

**THIRTEENTH ANNUAL UNIVERSITY OF CALIFORNIA
UNDERGRADUATE RESEARCH CONFERENCE
ON SLAVIC AND EAST/CENTRAL EUROPEAN
STUDIES**

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UCLA**

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Majors: Economics & Russian Studies, UCLA

“Russia and Ukraine: It’s Complicated”

Tensions within Russian-Ukrainian relations are hardly the invention of the twenty-first century. Since the fragmentation of Kievan Rus, centralization on the part of Muscovite Russia has come into direct conflict with the desire for independence on the part of the Ukrainian people. In 1654, the Treaty of Pereyaslav effectively handed Ukrainian territories over to Russian control, providing a starting point for turbulent relations between the two countries for the years to come. Although the Ukrainian hetmanate of the time, headed by Bogdan Khmelnytsky, expected to sign the Treaty on equal grounds with Russia, the actual outcome was far from that parity: Ukraine, in fact, had become the “little brother” of the Russian Empire. Periodic uprisings against Russian dominance by Ukrainian Cossacks carried over to the nineteenth century, when relations became more politicized and the foundation for the disputes of the twentieth and twenty-first centuries was put in place. The Soviet Union's policies toward Ukrainian independence only exacerbated relations. Additionally, in 1954, Nikita Khrushchev “gave” the Crimean Peninsula to Ukraine – a gift to commemorate the 300th anniversary of the Treaty of Pereyaslav. These two factors – Ukrainian independence and territory – have been important catalysts for worsening of relations between the Russian Federation and Ukraine. To this day, the relationship between the two neighbors is viewed as a zero-sum game by both sides, and neither country has displayed any serious willingness to compromise. As a result, an extremely beneficial union is nearing extinction, marred by centuries of historical baggage.

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Major: History, Minors: Art History & Central and East European Studies, UCLA

“The Confused Generation—A Look into Romania's Inter-war Past”

The paper is the in depth investigation of the chaotic inter-war period in Romania, with particular emphasis on the development and popular success of the movement of the Legion of Archangel Michael, or the Iron Guard. The Iron Guard was the radical, violent, fascist-colored and equally strange echo of a confused and impoverished generation. As a diversion from the ardent economic crisis of the Great Depression, it brought a political voice to the Romanian popular majority, whose opinion and interests had been continuously discounted and misrepresented until then. With a promise of a moral reform and immediate action as an alternative to the highly corrupt present political system, it also attracted the attention of young Romanians and prominent intellectuals. The paper focuses on the socio-cultural climate of this generation: the intellectual figures involved in the inter-war politics of Romania at the time, the influence on Romanticism on Romanian students, effects of unemployment, the influence of folklore, mysticism, mythology and nationalism, as well as the Orthodox Church. It also investigates the situation of the landless majority of peasants, the status and relations of the newly incorporated minorities, the failed attempts at governmental reforms, corruption in political life, as well as the causes and fears of minorities. Ultimately, the aim of the paper is to show how the complex and deeply rooted problems of this interwar confused generation worked simultaneously and in parallel to create fertile soil for the strange and violent phenomenon that was the Iron Guard.

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“Sanction Effectiveness: A Case Study on the Former Yugoslavia”

Sanctions as an instrument of foreign policy aim at avoiding military engagement. Yet, whether the imposition of economic and political costs results in the foreign policy goals being pursued is an under studied area. This study explores the effectiveness and theoretical basis for the use of sanctions by analyzing the case of Serbia and Montenegro. Although a few quantitative studies analyzing sanctions’ effectiveness exist, methodological questions have been raised regarding the causal logic and empirical evidence used. Aside from methodological issues, some scholars question the use of sanctions from a moral perspective, asserting that they disproportionately affect the most vulnerable civilian populations and thus cannot be considered a liberal alternative to the use of military force. The current study analyzes the assumptions made in the current literature on sanctions and the validity of many of the findings. This is done through examining the mechanisms, which determine whether sanctions are effective, paying particular attention to the logical inferences drawn from aggregate empirical analysis and the inner workings of the mechanism of sanction effectiveness missing from aggregate research. In the analysis, evidence is drawn from economic data, public response to sanctions, elite struggle, and covert trade and financial assistance. Although the economic sanctions on Serbia Montenegro negatively impacted the economy, they did not decisively contribute to ending the war in Bosnia or removing President Slobodan Milosevic from power. In actuality, the sanctions contributed to the rally-round-the-flag effect, which in turn has impeded democratization and drastically reduced economic stability in the long run.

