

Generations of Change

Understanding Postsocialism and
Transition Processes from
a Generational Perspective

25.-27. November 2010

Bielefeld Graduate School
in History and Sociology

INTERNATIONAL PHD CONFERENCE

Opening Lecture by **Chris Hann**
"Moral Dispossession. Two Decades
of 'Postsocialist Studies' in Anthropology"

25. November 2010 | 6pm
Universität Bielefeld | A3-126

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Conference Programme

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Introduction to the conference aim

1989 marks a break of historical continuity: a big part of the “socialist world” disappeared with the fall of the Berlin Wall and the collapse of the Soviet regime. Quickly the academic and political field invented new terms (re-)creating national and regional boundaries such as “the Baltics”, “Central Eastern Europe”, “South Eastern Europe” and the like. In fact, when social scientists deal with (transition) societies they usually engage with nation states or regions. We aim to enhance this geopolitical determination in favour of a social generational perspective.

It is undisputed that generation must not be equated with cohort. However, a closer look at cohorts often indicates useful hints to the formation of cultural/social generations. This analytical distinction between generation and cohort was one of the essential achievements of Karl Mannheim’s sociology of knowledge as elaborated in “The Problem of Generations” (1970/1952 [1928]).

In the Mannheimian sense generation is no concrete social group, rather generation is a social location that has the potential to affect an individual's consciousness alike social class. The question of how different generations on the one hand have experienced and on the other hand have fostered system change will mark the point of departure in our interdisciplinary conference.

To what extend are transition processes in the economic, political, cultural and familiar field embedded in the succession of generations? Which generations have become the mainsprings of new world views and ways of life? Which generations still struggle with “the burdens” of the transition? Are there generation-specific differences of experiencing social change? How do social actors mark and articulate these differences regarding social, political, economic practices? What distinguishes one “postsocialist” society from another? What do these societies have in common? And finally, which implications can be drawn from this generational approach regarding the concepts of “transition societies” and “postsocialism”?

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Programme at a glance

Thursday 25th November

5:00pm Arrival and Registration
Bielefeld University, Room **K4-114**

6:00pm-8:00pm **Opening lecture and podium discussion, Room A3-126**

Moderation:

Professor Thomas Welskopp, Director of the Bielefeld Graduate School in History and Sociology

Keynote:

Professor Chris Hann, Max-Planck-Institute for Social Anthropology, Halle/Saale:

„Moral Dispossession. Two decades of ‘Postsocialist Studies’ in Anthropology”

Comments:

Professor Tatiana Barchunova, Novosibirsk State University, Recourse Centre of Humanitarian Education

Professor Stephan Merl, Bielefeld University, Department of History

Dr. Thomas Schmidt-Lux, Leipzig University, Department of Cultural Sociology at the Institut für Kulturwissenschaften

8:15pm Dinner (Restaurant “Univarza“, individually covered, à la carte around 10 €)

Friday 26th November

09:00am - 09:30am Arrival, Morning Coffee, **Room K4-129**

09:30am - 11:00am **Panel One: Discourses on Authority and Political Leadership in Ossetia and Yemen**

Chair: Chris Hann

Marie-Christine Heinze, Bielefeld Graduate School in History and Sociology:
“This generation will grow up loving arms”: Remembering a “peaceful, civilized” state in postsocialist southern Yemen.

Nadia Proulx, University of Montreal: National in Form and Content: The everyday ethical choices of the post-soviet generation in North Ossetia-Alania.

11:00 - 11:30am Coffee Break

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11:30am - 01:00pm Panel Two: Transnational Life Concepts of Young Russian and Bulgarian Adults

Chair: Tatiana Barchunova

Vihra Barova, Center for Advanced Studies, Sofia: Postsocialist youth subculture identity: From dissidents to workers.

Caterina Rohde, Bielefeld Graduate School in History and Sociology: Russian au-pair migration: Is it an inter-generational project?

01:00pm - 02:00pm Lunch Break (“Westend-Restaurant”, individually covered, à la carte around 5 € per lunch menu)

02:00pm - 3:30pm Panel Three, Part One: Participation in Nation Building Processes and Political Action in the ‘New States’ of Central and Eastern Europe

Chair: Tatiana Barchunova

Elena Glushko, Russian Academy of Sciences: Too free to be in politics: Slovakia 1952.

Kirsten Gerland, Georg-August-University Göttingen: „Nasze pokolenie“ – Our generation: Generation-talk and political ideas of the „young protest-generation” in Poland during the 1980s and 1990s.

