The Struggle for Democracy

ACTIVISM AND LEADERSHIP IN NETWORK SCHOLARSHIP PROGRAM COUNTRIES

Regional Focus: THE CAUCASUS

Personal accounts of studying abroad
NSP alumni—where are they now?

Essays and creative works by NSP grantees and alumni
Welcome!

When we first paired the topic—“The Struggle for Democracy”—and the regional focus—the Caucasus—for this issue of ScholarForum, we had no idea that the Caucasus would become a case of grassroots-level democracy in action. Because of this fortuitous timing, we were overwhelmed with responses from NSP scholars and alumni who had witnessed Georgia’s Rose Revolution first-hand, or who were inspired by these events to share their ideas on the prospects for democracy in their own countries. We received essays, stories, and photographs that captured the emotions and excitement of the heady days of revolution. Others recalled protests and strikes in which they participated against governments and university administrations, or ruminated on the meaning and effectiveness of group action against injustice.

In past issues of the ScholarForum, the newsletter has been divided into distinct sections: cover topic, regional focus, and personal accounts, each with a separate editorial introduction. For this issue, it was difficult to classify many of the submissions as strictly “personal” or “regional,” since the authors wrote of their own experiences with and emotional responses to efforts to create change in their societies or government structures. Through editing ScholarForum, I have learned that democracy, and democratic action, is inherently personal. Whether you are reaching out to people with disabilities in Russia, or studying NGO work in Romania, you’re engaging in grassroots democracy. The three overarching topics, then, merged into one another. Although the articles were sorted into three sections, many of them could have fit as easily into the personal section as they did into the democracy section, and vice-versa. Georgi Kandelaki’s (UEP 2001) essay is a very personal account of the revolution in Georgia. Dali Ubilava (SSGP 2001, 2002) writes of her efforts to bridge ethnic conflict through the films she creates, while Pavol Kohut (UEP) and Pavol Kohut (UEP 2001) consider the effect art can have on stirring people to action. In 2002) considers the effect art can have on stirring people to action.

As always, we encourage you to contribute to the upcoming issues of the ScholarForum. The call for submissions to the next issue can be found inside the back cover. We look forward to hearing from you!
An Inside Look at Georgia’s “Rose Revolution,” or How I Became a Revolutionary

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In contrast to western democracies, popular and well-organized student movements have been less than significant politically in the former Soviet Union, especially in the Caucasus. No longer. With its appearance in April 2003, the Georgian youth Movement Kmara (Enough) quickly seized a central spot in the political life of this post-communist nation. It is also widely believed to have played an instrumental role in bringing about the “Rose Revolution,” an event of extraordinary magnitude that brought the three-decade rule of one man to an end.

The revolution, effectively the first bloodless change of government in the region, gave birth to a renewed hope for democracy in the Caucasus, which many had believed was intrinsically foreign to this part of the world.

“I did not think to pay serious attention to these young people running around with flags and making graffiti on the streets. I was wrong,” reckoned Eduard Shevardnadze shortly after his resignation. Indeed, few could anticipate that “these young people” would get such a central spot in Shevardnadze’s memoirs.

It all started in 2001, when a group of students, including myself, formed a student government at Tbilisi State University and launched a campaign against corruption in the university, demanding wide reforms in higher education. There were many campaigns, investigations on TV and in the press, and even court cases against the university’s rector, but the attitude of the government toward the problem, underpinned by decades of friendship with “Big Rectors,” suggested the problem was political and nothing would change without changing the government itself. Changing governments might be a regular thing in established democracies, but in the Caucasus politics has always been marred by violence, wars, and disrespect for the rule of law. Governments had, in fact, never changed peacefully.

“Changing governments might be a regular thing in established democracies but in the Caucasus politics has always been marred by violence, wars, and disrespect for the rule of law.”

Georgi KANDELAKI demonstrates the Kmara logo.
This was the moment when our student group, inspired by the bloodless revolutionary experience of Serbia, started thinking about politics. In April 2003, residents of Georgia’s largest cities were startled to see major streets filled with graffiti containing a single word: “enough.” A march of 500 students shortly followed. The protesters carried flags of Soviet Georgia bearing faces of Shevardnadze and the leaders of his newly-formed bloc, stressing their connection to the country’s Soviet past and condemning the government’s anticipated intention to rig the upcoming November 2nd parliamentary election.

