

2014 Summer School in Comparative Conflict Studies

June 30 – July 7, 2014

Center for Comparative Conflict Studies (CFCCS)
at the Faculty of Media and Communications (FMK)

„Re-Imagining“ the Balkans Inquiries into Diversity, Borders and Migration

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Course Outline

Eastern and South-Eastern Europe/the Balkans represent an ascending field of inquiry in social science. Due to the collapse of real-socialism, the violent conflicts in the former Yugoslavia, the on-going process of EU-Eastern Enlargement and related new patterns of migration, the number of contributions and research is continuously growing. Moreover, anthropological inquiries into eastern and southeastern fringes of Europe have in particular generated new and innovative ways of thinking about core concepts such as identity, hybridity, borders, diversity, violence, modernity, migration etc.

This course will thus provide students with the opportunity to re-assess both their knowledge about Southeastern Europe and about important concepts and research fields in anthropology and social science in general. Furthermore – due to its thematic focus on diversity, borders and migration – this course will be of special relevance for students interested in (post)-conflict dynamics in southeast Europe.

Additional consideration of our inquiry and in class discussions will be given to historical legacies and gender dynamics. Students will also be continuously encouraged to apply a comparative perspective.

Course Methodology: Lectures, close reading/student presentations and discussion.

Didactic Method: The course combines lectures, discussion/close reading sessions, and presentations. The first part of the course (days 1,2&3) consists of input **lectures** (& films) on the main themes of the course followed by discussions. The second part of the course (Days 4,5&6) consists of **presentations** on the given thematic frames followed by discussions.

Presentations:

- The presentations are to address one of the **5 THEMES** (see descriptions of Days 4,5&6 below).
- The presentations offer the opportunity to **deal with ongoing research projects** (e.g. MA- or PhD-Thesis) or **explore new ideas and fields of interest**.
- Each theme offers space for 2 **presentations of max 1h** (incl. discussion time!)
- The coordination of the presentations is going to take place per **email/skype** and **should be completed by the end of May 2014!**

Course Outline by day

DAY 1

(July 1)

Morning class:
10-12h30

- **Introduction to the course**
- **Orientalism/Balkanism**
- **Ottoman Legacy**

Readings:

BAKIC-HAYDEN, Milica (1995): Nesting Orientalisms. The Case of Former Yugoslavia, *Slavic Review* 54/4: 917-931.

SUGAR, PETER F. (1977): Southeastern Europe under Ottoman Rule, 1354-1804. University of Washington Press. (Chapter 2: Ottoman Social and State Structure, 31-63)

TODOROVA, MARIJA (2009). *Imagining the Balkans* (Updated Edition). Oxford University Press. (Introduction)

SAID, Edward (1995 [1978]). *Orientalism*. Penguin Books. (Introduction)

Afternoon Class:

14-16h

- **Constructing “the Other”: Film/Video-based Discussion on Orientalism/Balkanism**
 (“Edward Said on Orientalism”/Sut Jhally, 1998 & “The Balkan Spirit”/Hermann Vaske, 2013)

DAY 2

(July 2)

Morning class:
10-12h30

- **Habsburg Legacy**
- **Socialist Legacy**
- **Film: “Bunica: A Documentary about Romania” (Elke Groen and Ina Ivanceanu, 2005, 80min)**

Readings:

BRUBAKER, Rogers (2006): The National Question in East Central Europe, in: Brubaker, Rogers, *Nationalist Politics and Everyday Ethnicity in a Transylvanian Town*. Princeton University Press: 23-56

GINGRICH, Andre (1998): Frontier Myths of Orientalism. The Muslim World in Public and Popular Cultures of Central Europe. In: *MESS Vol II*: 99-129.

VERDERY, Katherine (2001): “Socialist Societies: Anthropological Aspects.” In *International Encyclopedia of Social & Behavioral Sciences*: 14496–14500.

**Afternoon Class:
14-16h**

- **Nationalism, Multiculturalism and (Super)Diversity – Balkan Patterns? (1)**

BRUBAKER, Rogers (2004): *Ethnicity Without Groups*. Harvard University Press. (Chapter 6: “Civic” and “Ethnic” Nationalism, 132-147)

DUIJZINGS, Ger (2003): Ethnic Unmixing under the Aegis of the West: A Transnational Approach to the Breakup of Yugoslavia, *Bulletin of the Royal Institute for Inter-Faith Studies* 5 (2): 1-16.

KYMLICKA, Will (2002): Multiculturalism and Minority Rights: West and East, *JEMIE* 4(2002): 1-27.

VERTOVEC, Steven (2012): Diversity and the Social Imaginary, *European Journal of Sociology* 53 (3): 287-312.

DAY 3

July 3

**Morning class:
10-12h30**

- **Nationalism, Multiculturalism and (Super)Diversity – Balkan Patterns? (2)**
- **FILM: Whose is this song? (Adela Peeva, 2003, 70min)**

**Afternoon class:
14-16h**

- **Borders, Diasporas and (Trans)Migrants – Cases from the Balkans**

Readings:

AL-ALI, Nadjé (2002): Trans- or A-National? Bosnian Refugees in the UK and the Netherlands, in Al-Ali, Nadjé and Khalid Koser, *New Approaches to Migration. Transnational Communities and the Transformation of Home*. Routledge: 96-118.

GREEN, Sarah F. (2005): Notes from the Balkans. Locating marginality and Ambiguity on the Greek-Albanian Border. Princeton University Press. (Chapter 1: Marginal Margins, 1-17)

SCHWARTZ, Jonathan M. (2000): Blessing the Water the Macedonian Way. Improvisations of Identity in Diaspora and in the Homeland, in: Cowan, Jane, Macedonia. The Politics of Identity and Difference. Pluto Press: 104-122.