03:30 – 04:00pm Coffee Break

04:00 – 04:45pm Panel Three, Part Two

Sandra Blum, Johannes-Gutenberg University Mainz: Young people as a guarantee: Revitalization of a German speaking minority in Slovenia.

06:00pm Dinner („Kaiserpalast“, individually covered, buffet or à la carte around 15 € per main course and drink)

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Saturday 27th November

09:00am – 09:30am Arrival and Morning Coffee, **Room A3-126**

09:30am – 11:00am **Panel Four: How Important is the Memory of Socialism? The Consolidation of Social and Political Groups in Post-1989 Germany and Romania**

Chair: Thomas Schmidt-Lux

Jeannette Prochnow, Bielefeld Graduate School in History and Sociology:
“But we realized that we didn’t fit in there”: The impact of generational belonging on community building and network formation in post unified Germany.

Ionuț Biliuță, Central European University: Sanctifying, judging, or recovering the past? Post-1990s understandings of Romanian fascism in the young generation’s environments.

11:00 – 11:30am Coffee Break

11:30 – 01:00pm **Panel Five: Micro-Economic Strategies in Romania and Cuba after 1990**

Chair: Stephan Merl

Anda Becut, Centre for Research and Consultancy on Culture, Bucharest:
From rural producers to urban vendors: Economic and social change in Voinești village over three generations.

Flora Bisogno, University of Milano–Bicocca, Milano: Living in informality: *luchar* (struggling) in the post-Soviet Cuba

01:00pm – 02:00pm Lunch Break (“Westend-Restaurant”, individually covered, à la carte around 5 € per lunch menu)

02:00pm - 03:00pm **Closing Remarks and Final Discussion**

Moderation: Caterina Rohde and Jeannette Prochnow

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Keynote Speakers and Chairs

Professor Tatiana Barchunova

Tatiana Barchunova is a Philosopher at Novosibirsk University. Her research and teaching interests broadly focus on the region of Siberia and in particular center on gender and youth studies and socialist and postsocialist identity. She has been a research fellow and guest lecturer in Germany at the Max Planck Institute for Social Anthropology in Halle/Saale and the University of Erfurt, the Central European University Budapest in Hungary and Fribourg University in Switzerland and more.

Professor Chris Hann

Chris Hann who studied Politics, Philosophy and Economics at Oxford University and graduated with a PhD in Social Anthropology from Cambridge has designed his work to break down disciplinary boundaries and to contribute to a better understanding of socialism and postsocialist transitions. Since 1999 he is the director of the Max Planck Institute for Social Anthropology in Halle/Saale. His wide expertise in socialist and postsocialist societies is based on field work undertaken in Hungary, Poland and China since the 1970s. He maintains his research interests in economic organization, property relations, religion, civil society, ethnicity and nationalism.

Professor Stephan Merl

Stephan Merl is a professor of East European History at Bielefeld University and holds a honorary doctor from the Jaroslavl' State Pedagogical University and Ulan Bator State Pedagogical University. His research and teaching interests focus on processes of "sovietisation" and "destalinisation" in Eastern Europe 1945-1990, patterns of consumption society and agricultural organisation in the Soviet Union and means of political communication in dictatorships. Due to longstanding advisory and coordinating activities with Russian and Mongolian universities he has profound knowledge of the East European and Central Asian Education System.

Dr. Thomas Schmidt-Lux

Thomas Schmidt-Lux studied Sociology and History in Leipzig and Zurich. Currently he is a lecturer in Sociology at Leipzig University. His primary concentration is the Sociology and History of GDR, the sociology of violence and vigilante justice, the sociology of religion as well as urban sociology and youth and fan culture. Amongst other things he has published about the impact of generational dynamics on secularisation in East Germany and communicative boundary making in East German families. His latest work deals with sociological perspectives on fan-culture.

Professor Thomas Welskopp

Thomas Welskopp is Professor in History of Modern Societies at the department of History. His current research interests are Comparative History of Capitalism, Industry and Labour and Industrial Relations. 2008-2010 he was the deputy director of the Bielefeld Graduate School in History and Sociology. Since 2010 he has been the director of the school.

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Abstracts and Presenters

Friday 26th November

Presenter: Marie-Christine Heinze, Bielefeld Graduate School in History and Sociology

Marie Christine Heinze holds a Master's Degree in Near and Middle Eastern Studies from the University of Bonn, Germany and in Peace and Security Studies from the University of Hamburg, Germany. Since 2008 she is a PhD student in Social Anthropology at the Bielefeld Graduate School in History and Sociology at Bielefeld University, Germany.