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“Russia’s Religious Independence”

From the time of Vladimir I’s baptism all the way up to the 15th century, the Russian Orthodox Church depended on the Byzantine Patriarch to choose its ecclesiastical head, first in Kiev, then in Moscow. However, this direct influence, which Constantinople had over Moscow, ended in 1488 when Vasili II declared Russia religiously autonomous. Five years after Vasili’s declaration of religious autonomy, Constantinople fell to the Ottoman Empire and almost simultaneously, under the rule of Ivan the Great, Moscow declared herself to be the Third and Last Rome; claiming that God abandoned the first and second Rome (Rome and Constantinople), due to their sins and transgressions. The idea of a Holy Russia fully blessed by God emerged out of this time period and with this Holy Russia came a Holy Ruler, the Russian Tsar.

This raises the question: What was the real reason for Vasili II to declare religious independence? Was he driven more by his religious zeal or did he want more political power? My essay will explore reasons why Vasili II chose to break away from Constantinople’s influence and what political implications Ivan the Great had by appointing himself as the Tsar of the Russian Empire. In my paper I will argue that while the majority of the Russian population saw Moscow’s break from Constantinople as a result of fundamental religious differences, Vasili II and his successors used this opportunity to consolidate more political power for themselves. So in essence, Vasili II’s breakaway from Constantinople had little to do with religious zeal. By making the claim that the Eastern Byzantine Church was fallen and corrupted, he gave the Russian Crown a perfect alibi to leave the Byzantium Orthodox Church.

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Major: Russian Studies, UCLA

“Russia’s Role in Transcaucasia: Consequences of Soviet Policy after the Fall of Communism”

The fall of the Soviet Union was a momentous event in world history. The fifteen member republics, once puppets of Moscow authoritarianism, were now to become fully independent countries. Dealing with the consequences of the political and economic fallout of disintegration of the Union, however, was not an easy task. The Caucasus especially was hit hard by a multitude of economic, political, and socio-cultural difficulties. In the recently established nations of Armenia, Georgia, and Azerbaijan, ethnic conflict and autonomy movements were additional factors that strongly challenged the path to national stability. Decades of Soviet control were a factor that led to emerging national disorders in these republics during the transition period of the early 90s. Nonetheless, even after dissolution of the Union, Moscow

continued to play a role as arbitrator in Transcaucasia. In the case of Georgia, Russian political coalitions were charged with supporting autonomy movements to the chagrin of Tbilisi. Nearby, Armenia was faring its own autonomous battles against the republic of Azerbaijan in order to take control of Nagorno-Karabagh. Nationalism then, was at least one major factor that was to shape the politics of the post-communist world. If we analyze Soviet policy, it is clear that the basis for such tensions, not exclusive to the Caucasus, was (and continues to be) a result of the failures of a centralized economy and the ideology of “internationalism.” After two decades since the fall of the Soviet Union, Moscow still attempts to exercise influence over its former satellite states in the spheres of economic and security strategy.

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Major: Political Science, Minor: Russian Studies, UCI

“Demolished Houses, Clear Skies: Process and Product as Ideological Instruments on the 1930s Moscow Metro”

Between 1932 and 1938, the first two lines of the Moscow Metro were constructed in a two-stage process. This project was undertaken with unprecedented, intense speed and produced several unprecedentedly ornate underground train stations. This paper will argue that Communist ideology was the most important driver of the Metro’s construction, and that the influence of this ideology is reflected in both the process by which the Metro was built and the unique products of this process. Specifically, the regime conveyed its ideological message through the building process in the first stage, and through the final products in the second. This argument is supported by a historical study of the discourse on the two stages of construction—including both the Soviet regime’s official plans for and propaganda about the project as well as reactions to the project in the Western press—and an analysis of the physical details of two metro stations, one from each stage. The Sokolniki station is chosen to represent the first stage, and Mayakovskaya station to represent the second. From this I conclude that the regime’s political objective in the first stage of construction was to demonstrate the socialist system’s ability to rapidly complete epic projects, and the regime’s goal in the second stage was to create stations that were themselves lasting works of socialist propaganda.