There were numerous “actions” to wear thin the patience of the authorities. Such actions were aimed not only at surprising the government, but also at convincing ordinary people that they mattered and could be a part of changing the system. The fact that most of the 120,000 people who came to the central square and stormed the parliament building were not members of any party or of Kmara shows that we succeeded. The revolution was really made by angry voters who began to believe that they had the right to confront injustice.

The Serbian student movement Otpor (Resistance), and the events of Belgrade 2000, served both as an inspiration and a model for Kmara and the Rose Revolution. “Apart from specific techniques on how to stage a non-violent campaign, what we really learned from the Serbs was the importance of creating a sense of moral superiority over the autocratic regime. Frequent state-sanctioned violence against Kmara and arrests of its members indicated that we were headed in the right direction,” one Kmara activist said.

“We did not miss an opportunity to stress the Otpor connection—by selecting Otpor’s clenched fist as Kmara’s logo, and even by employing slogans in Serbian such as Gotov Je (He is finished) at rallies. We succeeded in creating some sort of myth around us—that we were crazy kids who knew how to subvert a dictator. This really helped us,” says Kate Kobiashvili, a Kmara activist and graduate of Tbilisi State University.

Using humor as a major “weapon” was a crucial element in the non-violent struggle. In Georgia, a typical post-Soviet society, a large portion of society was negative about the political process. At one such activity, we put large-scale banners in streets where passers-by could take pictures of themselves flushing Shevardnadze and his government down a toilet. At another event, we staged a mock funeral, replete with flowers, in an effort to disrupt the government bloc’s economic program presentation in the State Chancellery garden. This became the first time I was arrested and beaten, along with seven other people. We were released the same day but followed thereafter. The court officially recognized us as hooligans, because we whistled during the demonstration and “disrupted neighbors.”

The bigger we grew, the more violence we expected from the authorities. But we all knew how to act, both during an arrest and inside the police stations. You had to underline your non-violent

“One on the day of the revolution, troops guarding the parliament just stepped aside. People burst into tears, started hugging officers and giving them roses.”
character, sort of embarrass the police to retain your moral advantage. For example, our female activists gave flowers to the officers who attacked us at the state chancellery in October. Another “flower action” that took place days before the revolution was even aired on BBC and top international channels. On the day of the revolution, troops and the police guarding government buildings and the parliament just stepped aside. This was so incredible; people burst into tears, started hugging officers and giving them roses. This is how the November 23rd event acquired the most romantic name of all revolutions: the “Rose Revolution.”

Now I am back to normal life, working and filling out graduate school applications. But sometimes I look through pictures of the revolution, the pages of the Guardian or the New York Times and get filled with pride that I took such an active part in the most beautiful revolution in the world.

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Exceptionalism qua Democracy. Really?

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It seems to me that, these days, when it comes to debating democracy at the international level, we are making a strategic error: we are pointing our (think tank) guns in the wrong direction. We miss the point that democracy is swayed both by internal circumstances in a given country or region and by the behavior and vision of the big powers. The paradox is that our position in this war game looks rational in terms of the friend/foe divide.

In East-Central Europe, for example, we face a mix of dim horizons when it comes to furthering democracy. Our countries have (nuances and degrees granted) problems ranging from massive social inequities and corruption, to racism and bursts of authoritarianism. These, of course, we have to fight against. Yet however serious these threats are, in the long run they do not equal the danger that (and here is the paradox) comes disguised as paternal support. This danger is the neocon version of American exceptionalism.

“Was Democracy Just a Moment?” Robert Kaplan asked a few years ago, prophesying an authoritarian shift in American politics and the collapse of the U.S. democracy export policy. Kaplan, a very influential and frequent visitor to the White House, should be content with the accuracy of his prediction, but it is a sad thing for those of us who believe democracy is more than a moment. I will not discuss why (publicly at least) we have failed so far in clearly removing the mask from the superficial militant discourse of the neocon gurus. The fact is this has happened globally. In less polite terms, we have been targeting the underdogs.

Let me explain. If democracy has made some very important steps forward in the last decade, it was in part because people worldwide became more politically aware and less willing to leave their lives and properties in the hands of tyrants. Moreover, it was also because the West continuously and (more or less) systematically promoted democracy, while condemning abuses and putting significant pressure on undemocratic regimes and leaders.

I think this process was symptomatic of western Europe’s and the United States’ political commitment to democracy. It is appropriate to use the past tense because during the current administration the United States stopped having that commitment or, in any case, that commitment has been seriously damaged.