Topic: "This generation will grow up loving arms" – Remembering a "peaceful, civilized" state in post socialist southern Yemen.

Abstract: In May 1990, only a few months prior to the German reunification, the People's Democratic Republic of Yemen (PDRY) and the Yemen Arab Republic (YAR) united to form the Republic of Yemen (RoY). The new state embarked on a democratic experiment that was hailed by many observers as highly promising and successful until parts of the former southern elite declared secession in 1994, leading to civil war and ultimately to the military and political victory of the former northern elite. The secessionists were thrown into prison or went into exile, officers of the former southern army were sent into forced and unpaid retirement and many high-ranking employees of the southern administration lost their jobs. They were replaced by Northerners close to the family and tribe of President Ali Abdallah Salih, who had ruled Northern Yemen since 1978 and has since 1990 been the political leader of united Yemen. The victory of the North over the South in 1994, however, was more than just the victory of one political elite over another. It was the victory of a political system over another, of a historical narration over another, of a social system over another. Northern Yemen has for many centuries been ruled by ever-shifting alliances between northern highland tribes and Zaydi imams. The overthrow of the imamate in the 1960s and the conversion of the political system of North Yemen into a republic did not result in decreasing the dependence of the central government on the tribes. In contrast, Ali Abdallah Salih himself is a tribesman and much of his way of governing resembles the system that has been known in Northern Yemen for centuries and which is based on such mechanisms as patronage, cooptation and *divide et impera*. A central feature of this system is the ability of the armed tribes to provide protection and security to their own kinsmen as well as to grant or withdraw military support to or from the government. As the former southern elite lacks access to the corridors of power and as the economic and security situation in the country continues to deteriorate – Yemen being the poorest country of the Arab world – many citizens of PDRY's former capital Aden look back in nostalgia to the "peaceful, civilized" days of the former socialist system. Forgotten are the days of violent warfare between competing socialist fractions – what is remembered is a system of providing security and guaranteeing the rule of law that lay in the hands of a more or less predictable central government only. As the possession and bearing of any kind of weapon was strictly forbidden under socialist rule, the freedom to buy and bear small arms all over the country today is considered by many of those who experienced life in the former PDRY one of the most immediate causes of their current lack of security and access to state resources. They fear that as the younger generation grows into the new system of governance and social organization, they will start looking towards tribalism and its perceived 'gun culture' as a means of attaining the social and personal security that the government fails to provide.

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Presenter: Nadia Proulx, University of Montreal

Nadia Proulx studied Political Sciences, Sociology and Anthropology and holds a Master's Degree in Ethnology from the University of Montreal, Canada where she is currently pursuing her PhD thesis.

Topic: National in form and in content: The everyday ethical choices of the post-soviet generation in North Ossetia-Alania.

Abstract: This presentation will relate the notion of a post-soviet generation to the changes that occurred in the moral discourses of authority after the fall of the USSR. More specifically, I will investigate these existing links by exposing the case of the post-soviet Ossetian generation. Considering, as Mannheim (1970) did, that : «common generational location has the potential to affect the individual's consciousness by experiencing the same historical events at the same age», I will explore the links between the changes in the discourses of authority on moralities, defined by Bakhtin as: «those discourses that are lived as immutable and never fundamentally questioned, be they convincing or not to their audience» and the everyday ethical application of those principles by the young Ossetians aged between 23 and 35. The anthropology of moralities developed recently by different scholars like Zigon (2007) as a reflection on ethical moments revealing local understandings of the world appears to me as a good way of apprehending the notion of generations of change. By describing the confrontation of moral discourses and concrete ethical choices and practices performed by young people, we can come to a better understanding of what characterizes them before comparing those data with those of what Yurchak (2006) has called «the last soviet generation».

In a preceding conference I asked what have changed in the discourses of authority on moralities and in ethical practices in North Ossetia. My conclusions pointed out not only to a political use and enhancement of the so called «traditional moral laws» of the Ossetians named «агъдау», but to a general enhancement of this discourse in the population, which I have called a new nationalism in form and in content. As the old moral code was completely discredited and relegated to mere folklore in the 1980's, it appears that the fall of the soviet ideology saw at beginning of the 1990's an intense revitalization of the old moral code. This new importance put on the «traditional» confronted the young people who came of age in this period to an ethical dilemma: on the one hand they felt a new time had come with, not only the liberalization of institutions and economy, but also a liberalization of the mores, for example many saw the act of women starting to wear pants in the streets as a true sign of modernization of the beginning of the 1990's, but on the other hand, the discourses got firmer on what a good Ossetian should do, think and be to respect the heritage of their rehabilitated ancestors. In this context and based on my fieldwork researches in North Ossetia- Alania, I will adress a set of three main questions «What is the actual discourse of authority on morality in North Ossetia», «Which role is it playing in everyday life's ethical choices?» and «What seems to characterized the post-soviet generation from an ethical point of view?».