Fiserova, Johana

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Majors: Political Science & International Relations & Geography, UCLA

“Variety of Toleration: Relation of Czechs to Other Ethnic Groups in the Czech Republic”

The Czech Republic, the post-communist country that is regarded by many as a homogeneous nation, has experienced a history of past occupation and has been subject to foreign interventions until 1918 under the Austro-Hungarian Empire, from 1938 to 1945 under the Nazi rule, and finally from 1948 until 1989 under the Soviet Bloc. Since the time of its independence from the

Soviet Union, the Czech Republic has developed a sense of acceptance toward other ethnic groups living on Czech territory, which was a result of the oppressed sentiment of the Czech people throughout the occupation years. The Czech Republic is now a host to three main ethnic minorities, which include Slovaks, Vietnamese and the Roma people. While an accepting nation, the degree of assimilation into the Czech culture overwhelmingly determines the role of the minority within the social hierarchy and system within the country. While Slovaks' and Vietnamese' determination to blend into the society was greatly welcomed by the Czech citizens, the absence of effort of the Roma people to incorporate themselves within the society was interpreted as a contempt of the Czech society. The social closure against the Roma population that is seen in the Czech Republic today is a result of the failure of state processes, stigmatization of the Roma identity, and the inability of the Roma to mobilize politically.

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“Enlightened Translators”

Vladimir Nabokov's characters, specifically in *Bend Sinister* and *Laughter in the Dark*, can to an extent be viewed as powerful translators of their world who can choose whether or not to enlighten those around them. This relationship of translation to knowledge and power is mirrored in the interaction between the Nabokovian narrator and the reader. This paper exposes the complexities of this interaction in Nabokov's works by exploring not only the translation of literature from one language to another, but also the translation from one artistic media to another (cinema, art, etc.). While the word “translation” often implies the “verbal transmigration” from one language to another, specifically Russian and English in this case, it can also be viewed in the broader framework of the general communication of an idea from one being to another. This paper also discusses modes of character privilege, exploring what characters choose to do with the information they possess. Although most characters in Nabokov's books are able to function as translators to an extent, a select few can transcend the written constraints of their world while others remain in the dark, blind to their reality. These knowledgeable characters that recognize the boundaries of the text are referred to as “Enlightened Translators.” The awareness of the other characters depends solely upon the choice of the Enlightened Translators to divulge their insight, just as the understanding of the reader hinges on the author's resolve to translate his or her imaginary creation into understandable language.

Harle, Alyssa

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“Analyzing Dmitry Medvedev's Use of the Internet”

I will be evaluating how Russian President Dmitry Medvedev uses the Internet to portray himself as more modern and to distinguish himself from Russian Prime Minister Vladimir Putin. I will look at the platforms he uses including Livejournal, kremlin.ru, and Youtube, the trends in their use and the public response to these video blogs and websites. These sites, launched last year, are attempts to appeal to the younger voters and the population in general; however, the limited access to the internet in Russia, especially outside of the major cities, limits this appeal and limits the "voice" it gives the people on the site's forums. More specifically, I will look at how these platforms were used during major events, such as the results of the Winter Olympics, the signing of new nuclear agreements with the US, the Moscow metro bombings, and the death of the Polish president as well as how these platforms are used in absence of major events. While domestic issues and issues which are part of Medvedev's specific policies are quick to appear on his sites for discussion and viewing, breaking news and international topics are slow to appear and are generally not open for commenting on the sites. The unveiling of these sites and the steady use of it by Dmitry Medvedev is certainly very new and different for Russia, and indeed has inspired other Russian government officials to make use of blogs, but it is also very evident that it is very limited in scope and mainly used to achieve certain political goals.