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Now what happens in the United States affects all global politically sensitive areas, new and weak democracies, such as those from “Archipelago” New Europe, Romania included. To the observant eye, this type of influence is already visible and its effects are grim: state decisions start to escape parliamentary control; illegitimacy and abuses are tacitly tolerated; endemic insecurity is advertised to be a kind of state of exception; double language and “newspeak” compete with their communist predecessors; serious social, economic, and cultural issues are labeled “details,” authoritarians and neo-communists present themselves defiantly as champions of democracy, etc.

For some the idea that what happens in the labyrinth of U.S. political life may be as important for their society as their own internal social processes sounds like bad science fiction. It
As a student of literature and a women's rights NGO worker in Romania, I have been often asked how my two activities relate. Many Romanians regard the study of literature as an activity confined to the library, while NGO work is seen as an intensely social activity. In a larger context, the Romanian citizen finds it difficult to explain a connection between academic research and NGO strategies. In the following, I suggest one possibility of making this connection a visible part of the democratization process.

Organizational management studies demonstrate that social identity constructions depend on how we speak about identities. Nongovernmental organizations that define their target groups as clients are less likely to create empowered identities than those for whom the target group is defined as a fully functional social group on equal terms with more developed organizations. This is a valuable insight in terms of the development of a democratic, open society. It creates a theoretical framework that allows scholars to evaluate the success of civil society groups in terms of their ability to make people's voices heard. It becomes possible to measure the extent of people's participation in society in terms of the diversity of stories that make it to the forefront of institutional discourse, rather than in terms of the number of people institutional discourse claims to speak for.

I believe that many Romanian civil society organizations concerned with women's rights regard women as their clients rather than seeing them as capable of setting up professional and vocal constituencies on par with existing institutions. While many such NGOs boast a strong participatory rate, this more often than not simply means an enlarged “customer” base. However, the achievement of a truly democratic society requires more than the endorsement of democratic ideals, which are then delivered publicly to “client” citizens. Democracy is not a story. This is to say that democracy is more than the ideals it promotes. Democracy is the
enactment of multiple and diverse stories that presuppose a negotiation of the society’s ideals in terms of all the stories that need to be heard. It implies the creation of institutional fields necessary for such enactment and negotiations.

Although many women’s rights NGOs in Romania attract more and more women to the forefront of the social stage, and succeed in making them visible within emancipating social scenarios, it is not until the story of democracy is replaced with a “democracy of stories” that Romanian women will find in themselves the motivation to participate in the creation of a vigorous civil society. And it is only then that women’s NGOs will become equal partners in the negotiation of democratic laws.

What is the role of literary studies in this context? In literary criticism there is an on-going debate regarding the role of narrative in the creation and functioning of subjectivity. Does literature function to teach reality, or does it suggest that reality is a process of telling and reacting to a particular story? In a social context the question becomes: should people accept institutional discourse as the truth of social reality or should they seek to tell their own stories and compare them to the story of institutional discourse, thus defining the truths of social experience? The latter option implies the necessity for the institutionalization of dialogue and this is in itself, perhaps, another definition of democracy.

If we wish women to become actively involved in their identity reconstruction we must pay stronger attention to how their modes of socialization are expressed subjectively, rather than limiting our efforts to providing emancipating socialization patterns. Academia provides the necessary interdisciplinary framework for such work. A practical project for women’s NGOs is the creation of environments in which women are empowered to voice their stories. The academic can actively work to shape civil society by offering an interpretational framework for personal stories. A common ground between literary studies and NGO work can be established by identifying how both are concerned with the voice of the underrepresented or the silenced. The study of works by established contemporary women writers should provide the academic background for empowering analyses of women’s stories in NGO work with women, thus making available discursive tools for the institutionalization of democratic dialogue.

**Popular Protest: A Comparison**

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Politicians of any creed, within any political system, and in any part of the world, often face popular discontent with some of the decisions they make. In different settings and environments they react differently, and the positive correlation between traditions of liberal democracy and responsiveness to popular demands is at the very least tenuous and equivocal.

Drawing an inescapable parallel between two similar events (at the London School of Economics and Political Science, in the winter of 2002-2003, and at the University of National and World Economy in Sofia, in the winter of 1996-1997), I realized that decision-making is influenced by a multitude of factors. Whether public discontent matters is determined as much by traditions of liberal democracy as it is by the wider political environment in which governing elites find themselves.