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Presenter: Vihra Barova, Center for Advanced Studies, Sofia

Vihra Barova holds a Master's Degree in Cultural Anthropology from St. Kliment Ohridski University Sofia, Bulgaria. In 2009 she received her PhD from the Institute of Ethnography at the Bulgarian Academy of Sciences. She is currently a research fellow at the Center for Advanced Studies in Sofia, Bulgaria.

Topic: Post-socialist Youth Subculture Identity: from dissidents to workers.

Abstract: Youth subcultures (which, in the particular case, are defined by music and style) have the potential to erase, or sharpen, the distinctions between class. Subcultural identity in general is a collective identity, yet it consists of highly individualistic actors, who are active and creative members of their group. Consequently I will focus on ideas of personal, and group, identity after 1989. What alternative to 'mainstream' post-socialist notions of personhood may be offered by these people? What is their vision of a 'good life'? Such questions can fairly easily be answered with regard to the comparatively well developed Western subcultural 'ways of life', where there exists a standard that is widely accepted by those youths. Concerning postsocialist standards 'under Construction', it is better to envision youth searching for identity and striving to situate themselves in society even when many ideas of 'mainstream' society are rejected by the group where the individual participates.

Research focuses on the emergent personal identity of subculture Punk youth in Bulgaria, which is shaped by the controversy between old (before 1989) and new ideas (after 1989) of the West. The main objective of the following research will be the changing identity of the Punks. I draw most of the evidence from fieldwork carried out in the urban areas of Sofia, the capital of Bulgaria, which is the focal point of contemporary subcultures, combined with a comparative fieldwork study carried out in UK, where part of the examined group resides as migrant workers.

The main task of this paper is to describe the sub-group identity change that was caused by the new economic and political conditions of the post-socialist society. During the period of transition not only the members of the group have changed - a generational change, which is something usual and might occur elsewhere as a result of the age limits in the youth movements. However, the substitution of the group members within 2-3 generations has one specific "transitional" feature – *the social stratum, from which the youths originates, has changed itself*. In the beginning, i.e. in the socialist 80s, the first Bulgarian Punks came from such a background, which ensured their access to the Western culture, i.e. their parents, in one way or another, were part from the privileged class allowed to travel abroad or/and buy foreign goods. The knowledge those youths had about Western subcultures gave them a certain advantage over the other young people of their age. This "subcultural capital" (Thornton 1997) brought them to a status similar to that of the dissidents of that time (see Konrad, Szelenyi 1991; Rajtchev 2000; Tilkidjiev, Koleva 1998). After 1989, however, the status of their group gradually changed to a working-class movement closely connected with the labor migration to the Western countries.

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Caterina Rohde, Bielefeld Graduate School in History and Sociology

Caterina Rohde studied Sociology in Bamberg, Vienna, Riga and Bremen and finished with a Diploma Degree from Otto-Friedrich University Bamberg, Germany. Since 2008 she is a PhD student in Sociology at Bielefeld Graduate School in History and Sociology, Bielefeld University, Germany.

Topic: Russian Au-pair Migration: Is it an inter-generational project?

Abstract: The au-pair migration programme was originally founded to support the exchange of cultures by arranging a one year sojourn of foreign young people in a local host family. Although recent publications assume that au-pair immigration is misused on the one hand by local households as employing cheap live-in domestic workers (Anderson 2006, Rerrich 2006, Lutz 2008) and on the other hand by au-pairs as a ‘springboard’ to permanent immigration (Hess 2006), only very few research on this phenomenon has been carried out as of yet.

This paper is based on a dissertation in progress focussing on the meaning and impact of au-pair migration to Germany in the life of young Russian women. The dissertation project scrutinizes *life planning* and *biographical acting* of young women – especially the entry into work and partnership – within the context of migration processes. The empirical basis of my dissertation consists of 15 qualitative in-depth interviews with Russian women, 1) who prepare to become an au-pair, 2) who currently work in Germany as an au-pair, 3) who have returned to Russia right after the au-pair phase or later on, or 4) who have settled in Germany after the au-pair phase.