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“The Portrayal of Women in Russian Cinema Today: Some Preliminary Theories”

The socioeconomic changes in Russia over the past 20 years since the fall of the USSR have been radical. With these changes throughout society, the traditional roles for women, whether good or bad, have come under extreme pressure. Cinematic storytelling has attempted to come to terms with these changing roles, and to reflect society. The move to the market economy was accompanied by “calls for more rigid gender roles and a more determined process of gender socialization... [and] cinema has, again reflected these concerns,” (Attwood 363-364). Social failings have been criticized, and positive opportunities have been celebrated. Although by law equal in the right to work, at home, traditionally women have not been equal, part of Russia’s history of a patriarchal society, in which women are subjected to the rule of the husband or the eldest male in the family. Traditional family roles were already under threat in the early 1980s shown by the movie *Moscow Does Not Believe in Tears* (1980), and by the late 1980s, chaos had set in and was shown in chernukha-style movies as in *Little Vera* (1988) and *Intergirl* (1989). Also after the fall of communism, unemployment disproportionately affected women versus their men, and the appearance of highly educated women in sex industries abroad has occurred in great numbers (Hughes 214). Several of the options open to women have been investigated in cinema since then-including the traditional role of wife and mother, and the prostitute or femme fatale. These roles have continued to be prevalent in Russian cinema in the 2000s, when the film production again increased after the fall of communism, and several movies for each role will be examined. Is there a possible middle ground in contemporary cinema between the two dichotomous portrayals?

Hayman, Jeffrey

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Majors: Music Composition & Central and East European Languages and Culture, UCLA

“The Development of National Consciousness in the Polish Peasantry”

In my presentation, I will discuss the development of the Polish Peasantry from being locally minded to being nationally minded, and its implications for the development of the Polish Nation from what it meant in the early days of Partitioned Poland to just after World War I when it regained independence. The main focus of my discussion will be on the memoirs of Jan Słomka, a Polish village mayor who was born in the days of serfdom under the Austrian partition, and lived until the 1930's during the interwar period. In his memoirs, he discusses how life used to be in the mid-nineteenth century and how it developed to his modern day at the time of writing. With his testimony as evidence, as well as writings on the development of nationalism by scholars such as Anthony Smith and Eugen Weber, I will discuss how infrastructure, print capitalism, and technology became the catalysts for creating a nationally minded Polish peasantry and developing the Polish Nation into what it resembles today. Although the presentation is about the Polish peasantry, I will also discuss the role of the Polish gentry in the development of national consciousness, as it had a direct affect on the development of the peasantry.

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Major: Russian Studies, UCLA

“Russian Masculinity: An Exploration Into How Russian Blockbusters Shaped the View of Masculinity in the Past Two Decades”

Few forms of media reach as many impressionable youth as cinema, resulting in the creation of certain images and social stereotypes among society's youth. Russia is no exception to this rule, having countless movie theaters across the country and sums of money put into producing feature films. Russian film production companies produce hundreds of films every year each with its own plot, characters, and message. Why then, should certain films be taken into consideration for their effect on people? The movies taken in this essay as the most influential are the movies that were greatly successful, that produced the highest box office numbers, and that attracted more Russian citizens to see a domestic film than a foreign one.

Брат, Брат 2, Адмирал, and 9 Рота were all huge monetary successes when they were released in theaters in Russia. Брат and Брат 2 portray the masculinity of a Russian man as the ability to make money in times of hardship, to maintain ones integrity and reliability, and the flourishing of one's personal, sensual appetite. Throughout and during the aftermath of the Yeltsin administration, the appeal of such masculinity was clear. During the Putin administration, the 2000's, the portrayal of masculinity in the films Адмирал and 9 Рота shifted to consist not of

being a criminal to make money but rather sacrificing everything for the protection and preservation of Russia. It is through these two groups of films that the Russian film producers during the last two decades have voiced their opinion of masculinity.

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“The Early Soviet Space Program: ‘Onward into Space!’”

It was only 70 years ago that we first realized the possibility of traveling into space could become a reality. There are over 2400 satellites in earth's orbit today, something that couldn't have been feasible without the technology from the first rockets that propelled them into space. Tracing back to WWII in 1945 there was a race to recover some of the Germans' V-2 rockets, which were very powerful but highly inaccurate rockets. The Soviets and the Americans each recovered some of these rockets, and thus a new era was born. The German V-2 stood as the starting point for both nations' rocketry program. But how did these rockets actually make it into space? With the design as the Germans had it, the rockets had a maximum altitude of 60 miles.

The Soviets had an idea that rockets could bring a tremendous advantage militarily. In 1946, a gifted scientist named Korolev was appointed lead engineer to put these rockets into space. After various new propulsion systems, calculations, and trial and errors, his team successfully launched the first satellite into space on October 4, 1957. The early Soviet space program paved the way for all of our modern rocketry and satellite programs. My paper focuses on the Soviet space program during 1940-1961, namely the technological aspects and landmark events which were unmatched by any other country during this period. It also discusses successes and failures, along with the hardships faced by these engineers and scientists.