DAY 4
(July 4)

Morning class
10-12h30

- **Orientalism/Balkanism/Occidentalism: Constructing the “Other” in and through the Balkans (THEME 1)**
(2 Presentations and Discussion)

The discourses of Orientalism and Balkanism – originally grounded in travelogues and art, but also social science and politics – figure as hegemonic perception patterns of the “other” up to the present. Moreover, as explored in the seminal work of Edward Said (1995 [1978]) and Maria Todorova (2009), the self-image of the “West”/the “Occident“ is crucially based on the construction of the „Orient“, respectively the „Balkans“. The analysis of occidental discourses – as for example conducted by anthropologists (Carrier 2003) – also comprise a crucial aspect and resource of “constructing the Other”.

This thematic unit provides an opportunity to explore the “identity grammar”, strength and every-day life relevance of the mentioned discourses of “othering” by using the case of the Balkans.

(for suggested readings see Bibliography)

Afternoon class:
14-16h

- **Ethnicity, Nation-States and “Beyond” (THEME 2)**
(2 Presentations and Discussion)

Due to political constellations and balkanist discursive patterns ethnicity and nationalism (respectively ethno-nationalism) have been and are the hegemonic way of perceiving the Balkans. This had a strong impact on social sciences as well, moreover, the latter have often co-(re)produced this global image of the Balkans.

However in spite of merely moving “beyond” ethno-nationalism – e.g. deconstructing it as a “western” projection or even the direct result of the “Westernization” of the Balkans – a “deconstructing” and “diversifying” approach still has to take seriously the perseverance of ethno-nationalism in the Balkans.

This thematic unit provides the frame of tracing the developments of ethno-nationalism and nation-states in the Balkans in a comparative – and both theoretically and empirically informed – way. Furthermore this unit enables us to explore the space “beyond” ethnicity and the nation-state by discussing and applying theoretical contributions from the field of anthropological studies of migration and multiculturalism to cases from the Balkans.

(for suggested readings see Bibliography)

DAY 5

(July 5)

Morning class
10-12h30

- **Exploring Dimensions of Diversity (e.g. Gender, Urban/Rural Dynamics, Citizenship, Class, Religion etc.) (THEME 3)**
(2 Presentations and Discussion)

Due to the enduring strength of ethno-nationalism in the Balkans other dimensions of conceiving, representing and practicing diversity have been less in focus in the public, political – but also – social sciences discourses. This unit gives us the opportunity to explore different dimension of difference and diversity in the Balkans. Simultaneously inquiring into issues of temporality (respectively, the dialectics of legacies and the present); comparisons and case-studies; as well as focusing on intersections of different dimensions, such as gender, urbanity/rurality, citizenship class and religion, can shed light on the complex dynamics of diversity patterns in this part of Europe. Furthermore precisely such an approach can “de-essentialize” and “diversify” a narrow perspective on ethno-nationalism by disclosing it as a complex interplay of different forms of boundary making and “othering”. The named dimensions are all but a definite list and can (and should) be added by others, such as generation, kinship, language etc.

(for suggested readings see Bibliography)

Afternoon class:
14-16h

- **Migration and Borders (THEME 4)**
(Presentations and Discussion)

As expressed by the classical “balkanist” metaphor of the “crossroads”, the Balkans have been a space of pronounced population and border movements. Different forms of migration and various migration regimes – caused by imperial modes of governance, wars, economic developments, the “nationalization” of frontiers/borders in the late Ottoman/Habsburg period and the latest wars in the Balkans, and finally EU-Integration – strongly shape the diversity configurations of this part of Europe.

Borders and frontiers are of special importance and interest for the anthropological inquiry not only as spaces of intense and diverse mobility, but also as spatial and socio-cultural context of ambiguous, “hybrid” and “fluid” practices of identity and belonging.

This unit opens the space for discussing various (past and present) aspects of mobility and transnational border dynamics in the Balkans and their impact on the way people appropriate border dynamics in their everyday lives, maintain transnational connections, perceive and interact with the state, how migration constitutes identity and belonging etc.

(for suggested readings see Bibliography)

Day 6
(July 6)

Morning class
10-12h30

- **Islam in Europe or European Islam? Balkan Patterns (THEME 5)**
(2 Presentations and Discussion)

The Balkans have been the discursive locus of both the claims of a historically grown and specific “European Islam” and the simplifying – but unfortunately publicly very effective – “clash of civilizations”-thesis. Furthermore the Balkans simultaneously exemplify a peaceful co-existence of (diverse forms of) Islam, Christianity and Judaism as well as violent conflicts “exploiting” religion, and related expulsions of and genocide committed on Muslim populations.

An important specificity of the Balkan context is the link between Islam and “nation” as in the case of the proclamation of Muslims (with the capital M) as one of the constitutive nations of Tito-Yugoslavia. Finally the post-war and post-socialist context is characterized by a complex dialectics of transnational connections, a notable and ongoing transformation of Islam in terms of a revitalization and radicalization/conservatism and a relating considerable unease by social actors identifying with a specific “Balkan”/“European” Islam.

Within the thematic frame of this unit we can comparatively discuss past, present and envision future dynamics of Islam in the Balkans; engage with the specificities of post-war, post-socialist and transnational contexts; situate Balkan developments within the debate on “Euro-Islam”; etc.

(for suggested readings see Bibliography)

- **Closing Discussion (12-12h30)**