In this paper I aim to test and discuss the applicability and usefulness of the generational approach for the purpose of my dissertation. Firstly, it will be asked if my interview partners narrate about certain experiences of their childhood and youth (especially in the context of transition), which unite them as one generation and influence their biographical acting. Secondly, I suppose that migration is in most cases not an independent and isolated decision of an individual (especially in the case of young adult migrants), but may rather be an intergenerational project of families. Therefore it is of interest to analyse narrations of my target group with regard to their families’ attitudes and actions towards international mobility, emigration to Germany or return to Russia of the young women. Assumingly these attitudes are rooted in the different family members’ experiences of the transition process and life in post-soviet Russia.

Presenter: Elena Glushko, Russian Academy of Sciences

Elena Glushko studied Philology and History at Moscow State University, Russia and Central European University Budapest, Hungary. Since 2007 she is pursuing her PhD in History at the Institute of Scientific Information in Humanities at the Russian Academy of Sciences in Moscow.

Topic: Too free to be in politics: Slovakia, 1952.

Abstract: The history of dissent in Slovakia during socialist period and the history of “soft revolution” in November 1989 seems to prove Mannheim’s theory of small generational units formed by shared historical experience at the same age; and the facts it give us can be useful for answering the question, at what age the formative experience can be most important. Among people active in different Slovak underground movements during the period of “normalization” (1969-1989) and, afterwards, among the actors of November 1989 there are strik-

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ingly many people born in the year 1952 (especially if to add those two years older or younger; this shift of 2 years was suggested by Peter Križan (b.1952)).

One of such dissidents, Ján Budaj (1952), the leader of the November revolution, while reflecting this phenomenon in his memoirs, predictably calls his own generation “the generation of 68,” equaling it to the generation of the same name in the West; however, the Slovak “generation of 68” is younger than its Western counterpart and should be characterized differently.

The early formative years of people born around the year 1952 coincided with the atmosphere of relative freedom in Czechoslovakia in the second half of the 60s; in particular, they were growing up being convinced that the political situation in their country is subject to people’s influence and control (their firmness culminated with the Prague Spring – the first half of the year 1968). However, this period has ended with the invasion of Warsaw pact armies on 21 August 1968, and soon afterwards these teenagers became witnesses of the complete change of the sociopolitical climate and – not the least – of moral failure of Czech and Slovak people, who just did not do anything to save the praised freedom. From now on, the ideals of liberalism and the trauma of freedom’s loss were the inherent part of these boys’ and girls’ personalities.

Hardly surprising, these youngsters all soon entered underground movements in Slovakia: artistic (Ján Budaj, Oleg Pastier (1952), Ivan Hoffman (1952) etc.), church (Karol Moravčík (1952), Dušan Špiner (1950) etc.), ecological (Ján Budaj, Peter Tatar (1953) etc). In November 1989, they are the founders and followers of the Public Against Violence (VPN) movement and main actors of the political turn in the next several months. However, most of them leave the highest political scene quite soon.

In a way, they continue with their previous occupations (art, literature, theology, ecology) but never really stop being socially and politically active; some non-governmental organizations as Theological Forum (<http://www.teoforum.sk/>) and Center for European Politics (<http://www.cpep.sk/>), whose agenda is to propagate European integration and liberal values, are founded by those born in 1952. Sometimes these people became more visible; when in Slovakia “right”, democratic coalition is in power (as, for example, now, after 2010 election) they may be invited to take their place in the government; it seems that they have certain, mostly covered influence on the main political course of the Slovak Republic, although it is not sure, to what extent.

Presenter: Kirsten Gerland, Georg-August-University Göttingen

Kirsten Gerland studied History, Sciences of Media and Communication and Political Sciences at Georg-August-University Göttingen, Germany. Since 2008 she is a PhD student at the Postgraduate College “History of Generations” (Graduiertenkolleg Generationengeschichte) at Georg-August-University Göttingen.

Topic: „Nasze pokolenie”- Our generation. Generation-talk and political ideas of the “young protest-generation” in Poland during the 1980s and 1990s.

Abstract: The collapse of communism can be analyzed from the perspective of generational dynamics. ‘Generation’ shaped the self-perception of different groups within the Polish opposition and affected how these phrased their respective ideas. Generation-specific visions of the future developed, emphasized by the self-generationalization of a “young protest-generation”. During the early 1980s a strong generational consciousness arose among young members of the opposition who began to distinguish themselves from the founders of Solidarity and to

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talk about their ‘generational duty’. They mark a turning point in the history of Polish opposition against communist rule, because they created a new culture of protest. Mostly too young to join the Solidarity strikes in the early 1980s, they were nevertheless influenced by the overwhelming atmosphere of political change. Their self-generationalization was moreover based on their experience of having grown-up at the time of “martial law”. After the collapse of communism, a large segment of the self-declared “young generation” played an important role in the construction of the 3rd Republic, in particular in the development of a new conservatism. Many former members of oppositional youth groups became part of the political elite or influential in journalism.

