement and the split with China, coupled with the failure of Soviet propaganda in conveying an image of a tolerant atheist state, prevented the USSR from leading post-colonial Asia and contributed to its ultimate defeat in the Cold War.

4A Politics and International Relations in the former Soviet Space

Stephen Hall

UCL

The diffusion of Authoritarian Ideas: The Cases of Belarus, Moldova, Russia and Ukraine

For too long political science has assessed the diffusion or flow of democratic ideas from one state to another. Researchers have considered diffusion integral to understanding the collapse of Communism in Eastern Europe and the phenomenon of the 'colour revolutions' in Serbia, Georgia, Ukraine and Kyrgyzstan. However the growth in the number of authoritarian regimes in the Eurasian region leads to the important question. Can authoritarian ideas diffuse? Do authoritarian ideas for one entity diffuse to other states? Do those states then become authoritarian? This issue is a topic that requires further consideration. Through an analysis using discourse analysis and process tracing I endeavour to answer these research questions and ascertain if authoritarian ideas do diffuse do they eventually lead to other authoritarian regimes. From there I investigate if authoritarian regimes are working together to develop authoritarian methods for consolidation that can be used by other regimes. The contention made here is that authoritarian regimes do diffuse ideas and methods from one entity to another and that this leads to the strengthening of authoritarian regimes. I argue that the sharing and diffusion ideas have occurred between Belarus and Russia. It is then diffused to other regimes, in this case Moldova and Ukraine. Existing literature the analyses authoritarian promotion investigates Russia. Russia undoubtedly is the key actor in the flow of authoritarian ideas, but Belarus is also an important actor. This is something that will be investigated here.

Sonja Schiffers

Berlin Graduate School for Transnational Studies

Authoritarian States and their Stooges: Understanding the Contemporary Russian Influence in Georgia

The last decades have witnessed a substantial increase in the activities of diverse transnational actors. Nevertheless, transnational actors are often prematurely conceived in a positive way; they fight for bottom-up democracy, human rights, and an effective climate policy. However, it becomes increasingly obvious that authoritarian regimes have discovered the merits of transnational activism, and monopolized the latter for their own purposes. For example, in many speeches and foreign policy documents of the last years, the Russian leaders have emphasized their desire to increase the country's soft power through cultural and educational activities, and to thereby generate a demand for a strong Russian geopolitical and regulatory role in international affairs. Supposedly, these activities are not exclusively or at least not openly governmental, and thus resemble a blending of transnational activism and national foreign policy. Within the framework of a single case study, this paper will shed light on the activities of Russia-originating transnational actors in Georgia. It will attempt a typology regarding their primary field of activity, their purpose of activity, their relations to the Russian regime, and their local partners. Ultimately, this paper aims at providing insight into transnational actors as a tool for illiberal regimes to exert influence in their periphery. Arguably, the Georgian case is particularly interesting, since the prospects for Russian influence should have been highly damaged after the 2008 Russian-Georgian war and the beginning of the war in Ukraine. Nevertheless, we observe a puzzling increasing rapprochement of the relations of the two post-Soviet states.

Sarah Dorr

University of Leeds

The Transnational Impact of the Arab Spring in Kazakhstan: 2010-2012

What impact has the 'Arab Spring' had upon authoritarian Central Asian regimes? Scholars and journalists have raised the possibility of a 'Central Asian Spring', uprisings across the region ousting the incumbent authoritarian regimes. However, short of the possibility of an outright revolution, how the Arab Spring has reshaped the region has not been addressed. This article identifies a two-fold response to the Arab Spring consisting of rhetorical and action responses brought about by an elite-level demonstration effect. This suggests that uprisings elsewhere, including those outside of region, affect authoritarian regimes, even in the absence of widespread unrest at home.