Krivoruchko, Maryia

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“Winnie the Pooh” and “Винни-Пух” - An Animated Comparison

This paper will analyze the differences between Walt Disney's cartoons “Winnie the Pooh and the Honey Tree” (1966) and “Winnie the Pooh and the Blustery Day” (1968) and Fyodor Khitriuk's animated short film trilogy “Vinni Pukh” (1969-1972.) The American and Soviet versions of A.A. Milne's children's book will be culturally and politically contextualized in the comparison. Differences in animation styles, color and movement will be examined in order to distinguish the perspective animated styles of the late 1960s and early 1970s USSR and US. “Winnie the Pooh and the Honey Tree” and “Winnie the Pooh and the Blustery Day” were the only two animated films produced by Disney in the “Winnie the Pooh” trilogy before the Soviet version was made and will be analyzed for their effect on the bear that became a Soviet icon - Vinni Pukh. One argument is that Soviet animators were driven to be as “good” as Disney, but different from Disney, as evident by Khitriuk's pen and ink work juxtaposed to Disney's cel-

animation. This paper will further investigate whether the Soyuzmultfilm' production was deliberately opposite to that of Disney, and if it were other cultural and societal variables that made the two cartoons distinct. Apart from the visual elements, musical scores and dialogue will also be analyzed to compare and contrast the Soviet and American takes on the famous children's tale.

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“Dostoevsky’s Egoism of Tyranny in Petrushevskaya’s ‘Our Circle’”

Lyudmila Petrushevskaya is one of Russia's most widely read post-modern authors, whose works make many intertextual references to Fyodor Dostoevsky's most prominent novels and novellas. Petrushevskaya's short story “Svoi krug” (“Our Circle”) draws on Dostoevsky's *Notes from the Underground* as her narrator is a female version of the Underground Man with both nameless narrators acting as tyrants over their victims. The resemblance between the two doesn't end with their actions, but also extends to their speech as Petrushevskaya writes the opening line of her story in parallel structure to Dostoevsky's *Notes from the Underground*, as both narrators refer to themselves in the first person, while simultaneously describing themselves in an unflattering light. Similarly, Petrushevskaya also makes use of Dostoevsky's theory of the egoism of self, as coined in *The Insulted and The Injured*, as her narrator thrives on having negative attention focused upon her. While Petrushevskaya's narrator functions primarily as a (post)modern, female, version of The Underground Man via tyranny, victimization, and the egoism of self, she is also a composite of other Dostoevsky villains particularly Crime and Punishment's Marmeladov in her constant need to bring the pity of others upon herself and her situation. Petrushevskaya creates her new characters based on those of Dostoevsky, leaving the reader with a stronger connection to the classic novels and the sense of tyranny and egoism that was created within them.

McIlhargey, Karen

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“A Mere Exposure”

A Golden Age of Literature emerged in 19th century Russia that confronted the lack of morality in Imperial Russia. Two prominent authors emerged from this time, Feodor Dostoevsky and Lev Tolstoy who both confronted major issues that were arising in the 19th Century. These authors both wrote about the dire need for social change in Imperial Russia. Dostoevsky, vis-à-vis his interest in the subject, focuses on the inner man in his novel *The Underground Man*. He claims that one needs to separate himself from the material world in order to find himself as an

individual apart from the influence of others. In his novel, *The Cossacks*, Tolstoy explores the differences between a staunch, Imperial Russia and a culture of freedom found in the Caucasus. Tolstoy probes the question of what gives a man meaning in life as he confronts the issue of morality and its lack there of in Russian society. This paper explores both the similarities and differences of two Russian authors from 19th Century Russia and how they advocated change in their societies by exposing the emptiness of the life of the Russian bourgeois. The paper highlights the different answers that each author offers as a solution to Imperial Russia's frivolity: separation and the internal quest. The paper also focuses on how Dostoevsky and Tolstoy confront the issue of social change and its effect on the common man. The paper hopes to theorize an important cross-section of two very different authors who, to wit, were plagued by the very same things.