Generations can be understood as a group of contemporaries communicating with each other about shared experiences and world views in public (e.g. Beate Fietze). According to Ulrike Jureit, they can also be understood as “memory generations”. “Generation” is often portrayed as an important feature of the history of Western Europe, illustrated by the long-standing tradition of German “youth movements” as well as the self-mobilization of the “68ers” across Western Europe nearly 20 years after the student protests of ‘1968’. As I will show, generational approaches can also be used to analyze the transition processes in Eastern Central Europe.

Focusing on activists from oppositional youth groups during the 1980s (e.g. “Ruch Młodej Polski, Federacja Młodzieży Walczącej), I would like to debate the following questions: To what extent did they use generational arguments to influence the transformation process in the People’s Republic of Poland? Did they have a common world view or political programme which allows us to speak of a generation-specific agenda? How did the generation-talk develop after 1989/90? What role did these actors play as politicians and journalists in creating the “the new Polish State”? Can they be described as a “memory generation”?

While the young activists of the GDR are mostly forgotten in the public memory of 1989, the Polish “young generation” played an important role in public life and political debates. One reason for this may be that Polish activists are able to tell a story of success. Furthermore, Polish actors have also been able to write themselves into the mythical story of successive “young generations” continuing the fight for Polish independence. All in all, this paper focuses on the impact of self-generationalization and generational arguments on the collapse of communism and the construction of the 3rd Republic in Poland.

Presenter: Sandra Blum, Johannes-Gutenberg University Mainz

Sandra Blum studied Cultural Anthropology/European Ethnology (Volkskunde), Geography and Business Studies at Johannes-Gutenberg University Mainz, Germany and Utrecht in the Netherlands. She is currently a scientific researcher and PhD candidate at the department for Cultural Anthropology/European Ethnology (Volkskunde) at Johannes-Gutenberg University Mainz.

Topic: “Young people as a guarantee - revitalization of a German-speaking minority in Slovenia”

Abstract: With the end of the Cold War, the communist dictatorships and the totalitarian one-party regimes of East-central Europe were transformed into democratic nations.

This collapse did not only affect politics and state boundaries, but it also strengthened the importance of cultural patterns and symbols. Before, socialism had strongly influenced everyday life, but since the abolition of Yugoslavia, more and more possibilities have arisen of how to follow your own path, of how to realize your individual political, cultural and social inter-

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ests. My lecture is supposed to give an example of this newly enabled cultural work. For this purpose, I will talk about the Gottscheer – a German-speaking minority in Slovenia.

About 680 years ago, these settlers came to the region of Kocevje and started living there in peaceful coexistence with the Slovenians. After the First World War and especially during the Second World War, their situation changed decisively. They suffered from poor economic conditions, were being discriminated by the surroundings and were finally banished in the course of Hitler's and Mussolini's resettlement policy. The few of them who remained in the region did not avow themselves to be Gottscheer - for political reasons. They assimilated into their Slovenian environment. Until the collapse of Yugoslavia, almost nobody talked about the Gottscheer or recalled their existence. But in the course of the independence of Slovenia in 1991, some Gottscheer used the opportunity to talk about their remaining cultural memories and to come out as Gottscheer again. This process of emancipation is being supported by two associations in which members of all different ages participate. So my speech is based on following questions:

Who is promoting these efforts of revitalization and acknowledgement of the past? Who are the actors and for what reasons are they getting involved? What differences can you see between generations as far as social, political and cultural aspects of this issue are concerned? How do people of different ages handle with the memories and cultural heritage? What are the interests and objectives of young people who support one of the associations? How do they look at History? And which general role do young adults play in this process of reinvigoration and for the future activities of the associations mentioned above?

In my lecture, I use results of my Magisterthesis. I am going to illustrate the activities and objectives of different cohorts to preserve the memories and to revitalize parts of the culture of the Gottscheer after 1991. My focus will be on young people and their intentions to get involved with the history of their ancestors, and to back up a minority.

Saturday 27th November

Presenter: Jeannette Prochnow, Bielefeld Graduate School in History and Sociology

Jeannette Prochnow studied Cultural Anthropology/European Ethnology and Sociology at Georg-August-University Göttingen, Germany and holds a Master's Degree in Cultural Anthropology. Since 2008 she is a PhD student in Sociology at the Bielefeld Graduate School in History and Sociology at Bielefeld University, Germany.