Feeling the indignation of many of my fellow LSE students against their government’s decision to involve the country in a war they felt was uncalled for, I could not help but compare my experience six years earlier when the students of UNWE joined the popular protest against an unpopular government in Sofia. The latter succeeded in their quest; the former did not. The government in Sofia resigned and changed the stated course of staying in power for the full four-year mandate. The government in Britain continued to implement the stated objectives and adhered to its allegiance to support and participate in the war against the oppressive regime of Iraq. While LSE students protested against their government’s involvement in the war, the students in Sofia were much less active—despite the fact that Bulgaria was also part of the group of countries supporting the war.

“How much can popular protest, including student movements, be effective in changing policy?”

“Democracy is more than the ideals it promotes.”
How much can popular protest, including student movements, be effective in changing the policy against which it stands? How much is the success of such demands dependent on established domestic traditions of liberal democracy? The first experience at UNWE produces the conclusion that more depends on the environment within which a given political system operates than on the political system itself. The second shows that perceptions of popular empowerment can be different depending on one’s country and its relevance in defining trends in world politics.

The current Bulgarian government, addressing the issue of the war in Iraq and the popular discontent across Europe and the world, claimed that the objection had no effect, as the course had already been taken. An insignificant country resigns itself to the unavoidable—i.e., the course has already been taken and it is not in our power to change it. The resulting political discourse thus neutralizes any manifestation of popular discontent. Conversely, in countries able to change course, politicians engage in a different discourse. They try to justify their actions, often to the detriment of objectively informing the public of its considerations in decision-making.

Both present themselves as a huge disincentive for the never-ending project of achieving democracy and do not contribute to a feeling of empowerment on the part of civil society and popular movements. And both examples lead to an affirmative answer to the same fundamental question—is the outcome of public discontent with politicians bound to depend on factors beyond the boundaries of the given political community?

Alternatives to Authority: Partnership in Belarus

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After a short spring of democracy in the early nineties, Belarus has returned to its totalitarian ways in recent years. After obtaining independence and facing the hardships and shortcomings of a transition period, the society searched for a person to take charge. This person appeared on the political scene abruptly and quite clumsily. Alyaksandar Lukashenka became Belarus’ first president in 1994. As he himself said, he “picked up power from dirt.” Accumulating power and liquidating any kind of opposition—ideological, religious or political—Lukashenka embodied people’s idea of a strong leader. While his opponents tried to recover and analyze the situation after defeat in the elections, the authorities were setting up a new regime, a new state system. After the constitution was changed through a “people’s referendum,” it became clear that an influential and independent alternative to authority should exist in order to balance the distribution of powers. No doubt, political parties that effectively debate public policy issues can greatly influence and contribute to a democratic society. However, the Belarusian opposition movement failed to become this balancing force and is in a state of stagnation now, partly due to repression and persecution, partly due to its inner discord.

Disillusioned by unfulfilled promises, people become tired of politics and decide to leave it to the professionals, while those who hold an active social position join civic initiatives to defend their rights and freedoms. One recently created civic initiative is a Belarusian NGO named Partnership, which works to advance democracy and create a civic society in Belarus by encouraging people to become active in the social, political, and public processes. It stands for resolving daily problems and achieving common good through public cooperation. A public interest advocacy campaign started in August 2003, with the goal of making people more rational and demanding in their treatment by officials from various departments, executive

“People are able to shape their future when they are not passive.”
authorities, social services, and all those who exist at the expense of taxpayers, but do not always execute the duties legitimately and efficiently.

A society used to dictatorship cannot be changed overnight, which is why assistance from the outside is of great importance. All international organizations working in the region on the promotion of democracy must face many obstacles and barriers. The government realized that educating young people through exchange programs, publishing politically controversial books, and promoting open society was a breeding ground for young leaders. Being more flexible and open to new ideas, young people tend to be the driving force of reforms—reforms that are unwelcome by the authorities. This is why democracy-building programs consider education to be the nuts and bolts of the democratization process. People are able to shape their future when they are not passive and reluctant to change their lives.
As members of the society become more involved and voice their attitudes, definitions of national identity shift.

As members of society become more involved and voice their attitudes, definitions of national identity also shift. Thus, rather than being merely a political statement which is often employed as an expression of the sovereignty of the state, national identity also becomes a civic statement. This involves the overshadowing of the generic ("Romania is the country of Romanians") with the aim of asserting the particular ("Romania is a place to which people who inhabit it feel they belong") and thus social space materializes into place, as an entity which mobilizes the reaction potential of social agents.