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Majors: Statistical Science & Slavic Languages and Literatures, UCSB

“How Would *You* Say That in Russian”

The original goal of this project was to see if variation of politeness existed in imperative usage and need-based phrases between two age groups of a pilot size of four native Russian speakers. These subjects were systematically randomly selected from a list of Russian speakers from the department of statistical science and the department of mathematics at the University of California, Santa Barbara. Subjects were asked to give a rough Russian translation of English statements and questions that contained either an imperative or need-based phrase such as: How are you doing today? Pass me those flowers, please!; I'm sorry, but I must leave now; I'm sorry I didn't catch what you said, could you repeat that please?; Do you know where I can find the library? As a context, each subject was told that they should assume that they would be asking these questions or stating these phrases to a friend. What I found, however, was that this context was hardly descriptive enough, as each subject had difficulty translating each question or statement. Not only were they confused by some of the wording, but they felt that they had to create more descriptive environments for themselves in order to give more contextually appropriate responses. In turn, I reevaluated the goal of this project and focused on what kinds of responses or questions would arise when working with a limited context. I will be discussing the subjects' responses and the questions they posed.

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“The Iron Curtain of Silence: The Transformation of Homosexual Attitudes in Russia”

We will conduct our research by analyzing the transformation of attitudes towards homosexuality. How has homosexuality been tolerated by Russian society since the fall of socialism? In 1993 homosexuality was decriminalized in Russia, but have society's conservative

views dramatically changed as well? The bulk of our research will consist of taking a close look at homosexuality's relation to other minority issues, paying particular attention to the dynamic that exists between visibility and living in the "closet". What defense mechanisms does the queer community use in order to avoid marginalization? We will also investigate legislative efforts to both expand and hinder the queer movement. How has the queer community fought back in order to combat the omnipresent social oppression? How do Eastern ideologies about homosexuality compare to Western attitudes? Did the long reign of communism mold the attitudes that Russians have towards homosexuality? We will do this by examining ways in which the communist regime directly/indirectly influenced the social arena inherited by the queer community. As our prime source, we will be paying a close look at the 2004 Russian film «Я люблю тебя», one of Russia's first gay romance films. Drawing from the reviews it received, we will explore reactions to gay relationships and discuss the implications of our study. We will also look at opinion polls and scholarly articles on the subject matter in order to learn more about Russia's current stance on homosexuality.

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Major: Political Science, Minor: History, UCSB

“Vodka in Russian and Western Culture: From Practical Applications to Media Portrayal”

Vodka has been described as a vile, repulsive poison, a warm and curing medicine and a “beloved social lubricant.” Vodka is well-known to the average American college student as the swiftest way to get a buzz at a party, but few are aware of its history, its unusual practical uses in Russian culture, or of the way vodka is portrayed in the media. The first section of my paper will examine the origins of vodka and its importance in Russian cultural events like weddings, anniversaries and holidays. I will also cover the popular ways in which vodka is consumed, that is with other drinks and/or appetizers. I will then look at some of the everyday and unusual medicinal and household uses for the beverage. From vodka's disinfecting properties to its ability to ease pain, vodka has many benefits besides being able to get the consumer intoxicated (What other substance can be used both to cure toothaches and clean your jewelry?!) Finally, I will discuss some of the ways that the media sells vodka. By examining advertisements and commercials, I will look at the differences in how vodka is portrayed in Russian and Eastern European cultures versus America and how the West perceives this specific kind of alcohol. A re-occurring theme of sex is used for any number of products, but it is especially apparent when looking at vodka advertisements. Vodka is an integral piece of Eastern European and Russian history and the present, and my research will demonstrate how this drink has gained popularity in the West.

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Major: History, UCSB

“Greeks and Macedonians: The Feverish Pursuit of Designer Historic Personalities”