4B Language and Linguistics

Ksenia Maksimovtsova

Justus-Liebig University, Giessen

Language Policy and Educational Reforms in Contemporary Estonia, Latvia and Ukraine: A Comparative Analysis of the Public Debates in Russian-Language Blogs and News Websites

This paper concentrates on language policy with the particular focus on educational reforms in contemporary Estonia, Latvia and Ukraine. Language policy plays an extremely important role in the system of Eastern European nationalisms because it is one of the markers of national identity. After the Soviet Union disintegration in 1991, Estonia, Latvia and Ukraine enhanced a historic chance to conduct the politics of nationalizing state (Brubaker: 1996, 2003) that caused the outrage of the Russian-speaking population and led to continuous public debates in mass media. The system of education serves as a powerful tool of transmitting the national identity and one of the channels of the realization of nationalization practices. Thus, the focus of my analysis is on the minority school reform launched in Latvia in 2004, the educational reforms in Estonia implemented in 2007 and the 'language wars' in relation to education intensified after the approval of the law 'On the principles of the state language policy' in 2012. In order to find out the main argumentation patterns and the strategies of language policy representation in Estonian, Latvian and Ukrainian public space, the Russian-language blogs and news websites are chosen for the empirical analysis. The methodology is based on discourse analysis approach elaborated by R. Keller (Keller 2005, 2011, and 2012). The theory of social problems construction developed by J. Kitsuse and M. Spector (1975) and the concept of language games (Ibarra and Kitsuse 2003) provide an additional tool for the empirical analysis.

Katya Zheltova

European University at Saint Petersburg

National minority, transnational life: sociolinguistic change in the Greek community of Himara (Southern Albania)

This paper investigates how himariots belonging to different generations participate in formation of transnational space between Greece and Albania and manage their everyday lives between the two 'motherlands', and how this inflects their linguistic behavior and multilingual language capacities. The research is based on the data collected during two field trips to Himara held in August – September 2014 and in February 2015. Himara is a place of residence of Greek speaking population of Albania that is not a part of the officially recognized by the Albanian

State Greek minority zone. A situation close to a diglossia that had taken place in Himara during Enver Hoxha rule has changed dramatically after the borders opened. The emergence of transnational space between Greece and Albania and in particular between Greece and the places of residence of the Greek minority made the linguistic situation more complicated. The abatement of language policy towards the Greek language changed the distribution of social functions between languages. In the meantime massive migration to Greece has added to the 'equation' a new variable which is standard Modern Greek spoken by those who lost the native dialect capacity because of living for years in Greece but still saved the connection with the minority community.

Dr Cristina Spinei

University of Iaşi

The German-language Press in Czernowitz as Transnational, Hybrid Communication Space between the Central European Habsburg Empire and the World

A survey of the extensive number of periodicals printed in Bukovina between 1848 and 1940 accounts for an impressive figure, revealing a cultural reality unique to this part of the continent. The phenomenon of German functioning as lingua franca was unique in this area of Central Europe – consequence and object of modernization – and was in the same time subject and ferment of the one of the last remaining pluricultural contexts of the contact between languages, religions and cultures.

The press as the most efficient communication channel of modern times offers a key perspective on this singular cultural reality. The special reality of the German-language press reveals an unparalleled relationship, sustained by a bidirectional communication network, of the local urban population with the Central-European cultural dimensions in a broad sense. Taking into account the population number of Bukovina, these journals and periodicals reveal an unusual high density of communication media in comparison to other European regions. Moreover, they convey the levels on which the process of social modernization unfolded itself, from cultural 'flows' between the Center and the peripheries, to the emerging networks of knowledge between the regional versus the transnational. In the same time with the advance of the urbanization, they simultaneously determined the limiting between the private and the public area: a typical symptom of modernization, as Jürgen Habermas stated – the public area through the channel on which one spreads models and where interests, mentalities and the cultural behavior of the social agents of modernization act openly.

4C Politics and International Relations in Central and South-East Europe

Petar Bankov

University of Glasgow

The variety of electoral success of radical left parties in South-East Europe

The electoral rise of Syriza, which reached its high at the beginning of 2015, revealed the abilities of radical left parties to utilize the public grievances of the Great Recession. However, this example had mixed impact on the EU member-states from South-East Europe. While in Slovenia the United Left achieved an electoral breakthrough in 2014 and maintains strong support according to opinion polls, in Croatia the radical left vote remains highly volatile. These two countries remain in stark contrast to Bulgaria and Romania, where no radical left party managed to gain parliamentary representation. Through comparative evaluation of primary and secondary sources I offer a twofold perspective for the reasons for these differences. Although re-

cent analyses highlight demand-side explanations, such as communist legacies and differences of public attitudes on current issues, as main factors, these rather have a secondary role. I claim that parties themselves are capable to different degree to react and utilize the existing public demand. Therefore, the analysis concentrates on the significance of supply-side factors of political opportunities. Firstly, the organizational abilities of the parties differed significantly in utilizing the similar experiences of mass protest against corruption and economic downturn since 2008. Secondly, the electoral competition in these countries offered different variety of opportunities for the radical left parties. While in Slovenia and Croatia these parties offered a distinctive populist narrative, populism in Bulgaria and Romania remained dominated by institutionalized parties.