Topic: »But we realized that we didn't fit in there« – The impact of generational belonging on community building and network formation in post unification Germany.

Abstract: This paper sets out to give an account of the impact of generational belonging on community building practices throughout the East German transformation process using the example of former COMECON pipeline builders from the GDR. Since the 1990s a vivid culture of companionship and remembrance has developed among former pipeline workers. It is kept alive by associations and interest groups that claim to represent the interest of people, who were employed with GDR's state-run pipeline project either 1974-1978 ("Drushbatrasse") or in the 1982-1993 period ("Erdgasstrasse").

Yet, employees of the first construction phase have remained noticeably underrepresented in the contemporary community since its formation. In an attempt of exploring this generational divide the ethnographic analysis combines methodological and theoretical approaches that allow for a depiction of network building processes on the one hand and equally accounts for segregations in network dynamics on the other hand. To that end concepts of the

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Bielefeld Graduate School in History and Sociology
Bielefeld 25-27 November, 2010**

Ethnography of Communication (EOC) are combined with a network analytical perspective and a theoretical approach based on Karl Mannheim's tenet of generation (Mannheim 1970 [1928]).

The paper is guided by the hypothesis that the "speech community" (Gumperz 1988; Hymes 1979) of former pipeline builders corresponds to a "generational unit" (Mannheim 1970 [1928]) that employees from the 1970s do not belong to because of varying performances in responding to events in the socio-historical world. Even though at first appearance a shared biography seems to operate as a crucial force for the consolidation of the network of former pipeline employees since the 1990s the more performance oriented concept of generation is favoured over the concept of biography. The main argument is that explanations for the exclusion of first generation pipeline builders from the community require a reflection of social practices and must not be reduced to content analysis of collective memory. For that reason the exploitation of socio-historical contexts in which biographies unfold their relevance for social action is not a matter of the analysis of narrator's perceptions alone but needs to include phenomena that (partly) deprive of the narrated stories. Social actions in direct response to the dynamics of the societal transformations had a deeper formative influence on the sociality of the group than shared memories of the socialist past. Therefore the community building processes of former pipeline workers can only be fully comprehended, when looking at "situated practices" beyond the 'narrated world'. The analysis of the community network traces the utilisation of communicative means to interact and generation specific variations according to intentions and social needs of the community members. It will be illustrated that the group of people who came back from the Soviet Union in 1989 or later appeared as 'trend setters' in the community building process and established an elaborated system of exchange addressing a variety of topics and implementing group-specific social practices. By doing so, they have drawn on immediately available practices and resources: firstly, an existing social network of former colleagues, secondly the competence of establishing and maintaining networks (a social practice that had been partly acquired under the conditions of state socialism), and thirdly the immediate appropriation of the increasing technological means of communication at the beginning of the 1990s. The interplay of these three forces in response to the transformation processes has coalesced into a community of mutual support that (unintentionally) excluded first workers from the 1970s construction phase from the generation unit and speech community of former pipeline builders from the very onset of its formation.

Presenter: Ionuț Biliuță, Central European University

Ionuț Biliuță studied Theology and Philosophy and holds a Master's Degree in Theology from Babeș-Bolyai University, Romania and a Master's Degree in History from Central European University in Budapest, Hungary where he is currently pursuing his PhD in History.

Topic: Sanctifying, Judging, or Recovering the Past? Post -1990s Understandings of the Romanian Fascism in the Young Generation's environments.

Abstract: The post-1989 constant appeals for sanctification of various pro-fascist figures employed by a new generation of young Romanian intellectuals trained after the fall of Communism have raised an important issue on the agenda of historians tackling topics such as the intricate relationship on the one hand between fascism and its remembrance. By engineering a complicated process of political sanctification related with those members of the Iron Guards movement who have died in the communist prisons its authors came across the honorable

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silence of the official Romanian Orthodox Church and the stiff opposition of different sectors of the Romanian civil society.

The aim of the present paper is to discuss how the post-1989 radical right-wing young generation has recovered its fascist past by proclaiming the sainthood of the legionary martyrs from Communist period and what is the precise impact of this process of ‘retroactive justice’ as canonization of saints over an accurate perception of the former interwar movement, the Iron Guard. Moreover, another complicated issue on the agenda of this paper will be how and to what extent the revival of fascist past by unfolding a hagiographical master narrative through a process of political sanctification of such individuals as Valeriu Gafencu (1921-1952) has intended to revise the public perception about the nature of Romanian Communism.