A good example for Romania is the Rosia Montana conflict. A Canadian firm, Gabriel Resources, intends to begin a drilling project in the area with the aim of extracting gold. A local NGO, Alburnus Maior, is currently fighting the plans of this firm, in an attempt to prevent what they view as the destruction of local, cultural, and natural heritage.

That Rosia Montana is a part of Romania’s natural and historic patrimony is the assumed background of this issue. However, the main actor in the unfolding of events is the local community, which also represents the focus of several agencies, such as E.U. environmental management regulators, the regional parties concerned (in March 2004 the Hungarian Environment Minister asked the Romanian government for explanations concerning the entire issue), and the Romanian state, providing the current legal framework.

The concern for a place thus becomes the catalyst of voluntary participation. And while national identity remains a valid category, it receives further clarification and a certain tension from the local and the global. The concern with conservation and restoration of biodiversity translates to a concern with social diversity, multiculturalism, and the necessity for dialogue. In the case of Romania, economic determinism is too pressing for environmental discourse to focus on issues of “scenic area designation”. Instead, environmental discourse in Romania often focuses on issues of health and safety. There is also pressure to meet the criteria of good practice required by E.U. accession. In Romania, environmental discourse sets the premise of social change through a reinterpretation of the idea of national heritage as natural heritage.
Building Tajik Democracy

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Each May I wait impatiently for the moment of my departure for Tajikistan. I live looking forward to the new things I am going to see there. During the academic year, it is difficult for me to assess the actual political situation in my country, but as a student in the political science department, I am asked about it all the time. I always try to defend my government by pointing out that it has only recently dealt with a civil war and therefore faces certain difficulties in the construction of a free society. But frankly, at the present stage the words “Tajikistan” and “democracy” seem like antonyms to me.

In June 2003 a referendum was held in Tajikistan on several proposed constitutional amendments, including one allowing the incumbent president Rahmonov to be reelected for two additional five-year terms.

The opposition leaders and parties were not assertive when speaking about violations of voting procedures. Only at the websites of the “runaway” opposition activists could real criticism of the ruling authorities’ policies be found. But for me, what was most interesting happened at the voting station when my father and I went to cast our ballots. We were told that we had already voted that morning! Later we found out that such cases were not unique.

According to the published results, more than 90% of the enfranchised Tajik population had cast votes, and of these more than 95% voted for the amendments. In the meantime, 45% of those who had the right to vote were living in different countries of the CIS (Commonwealth of Independent States) trying to earn their living and knowing nothing about the referendum!

Tajik youth under 30 generally inspire the most optimism, as they speak more openly about state policies and actively participate in the work of NGOs in order to articulate the mood and will of the people, which is undoubtedly a very important factor in the construction of an open, civil society. At present the activity of NGOs and mass media is critical for the democratization of Tajik society. But while the former are doing well, it’s far too early to say the same for the latter. It’s not clear when independent private or public media could possibly be created in Tajikistan.

In partnership with my fellow students, I have tried to organize an NGO in St. Petersburg made up of students from Tajikistan. It will not only help them stay in contact with one another but will also provide support for immigrants who do not know even the most basic things about their rights as citizens. In the near future we plan to launch a website for Tajik students, with a lot of photos and other material on the lives of Tajiks in St. Petersburg. The overall goals of this organization are: an association of all Tajik students at St. Petersburg universities, which will contribute to their mutual understanding in the future; legal and informational support for Tajik migrant workers on protecting their rights; measures aimed at reconciliation of two rival NGOs, Pamir and Somoniyon, which have both expressed a desire to try to find common ground through the involvement of youth; and persuading migrants of the necessity of their participation in elections at all levels.

This is only a fraction of what can be expected from this NGO, and without doubt, such organizations will be a major help in developing democracy and building civil society in Tajikistan. A representative of the Tajik parliament in the CIS Parliamentary Assembly has expressed his readiness to support such projects. International organizations and funders have a special part in this effort. We hope for their close cooperation.

The Impact of Art

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During my year in the United States, I realized that I want to do my part in the struggle for human rights and democracy, and not just in my home country of Slovakia. I want to extend my territory of interest to cover the whole world.

How can we affect public opinion, the powerful force behind political actions? How can we raise awareness of issues people see as remote from their lives? Art in general, and film in particular, has the ability to produce a very intense experience. It can drag the viewer right into the middle of a problem and involve him personally.