Mattia Collini

Scuola Normale Superiore, Florence

Left, Right and the Others in Central and Eastern Europe: are they all the same? Assessing fragmentation, volatility and government participation

Party politics in Central and Eastern Europe (CEE) is generally considered characterized by instability, fragmentation and volatility. However, are these phenomena affecting all in the same way or can we see some differences among 'blocs' or 'political families'? Here I search for empirical evidence of specific features of the centre-left in CEE opposed to the other main political blocs, and if and how they changed over almost two decades. The research aims to contribute to the study of parties as well as on the general structure of political competition in CEE, covering six Central and Eastern European countries that have joined the EU between 2004 and 2007 (Czech Republic, Slovakia, Poland, Romania, Bulgaria, Hungary), from the early years after the democratic transition up to 2015.
Building on recent works, I focus on a mid-range comparison of electoral volatility, (intra)bloc fragmentation, as well as the impact of governmental participation, which are considered among the main variables to assess whether there are differences among blocs and/or recurring trends within the systems. In particular, a logistic regression model will be used to search for correlations looking either at party level and at aggregate blocs. Indeed, regardless of the number and name of parties, looking at blocs can provide more comparable results, which, at least for a first scan, are simpler to manage than single parties and might provide insightful findings for further research.

Bojan Perović

University of Hamburg

The most 'expensive word'

The term genocide had a special place in the historiography of socialist Yugoslavia. Subsequent popularization and politicization of the term coincides with the tectonic shifts in Yugoslav historiography. The genocide was a favorite rhetorical device for nationalists. Adding a certain adjectives such (mis)use can be traced from the SANU Memorandum (1986) until recent days. According to Cohen genocide is the most misused word in the vocabulary of Slobodan Milosevic. Such frequent use of the term genocide (not in its absolute sense, but in combination with various adjectives) had various implications but the most important one led to complete banality when real victims appeared in Bosnia, their suffering was dismissed as propaganda. After the Milosevic's fall in 2000, Serbia was supposed to start its transitional justice processes. 15 years later little has been done, but much more has been relativized and brought to the level of complete banality in the context of Srebrenica genocide. In this paper, an analysis of Milosevic's successors, characterized as pro-democracy forces, will highlight the matrix which 'democratic' followers in the process of facing the past used, primarily their attitude towards Srebrenica. This paper analyzes the most important political figures after 2000, as well as coupling of various influences on their relation to Srebrenica. Thus, the aim of this paper is to analyze policies that were led regarding Srebrenica which shows the same pattern although contained certain modalities, more or less successful, but all have in common one thing- genocide denial.

5A Transnational Migrants

Elena Borisova

European University at St. Petersburg

'I already feel what Russia looks like': children's transnational imagination (case of migration from Tajikistan to Russia)

This paper presents a part of my MA thesis dedicated to the role of children in transnational migration between Russia and Tajikistan and based on fieldwork conducted both in Tajikistan and Russia. Nowadays labor migration between Tajikistan and Russia is an established system the formation of which started in 90s. Due to the persistence of migration flows migration had become socially embedded in the everyday life of a large portion of the population and is treated not as an outstanding experience, but as an everyday strategy of livelihood. Throughout several generations a trip to Russia before marriage has become a kind of rite of passage for almost every young adult male. Nevertheless, recent studies confirm that the common trend of feminization of migration flows concerns Tajik women as well. Although the role of children in this migration is highly undertheorized, children inevitably get involved in complex and numerous transnational movements as well as adults. A child's position within transnational social field is constantly changing and depends primarily on age and gender. Some children are brought to Russia only for short holiday visits, the others spend extended periods of time there either studying or working. Constant circulation of people, remittances, ideas, norms, practices and identities in transnational social spaces influences not only mobile children but also their immobile counterparts. In my presentation I am going to show how children imagine the receiving country and their future migration and how their transnational imagination impacts their future plans.