Presenter: Anda Becut, Centre for Research and Consultancy on Culture, Bucharest

Anda Becut studied Anthropology, Sociology and Local Development at the National School of Political and Administrative Studies in Bucharest, Romania. She holds a PhD in Sociology from the National School of Political and Administrative Studies in Bucharest and is currently a research director at the Centre for Research and Consultancy on Culture in Bucharest.

Topic: From rural producers to urban vendors. Economic and social change in Voinesti village over three generations.

Abstract: In my research I am analyzing how specific Romanian food products emerged in the transition period from socialist economy to a market economy, became “terroir” products and are struggling to be recognized as products with protected origin denomination. The arise of new food products from abroad in the Romanian market had generated a strong competition for the Romanian food products and, in this context, rural producers and their community are seeking new strategies to survive in the market. The food products which I am referring to are “Voinesti apples”, a category of Romanian fruits very well known in the Romanian market and named after the village where they are produced. Rural producers from Voinesti village arrived in the Bucharest traditional markets since 1960 and after the fall of the communist regime in 1989 they started to differentiate their food products from the rest of apples in the market by posting the name of their village on the price label. The process of production of “Voinesti apples” in their origin rural community and the evolution of the villagers from rural producers to urban vendors are very important for identifying the particular conditions of the emergence of “terroir” products in the Romanian transition period. The research objectives were to analyze how Voinesti villagers became rural food producers through a process of learning of the technical agrarian methods, how their specific “know-how” was transmitted from one generation to another, how they became urban vendors in the Bucharest traditional markets and how they are struggling to resist in the market in concurrence with the middlemen and producers from other Romanian regions. In the research I am focusing on the period of transition from socialist economy to a market economy but also I was interested in the new challenges for Voinesti rural community in the context of European Union integration and in the common European market. The new regulations for the food products are changing the context of production and marketization of Romanian fruits and also the human relations in the rural community of Voinesti village. The research results are showing that the Romanian rural producers were very vulnerable in the context of rapid changes of political and economic regulations and these changes have affected their values, family relations and economic behaviours over three generations (“socialist generation” in the years 1960-1970, “transition

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generation” in the years 1990-2000 and “E.U. integration generation” in the years 2000-2010).

Presenter: Flora Bisogno, University of Milano-Bicocca, Milano

Topic: Living in informality: luchar (struggling) in post-soviet Cuba

Abstract: Since Ms Bisogno agreed to replace a cancelled paper at short notice, we are not able to present an abstract of her paper here.

Maps, Transportation Info

How to get from Airports to Bielefeld

The airports Hannover, Düsseldorf, Dortmund and even Frankfurt all have good and easy connections to Bielefeld. Please consult the English homepage of the National Railway Service (Deutsche Bahn) for individual travel information:

<http://www.bahn.de/i/view/GBR/en/index.shtml>

Remember to keep all your tickets and boarding passes for reimbursement if you have a travel grant from BGHS. You can buy your tickets at the “Reisecenter” (not all airports have one for example Duisburg) or alternatively from the “ticket machine” (which you will find at every train station).

How to get to the “Jugendgästehaus” by public transport

From the main railway station (Hauptbahnhof) take the underground (StadtBahn) number 3 toward “Stieghorst” and get out at the station called “August-Schroeder-Straße”. You can purchase single tickets or a set of 4 tickets (which is a bargain ticket) if you plan to use the tram during the conference time. You can also find a taxi rank in front of the main station. The fare to the “Jugendgästehaus” and the University is less than 10€. Homepage of the “Jugendgästehaus”: <http://www.djh-wl.de/jh/bielefeld/index.htm>

How to get to the BGHS / Bielefeld University by public transport from the main railway station

From the main railway station (Hauptbahnhof) take the underground (StadtBahn) number 4 toward “Universität/Lohmannshof” and get out at the station called “Universität”.

How to get to the City Center

To get to the city center, where you find shops, restaurants and bars get out at the station called “Jahnplatz”. All tram lines stop here so that it is easily accessible from either the uni or the “Jugendgästehaus”.

How to get to the BGHS / Bielefeld University from the “Jugendgästehaus”

Take the underground (StadtBahn) number 3 toward “Babenhausen Süd” and get off at “Jahnplatz” where you change into number 4 toward “Universität/Lohmannshof” and get out at the station called “Universität”.

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Map of the University

The University is a Campus University. Therefore ways are short and all venues are easily accessible. If you have problems to find us, you'll find an Info Point in the entrance hall of the Uni that you cannot miss.