In the fall of last year, a human rights festival called “One World” took place in Bratislava. I attended and saw a documentary on the Rwandan genocide. I was deeply moved by the film, even though I already knew plenty about this issue from books and newspapers. Then, however, it had just been numbers and words printed on a piece of paper. Now I saw real people in the actual places where the terrible massacre happened. In essence, I became a witness.

I’m sure that all the other people in the theater—which was so packed that some were sitting on the floor—felt something similar. They were all ready to be activists and leaders, ready to help. In fact, there should have been an NGO there to recruit volunteers from the audience. I know that most people leaving this movie, myself included, didn’t get involved in anything in the days and weeks that followed, but a seed had been planted in our hearts.

“They should play these kinds of movies on prime-time TV,” I thought afterwards. I know the idea seems utopian now, but then, who knows? We have to keep trying because even a small improvement is worth the effort. This is where I see my mission in this struggle.
I have always admired those scholars who dared to write about the Caucasus—where so many political complications and historical tricks “peacefully” coincide. They had to tackle real psychological obstacles to get to the roots of the local lifestyle in the Caucasus. In contrast to most other regions of the world, learning a local language and communicating with local people is not enough to comprehend why life is so bizarre and people are so proud there.

There has been little optimism among authors on the prospects of this troubled region, which has suffered several bloody conflicts, civil wars, outside interventions, and almost permanent economic dependence on its natural resources. Not much has changed since the beginning of the 20th century, as the people of the Caucasus still struggle with similar problems and lead similar lives. One can read the experiences of some writers in the region, compare them to modern developments, and easily conclude that changes have only slowly taken place in the political and economic life of the Caucasus. In taking account of the recent developments of the Caucasus, I have come to believe that traditional policy tendencies have started to transform and multiply as changes and should be both a stimulus and a signal for local intellectuals to make this process a blessing for the Caucasus.

We in the Caucasus like being associated with Europe and being included in E.U.-related programs, but we also have links to Asia and a common historical past with the Middle East. If you ever get a chance to travel and live in the Caucasus, remember: people of the Caucasus look European, speak like Asians, and act Middle Eastern … or the opposite. That’s pretty much what makes us Caucasians.
I was born in the smallest country in the Caucasus, Armenia, which is considered one of the world’s oldest civilizations. I’m sure most people have heard of Mount Ararat, historically part of Armenia and identified in the Bible as the mountain where Noah’s Ark came to rest after the flood. Armenia prides itself on being the first nation to adopt Christianity, in A.D. 301. Unfortunately, Armenia was also the first country to suffer genocide in the 20th century. Because of the genocide, 60 percent of the eight million Armenians worldwide live outside the country today. In spite of all the difficulties Armenia has had to face throughout the centuries, it has been able to create and maintain rich cultural traditions. Such names as Hovhannes Aivazovsky, William Saroyan, Martiros Saryan, Charles Aznavour, and Cher (Cherilin Sarkissian) are well-known in the world and represent Armenia in many arenas.

Culture and music have been a way of life for four generations of my family. I have played the piano since the age of five, and after completing my postgraduate studies in piano performance, I launched my piano teaching career at Yerevan State Conservatory. Music is not only my vocation; it is my joy, my daily discovery, and my avocation.

In 2002, I moved to Muncie, Indiana to begin my studies and my personal journey at Ball State University. To tell the truth, I did not expect that people in Muncie would know much about Armenia or be acquainted with Armenian music. At that time, I was sure that I would miss the cultural atmosphere of Armenia that has always been so very important to me—but I was delightfully mistaken.

Imagine my surprise when, upon entering the office of my academic advisor for the first time, I was welcomed with the music of the “Sabre Dance” by the famous Armenian composer Aram Khachaturian! Later, in the BSU School of Music, where I went with the hope of being able to play a little piano, I heard somebody practicing Khachaturian’s “Toccata.”

The surprises continued. Reading a list of Voice Department faculty members, I noticed the Armenian last name of Mary Hagopian (most Armenian last names end in -ian or -yan). Mary was born in the United States and had never been to Armenia, but she was able to synthesize American values with typically Armenian features and traditions. I was fortunate to accompany her on piano on some Armenian romantic songs.

During my second month in Muncie, I attended a concert that included a program featuring the concerto for trumpet and orchestra of Alexander Harutunian, a contemporary Armenian composer whom I know personally. I was amazed and pleased … Armenia was NOT that far away, and I became more aware that we truly do exist in a global society.