Sara Bernard

University of Regensburg

Cultural and Counter-Cultural Hegemonies at the Crossroads: Yugoslav Gastarbeiter Between (Trans)National Identity and the Urban-Rural Divide

In 1963, the Yugoslav Communist leadership legalised the temporary employment of Yugoslavs in Western European countries. The Yugoslav government emphasised on all occasions that even during their temporary absence, Yugoslav workers continued to be citizens of socialist Yugoslavia, the home country which needed and wanted them back. A wide network of cultural and educational activities and institutions were organised in all foreign countries where Yugoslavs lived, with the aim of creating a transnational Yugoslav community, which encompassed all Yugoslav citizens abroad from whatever socio-economic class, religious faith and ethno-national belonging. This contribution will show how Yugoslav literary and pop-cultural productions presented a different picture of the Yugoslavs employed abroad, which undermined the official narrative of the existence of a cohesive and comprehensive transnational Yugoslav community. It will explain how representations changed over the years. While initially the migrants were depicted as victims who tried to escape misery, arousing sympathy or pity, they were later on represented as criminal and immoral persons who were unable to integrate in any environment, but rather disseminated death and tragedy when they returned home. The paper will argue that this latter depiction prevailed because the Yugoslav leadership failed to overcome the rural- urban divide, which migration increased. In fact, it was precisely the migrants of rural origin who returned to Yugoslavia and who, for their peasant origin, were blamed for the success of a counter-cultural lifestyles which, appealing to ethno-national discourses and rural values, contributed to the collapse of the state and disintegration of the country.

Tereza Horackova

Charles University in Prague

Vietnamese in Czech Republic within a society under transformation around the year 1989

How can the transformation of a collective, supra-individual social unit such as the nation state influence the identity of an ethnic minority group? This is an articulation between the two 'groups' or communities, both socially constructed and temporally and spatially resourced, which overlap on the identity scale. By studying the specific processes of the normative transformation of a nation state that project onto a specific 'ethnic group', we can discuss the relevance of the anchoring in identity in space and its traditional national dimension. The attempt of this paper is to present the period of 'Velvet Revolution' and its influence on the ethnic minority of Vietnamese citizens residing in the territory of the Czech Republic (and the former Czechoslovak Socialist Republic). Secondly, I wish to identify certain exogenous factors (political and social normative framework of the majoritarian society) and endogenous factors (the change in the internal structure of Vietnamese diaspora), which influenced their self-identification and sense of belonging to certain social unity, while placing this problematic in the historical and geopolitical context of a nation-state under transformation. During the time of real socialism members of a nation state within the 'Eastern Bloc' were not only bound by nationality, citizenship and subjected to a sovereign power, but they also belonged to an international solidarity group. Vietnamese immigrants residing in former Czechoslovakia are regarded as transnational par excellence. They were not considered by the Czechoslovak government as to be members of the national minority group, and while being isolated from the majority society they developed complex ties with Vietnam as well as later on, with the fall of Berlin wall, their social networks spread to Western Europe.

5B Arts and Culture

Bohdan Tokarskyi

University of Cambridge

The State of Prose and The Regions of Poetry: Revisiting the Territory of Bruno Schulz and Paul Celan

The works of Bruno Schulz and Paul Celan escape national framework and prove it to be simultaneously too narrow and too broad in its scope. Coming from the lands of Galicia and Bukovina respectively, where overcoming or even ignoring the national has historically been at the heart of the local culture, these notable writers resolve the question of their belonging in different and yet sometimes intertwining ways. Their cases fruitfully call into question the rigid convention of national thinking and provoke the re-conceptualisation of national histories. In investigating the relevant histories of the regions and the writers' texts, I will explore the writers' connection with the native space. Schulz wrote his works before he was killed in 1942 by a German Nazi, while Celan's first collection, Der Sand aus den Urnen, appeared in 1947, after the Shoah. Furthermore, Schulz lived in Drohobycz for almost all of his life, whereas Celan produced his principal works abroad after he had left Cernăuți. The juxtaposition of the works of these two writers, therefore, foregrounds different understandings of place and space. Studying the effect that the birthplace, nationality, and Jewishness of Schulz and Celan, as well as the language in which they wrote, had on their identity, emphasises the importance of the transnational and perhaps even non-national paradigm in reading them.