It is tragic that the nation states of Greece and Macedonia find it imperative in defining their national identities, the claiming of contiguous ethnographical connections to designer historic figures such as Alexander the Great, instead of looking closer at their contemporary affinities and rich recent cultural histories. The crime is two fold: on one hand, nationalist historians bastardize history by not accurately and honestly analyzing the extant documentary record, while on the other hand, the feverish pursuit of claiming prominent historical figures leads to very real and tragic contemporary realities. Reading certain Greek texts on Macedonia leaves one with the impression that ancient Macedonia and the southern Greek city-states were an ethnically homogenous society, and that during the Byzantine period, a facilitated “Greek” ethnographical composition managed to be maintained, rarely uninterrupted, with a contiguous link to today’s society. Nationalist modern Macedonian articles de-emphasize ancient Macedonia’s link to the ancient Greek city-states and also produce narratives that illustrate a contiguous ethnographical link to their contemporary state. Both sides trivialize Slavic influence in the region during the 6th-14th centuries in order to promote the “purity” of their cultural and physiognomic compositions. When I visit my family in Greece, discussing this topic labels me as a “self-hating Greek.” Greek and Macedonian scholars should leave thousand year old peoples where they are – in their graves – and a study of them should not be used as a reflection of peoples living today.

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Major: Political Science, Minor: Global Studies, UCLA

“Economic Liberalization for Balkan States: Progress or Imperialism?”

Balkan states are preparing for their eventual integration into the European Union. However, EU membership is contingent on liberal economic policies. Balkan states will be encouraged to lift controls on capital and financial transactions, with the hope of growing their economies by opening their markets to foreign direct investment. But for many of these countries, such market openness is completely foreign (and somewhat undesirable). Moreover, post-conflict states often lack the state capacity to deal with the volatility of the free-market. This coupled with debt can prove a lethal combination if economic liberalization moves too quickly. Unfortunately, if these states wish to join the EU, they face no other choice. Reports by the World Trade Organization (WTO), the International Monetary Fund (IMF), Eurozone, and other international economic organizations say that in the long term, these countries will benefit from such reform. Rarely do you hear the opinion of the countries in question, which are forced into a sort of economic imperialism. In my paper I will analyze the costs and benefits of market liberalization for Balkan countries as well as the response to reform by citizens and policymakers in Balkan States.

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Majors: Global Studies & Slavic Languages and Literatures, UCLA

“Socio-economic Conditions of the Bukharian Jews in the Russian Empire and the Soviet Union: A Comparative Analysis”

In my paper I will be discussing the effects of Tsarist and Soviet rule upon the social and economic conditions of Jews in Central Asia. My goal is to show that the capitalist and non-interventionist approach of the Russian Empire allowed for Jewish social and economic progress, whereas socialist and interventionist policy of the Soviet Union stifled it. Upon examination of the historical sources as well as Russian and Soviet policy enacted in the area, I have found that due to the nature of Jewish occupation and professions of the time, capitalism of the late 19th century provided more opportunities for them to prosper, both economically and socially. Contrastingly, at the time of Soviet rule Jews lacked the basic ability to provide for themselves and their families due to a lack of diversity of occupational skills. This difficulty to adjust to the harsh realities of the new economic, political and social structure left Jews stripped of their wealth with nothing else to do to make ends meet. Finally, this paper concludes with a brief explanation of how the research provides reasons for the current condition of the Jews of Central Asia.

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Majors: Journalism & Chinese studies, CSLB

“Internet in Belarus: Hopes and Realities”

The U.S. Department of State has labeled Belarus Europe’s last outpost of tyranny. In the years since its independence from the Soviet Union, its political organization has been characterized by authoritarian rule and the repression of opposition groups. This paper examines recent developments in Belarusian politics in the context of the fall of communism in Eastern Europe and the rise of the Internet and other communications technologies, which in theory would facilitate political organization for dissident groups. Political organization in cyberspace is not a panacea to the repression of dissidents. Authoritarian regimes may see the Internet as a challenge to their rule, but the Internet may also offer an opportunity to consolidate control. The paper looks into the role of the Internet in Belarus and the prospects for a peaceful transition. Any real change will be from the bottom up and contingent on a variety of domestic and foreign trends. Online organization may play a role, but real democratization will still be attributed to hard work, determination and a drive for change and a freer society. Until stakeholders in a government are convinced that change is good for a nation as a whole, democratization will be slow. Problems for Belarus in this context are that the government greatly controls the means of electronic communication, prosecutes reporters who cover topics unfriendly to the ruling regime, opposition groups have disparate goals, and that at this point the ruling regime has staunch backing from large swathes of the population.