I found more appreciation of Armenian culture when I received an invitation to perform with Dara Freund in the world premiere of the piano adaptation of a flute concerto by the American composer Don Freund at the Festival of New Music at Ball State. After a very successful performance, I was also invited to perform at the welcoming ceremony for Betsy Rogers, 2004 National Teacher of the Year.

The rich and diverse cultural life at Ball State University has shown me that I am welcome here and has allowed me to contribute and grow in my appreciation for the arts—which has made me less homesick for my beloved Armenia. This has been possible only because here at Ball State, I have met people who are not simply tolerant of other cultures, but who truly appreciate and value them.

Now I feel a tremendous sense of responsibility, gratitude, and calling. This has been a rewarding, renewing, and life-altering experience—one that has served to bridge ancient Armenia with modern America. It truly is a “small world after all!”
Two Homes

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… I was sitting on the plane, watching flight attendants pour coffee for passengers who were talking very loudly, laughing constantly, and speaking Armenian. I thought: “I am coming home.” The plane landed in Yerevan, where I was immersed in friendliness and openness.

It was May 2003 and Yerevan met me in the big smile of my friend Gayaneh (whom I first met while studying at SUNY-Oswego) and in the long street outside town lined with casinos that reminded me of Las Vegas.

I had come to Yerevan on business—to give a paper at a Civic Education Program conference—but I ended up falling in love. In love with the streets, the people, the architecture, the long strings of cafes with fountains, the small carpet shops, and the throngs on Abiyan Street in the evenings. Jazz clubs in the evenings, a visit to Etschmiadzin Monastery, and a trip to Mount Ararat. All this formed an impression of a warm and welcoming city. I even managed a trip to Karabakh to see grandparents whom I hadn’t seen in years. The trip helped me rediscover an important side of myself—Armenia.

As an Armenian girl born in Ukraine, I always felt like I had two homes—Ukraine and Armenia. But when I was young, these places were still part of one huge country—the U.S.S.R. Now, my ethnic identification has grown more important to me and therefore more prominent. I began learning the Armenian language and reading books about Armenia. And finally I came to Yerevan.

What I saw during this trip was a beautiful country with great people who are not scared of hard work and are trying to make it a better place for everyone. This was when I realized that I also should be part of the process of change: I didn’t want to leave.

As my plane took off from Yerevan to Moscow, the passengers’ faces grew sad and serious. For some, going to Moscow was the only way to make a living and support their families back home. I was very sad that such a great country was losing its people to economic difficulty. For the first time I actually felt guilty for doing the same, but that is what happens when you have two homes.

I will come back!!! I promise …

Opposition in Azerbaijan: Searching for Renewal

Fariz ISMAILZADE, Azerbaijan
Social Work Fellowship Program, 2000
Washington University in St. Louis
fariz_1998@yahoo.com

Since the last presidential election in Azerbaijan in October 2003, a favorite topic in the domestic and international media has been the state of the Azeri opposition and its attempts to revitalize itself. In the recent election, the ruling party’s candidate Ilham Aliyev, son of the former Azeri President Heydar Aliyev, won a majority of votes, thus becoming the country’s next president. Although the election and the post-election violence were strongly criticized by the international community, one thing was clear to all: the Azeri opposition failed to deliver the right message to Azeri voters and thus failed to offer a credible alternative to the ruling regime. Since then, almost every political scientist in the country has offered his solution to the problems of the opposition and ways to create a “new, fresh and more participatory” opposition.

A key feature of the opposition forces in Azerbaijan is their connection to the dissident movement “Popular Front,” which mobilized against the communist regime at the end of 1980s. Almost all major opposition parties in Azerbaijan and their leaders come from that political movement, which later broke into dozens of small parties with competing interests. Due to this fact, the political tactics of the current opposition resemble the tactics used prior to the collapse of the Soviet empire: street rallies, demands for resignation, protest actions, boycotts, and mass actions.

Yet much has changed in Azerbaijan in the past fifteen years and the majority of
More than ten years have passed since the Georgian–Abkhazian conflict. Today the border between Georgia and Abkhazia lies along the river Inguri. It separates not only Georgia and Abkhazia, but the two peoples as well. For the last ten years, only cars from the UNO, OSCE and the Red Cross have been able to cross the bridge. Between the two checkpoints, Georgian and Abkhazian, Russian “peacekeepers” are stationed.

While the problems of the conflict are being solved, the flow of pedestrians on the Inguri bridge continues. These are just common people, Abkhazians and Georgians, who won’t be stopped by politics. They are all informal bridge-builders, constructing a bridge between two peoples that was demolished ten years ago.