Natalia Khalymonchik

University of Glasgow

Anime fans in Russia: building community across the borders

This paper will focus on the informal networks of Russian young people practicing the specific type of performance adopted from Japanese popular culture - costume playing inspired by Japanese animation. It will explore how Russian youth that participate in a worldwide cosplay culture re-negotiate relations between global influences and local experience. This paper will show that in Russia cosplay is a social practice that, although still linked with consumption, is also focused on creativity and social interaction which is not limited by national borders. Drawing from interviews collected through my ethnographic research in Russia (Spring – Summer 2013 and 2014) and ongoing Internet research, I argue that Russian cosplayers build the community of practice that is embedded into global cultural flows and also consolidates Russian speaking anime fans in post-Soviet states. I would argue that the informal network of Russian youth inspired by Japanese pop-culture negotiates the opposition between Eastern and Western cultures. Through their cultural practice they construct their own understanding of national identity, adaptive to the challenges of multi-centred global processes.

Marija Katalinić

Institute for Cultural Inquiry, Humboldt University, Berlin

Images and Simultaneity-Transnational reading of Post-Yugoslav and Iranian cinema

For the upcoming 'Transnationalism(s): Contexts, Patterns and Connections in Central and Eastern Europe and the Former Soviet Union' conference at the UCL SSEES, London I propose a paper that deals with the question of memory and trauma in the post Yugoslavian cinema and contra poses it with the Iranian cinema. In this paper I aim to introduce F. Jameson's re-appropriated theory of Walter Benjamin 'Simultaneity' that reconsiders the notion of time and space relativity. Simultaneity is thus here the key point theory when thinking on 're-contextualizing 'nationalism' in light of the transnational turn'. Drawing from Jameson's thought I will hence contra pose historical moments of Iran and Yugoslavia which I will then re-enter in the post-conflict times of post-Yugoslavia and Iran. Images are the center piece of this paper's presentation; images of past that collide with the images of today. Can images (here cinematic imagery) testify the 'commonness' when approaching a wider reading of trans nationalism in cultures; visual and formal. The trauma and the memory of the same is hence possible to be affected in an overlooked sphere's of simultaneity. How can we, and can we, bridge the regional differences of geo-political and historic to reach a point of cross cultural social and image catharsis?

Marija Đjokić

Ludwig Maximilian University of Munich

French Repertoire, German Education and Slavic Guests: Transnational and Transcultural Processes in the National Theatre in Belgrade

At the turn of the 20th century, Belgrade represented the capital of the new national state emerging on the borders of two empires, Austria-Hungary and the Ottoman Empire. Cultural institutions emerged, such as the National Theatre, for promoting and representing 'national culture'. The government and cultural elite sat down to achieve this goal. In my paper, I argue that this theatre of Serbian's capital can be regarded rather as a transnational institution and a door opener for European cultures. As the repertoire reveals foreign plays were often performed on stage, despite the efforts to support Serbian national dramas and playwrights. Since there was no theatre school in Serbia, young people were mostly sent to Vienna, Munich or Paris to become professional actors. Managers constantly travelled to France, Germany or the Russian Empire in order to explore the latest trends in European theatres and bring them to Belgrade. Foreign actors were regularly performing on the Belgrade theatre stage. Therefore, the idea of

Belgrade's theatre as a well-defined, rigid national cultural institution needs to be questioned. The aim of this paper is to examine the importance of the theatre for the process of nation building, particularly at the turn of the 20th century. In contrast to theatre historiography, that emphasizes exclusively the 'national culture', I intend to analyze the National Theatre in a broader, transnational and transcultural context, and to examine cultural exchanges, which are necessary in order to understand this state institution, as well as the cultural history of Belgrade.