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“Perusing the “Mazurka” in Society, Literature and Music”

The paper is divided into two parts. The first part will introduce what the term “mazurka” is and the history of the mazurka. The paper will cover basic music theory and what certain musical characteristics define a piece of music as a mazurka. Following a brief discussion of music theory, the paper will discuss the origin of the mazurka. Details such as who performed it, where it comes from, the different kinds of mazurka, the formalities, and ultimately how did the mazurka end up in 1800’s Russian society. There will be a compare and contrast between the Russian perspective and the Polish perspective of the mazurka as the differences are numerous. The second part of the paper will discuss the mazurka as a literary significance. Information about how the mazurka is used and why in various works and how it is symbolic will be explained. It will be during here that various texts from various works will be read out loud to help better understand the role of the mazurka and how the mazurka is symbolic. Works from Pavlova, Pushkin, Tolstoy and Turgenev will be analyzed and multiple interpretations will be covered. To conclude, the paper will cover the mazurka from outside perspectives, specifically from music. Chopin’s and Villa-Lobos’ perspectives will be examined. To conclude the entire presentation itself, we will listen to what and how a mazurka sounds like. The mazurka we will listen to is composed by Heitor Villa-Lobos titled “Mazurka – Choro.”

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“Alcohol in Russia: Human Factor behind the Social Phenomenon of Drinking”

During the recent years alcoholism in Russia reached an unprecedented level: more than 2 million people suffer from alcoholism in Russia today, and more than 500,000 die annually from alcohol related diseases, crimes and accidents. In January 2010 President Dmitry Medvedev has urged measures to fight the national woe. Alongside political, geographical and economic factors, “human factor” should be taken into account. What makes some people drink at a birthday party, after school with classmates, upon a purchase of a new car, or for 2-3 weeks in a row after the New Year holidays? Why, like in no other country in the world, people of all ages can be found drinking alcohol in Russia? To get out of crisis simply taking national measures is not enough: every individual in Russia should be able to recognize alcohol as a threat and make a conscious choice to refuse drinking. During the course of our research we will first examine historical patterns of alcohol consumption in Russia from the first appearance of vodka in the 14th century to Gorbachev’s anti-alcohol campaign. Then we will explore psychology behind drinking of Russians. “Human factor” theory applied to an average Russian will serve as a framework of the research According to this theory Russian Tradition, Collective Consciousness,

Machismo=Respect, and Russian Pont/ Swagger are the key factors explaining why Russian people engage in the process of “drinking” at such extent.

Several video clips from Russian Visual Media, Movies and Social Networks will be shown to back up our findings. Ex: famous Russian movies Brilliantovaya Ruka, Jestokiy Romans, and Shkola TV series as well as personal RuTube videos.

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“Paganism and Christianity in Russia-How Christianity Adapted to Local Traditions”

For centuries, religion has played an extremely important role in Slavic civilization. Even in pre-Christian Kievan Rus, the supernatural was called upon for explanation of daily occurrences, predicting the future, and to give hope to the Slavs. Upon conversion, the Slavs did not abandon all of their beliefs and superstitions-many of which survive today as myths. In fact, although, or perhaps because, most Slavs were forced to convert to Christianity, they molded the Christian faith into their own beliefs and vice versa.

Drawing from other historical examples such as the Saxon Gospel, introduce the fact that Christianity was adapted to various cultures as early missionaries attempted to gain legitimacy among a group of people. This article examines some of the ways that pagan traditions survived in Christian Russia and the effect this had in making the Russian Orthodox Church unique from other Christian Orthodox institutions.

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“Russians in America: 1741-1914”

Through all of its history America has been a country composed of immigrants. Many of these immigrants are of Russian descent. The first Russians to arrive in America stepped ashore in Alaska in 1741. Many of them came from Siberia and were fur-traders and religious crusaders. In June of 1799 emperor Paul I founded the Russian American trading company to enhance trading relations, land ownership, and to facilitate the growth and expansion of the Russian colonies in America. The company played a major role in establishing Fort Ross, the western tip of the early Russian colonies. The fort did not prove profitable and was soon sold to Mexico. Shortly after, Alaska was sold to America for a mere \$7,200,000. Russian immigration to the United States continued with waves of immigrants leaving their native lands due to religious persecution and economic troubles. This overview of the Russian presence in America between the years of 1741-1914 will show what life was like for the first groups of Russians to arrive in America and the many reasons immigrants chose to leave their lives in Russia behind and make the lengthy journey to America to start new lives.