5C Geography, borders and transnational space

Lumnije Kadriu

University of Vienna

Diasporan holidays - Beaches as a third place and as a transnational space

Research on diasporian holidays to homeland are quite recent and few in number. They are done from the aspects of various disciplines such as Tourism, Migration, and Transnationalism, all of them having own specificities. Summer time, in modernity, among other things, is the season when most of people plan to go to the seaside. For diasporians summer time holidays are mainly time to visit home but a great number of them also do go to the seaside. Considering the fact that Kosovo, because of its geographical position, does not have its own seaside beach, this research will be focused on how Kosovo Albanian diaspora practice seaside holidays in two particular locations, Velipoje in Albania and Ulcinj in Montenegro. So, what does a seaside holiday mean for this diaspora? Do they prefer going to the birthplace or going to the beach? How does seaside gain multiple connotations, besides being a touristic place for practices of diasporians? When does the beach become a meeting point of the family members and when it represents just a transition/passing by point to or from the birth place? How does and when is the seaside experienced as culmination of 'at home' even though it is a place 'away from home'? How in this places are intertwined complex economic, social and cultural flows. This topic will be approached from the perspective of beaches as third places based on Edward Soja's concept and as transnational spaces based literature on Transnationality. In both cases, i. e. Place and space will be analyzed the ways those are filled with particular meanings, reflections and activities diasporan give them.

Dr Francesca Rolandi

University of Rijeka

Transnational contacts across the Italo-Yugoslav Border: The Case Study of a Permeable Border in Cold War Europe

This paper will investigate the Italo-Yugoslav border in the first decades after the WWII and the cultural, economic and social relations which connected the two sides since the mid 1950s. Due to the territorial question dividing Italy and Yugoslavia after 1945 and the local and international balance of power, the process of border settling took 9 years to achieve a temporary solution and it was officially accomplished just in 1975 with the Treaty of Osimo. However, soon after the temporary settlement of the border achieved with London Memorandum in 1954, a real and fast improvement in the relations between the two Adriatic neighbors took place, leading to the re-establishment of historical ties severed after WWII. Within a decade one of the most controversial borders of the Cold War turned in what had been called 'the most porous European border' and 'an upstanding example for all the neighboring countries'. The opening up the border, coexisting with a liberalization drive in Yugoslav polices, allowed an increasing cross-border mobility. This made it possible not just living along the border - opening new economic perspectives for the bordering areas, which had suffered a massive emigration after the

war - but also living off the border, thanks to successful business which drew on the disparities in prices, wages and availability. Drawing on archival and press material, this paper aim to focus on the bordering areas included in former Zones A and B of the Free Territory of Trieste.

Zayra Badillo Castro

SOAS University of London

From Tashkent to Havana via Mecca: Soviet Muslims and transnational encounters that defined Central Asia's regional identity in the 1960s

In 1961 in the midst of the Cuban revolution, a delegation of the Soviet Union visited Havana in the first stop of a long trip as cultural ambassadors throughout Latin America. Vernara Kariyeva, who later became one of the most important ballet dancers of Soviet Uzbekistan, was on this delegation. A native from Tashkent, her impressions of these exotic lands provide an interesting picture of her role as a cultural ambassador in this period and her position as a Soviet citizen of Central Asia in this political scenario influenced by Khrushchev's policy, of exporting Socialism to the so- called Third World. The importance of including Soviet Muslims in this type of cultural exchanges had the purpose of confirming to a foreign audience the USSR's success in the integration of its diverse population in the Soviet project and in Vernara's case, the advances toward the emancipation of women. These transnational encounters between Central Asians and the outside world, which became more often after the 1950s, can be traced back to 1943 when a different type of delegation, led by an important religious leader from the region Mufti Boboxonov was authorised to make the hajj to Mecca and then, meet with representatives of the Saudi government. This first official engagement between a Central Asian representative and the new leadership of the Middle East continued into the 1960s, in the form of intellectual gatherings and cultural exchanges. The presence of Central Asians as cultural ambassadors and hosts of international events, had a direct influence in the debates regarding the right course of social and economic development for the Muslims of a Communist state, but also their place in regards to the other 'comrades' of the developing world. This perspective rose from transnational encounters that took place in Havana, Mecca and Tashkent in the 1960s offered an alternate view on Central Asians' experience in defining their place and regional identity, in a historiography that only acknowledged Moscow as the sole beneficiary of these exchanges. This paper addresses the agency of Kyrgyz, Uzbeks and Tajiks, among other nationalities, in establishing relations with other countries and the influence of those initiatives in their lives and identity as Soviet citizens in a region, that although historically associated to Persia and the Muslim World have taken a different and decisive path in the 20th century.

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