The idea that has induced us to make this film is this: love is stronger than hostility. The war failed to kill this love between Abkhazians and Georgians, and there is hope that time will heal the wounds—especially now, after the “Rose Revolution” in Georgia. The film is about peoples’ diplomacy, the relations between Georgians and Abkhazians that genocide and war can’t destroy.

Dali UBILAVA behind the camera. “When doing your favorite job, it’s impossible to feel temperatures of even 40 below zero.”

“We cannot succeed in Azerbaijan’s political arena.”

The film is about the relations that genocide and war can’t destroy.”

Doctor, Bridge Builder: A Documentary Film about Peoples’ Diplomacy
Dali UBILAVA, Georgia
Soros Supplementary Grant, 2001, 2002
All-Russian State Institute of Cinematography
dubilava@hotmail.com

This film focuses on a specific conflict: a conflict in which brothers shoot each other because one considers himself Abkhazian, while the other considers himself Georgian. Blood is shed, thousands of families become destitute, towns, villages and people’s lives are ruined.

With the defeat of the old opposition, the majority of observers are now waiting for a new opposition to emerge. Some even name specific politicians who might potentially be capable of forming a new opposition in the country, offering a fresh alternative to the ruling party. Time will tell whether these expectations will be met, but it is clear that in the current realities of Azerbaijan, it will take more than just blatant criticism and boycotts to succeed in the political arena.

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Lezginka: Immersion into the Caucasian Dancing Culture

Samir GASIMOV, Azerbaijan
Edmund S. Muskie Fellowship Program, 2003
University of Washington, Seattle
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“Indeed, even the dead could be revived by this dance”
—Caucasian saying

The ethnographic background of many Caucasian dances goes back many years. Caucasian folk dances reflect the character of the Caucasian: we observe his respect in dances of couples, while his balanced figures reflect pride and courtesy. The group dances reflect his warrior side in strong and swift movements coupled with daring aesthetics.

The Caucasus is generally associated with high mountains and “mountains” of people and languages. There is one more important and unique characteristic—the Leginka, the symbol of the Caucasian dancing culture.

Although it is a self-developed and separate dance, the Leginka commonly refers to any fast and vivid Caucasian dance. The name Leginka originated with the Lezgian people of the Caucasus, meaning “Lezgian Lady”. It is a male solo dance (often with a sword) and also a couple dance. Lezginka is so popular that almost any nationality in the Caucasian region has its own version.

The mountain people’s Lezginka dance is truly national and popular, and no holiday can go without its merry yet fiery temperament. They say that the Caucasian people dance from the cradle. This is certainly an exaggeration, but there is no denying that upon learning to walk the child usually takes his first dancing steps. And children dancers win the greatest admiration of the viewers—abroad and at home, in their native town or village. The impetuous whirling Lezginka dance leaves no one indifferent, and its elegant, graceful movements are as exhilarating as they are unique.

In Traditional Dress

Hadija GIPAeva, Russia
Edmund S. Muskie Fellowship Program, 2003
Teachers College,
Columbia University
skilka@hotmail.com

The Caucasus is a large geographical area in Southern Europe between the Black and Caspian Seas. Individuals who reside in this region represent around 50 ethnic groups. Dagestan alone, where my ancestors are from, consists of more than 30 culturally and linguistically diverse groups.

I come from a small ethnic minority inhabiting only one mountain village in Dagestan. However, I was born in the republic of North Ossetia—Alania. I am currently living in New York City, where I am completing a Master’s degree in International Education. I have been fortunate enough to live in a community with 700 other graduate students from over 100 different countries. The International House, in which I reside, celebrates cultural diversity in a variety of different ways.

One event that truly honors the diverse background of its residents is an annual fashion show called Fall Fiesta. International House resident members and staff wear garments representing different cultures from all over the world. This year I chose to represent North Ossetia by wearing a traditional bridal costume. Participating in this event made me feel very proud of my cultural background. Everyone who spoke to me after the festival expressed great admiration for my outfit. Long after the event people commented on how beautiful my dress looked.
The mountain folk say that the soul of a people is found in its music and dance. This can be confirmed by anyone who has been to a Lezginka concert. The dance expresses boundless love for one's native land, its heroic past and wonderful present; they reflect the power of human love, the people's heroic struggle for their happiness, and pride in their country. Caucasian folk dances are frequent in the day-to-day life of the Caucasian people, from major holidays and weddings to gatherings of friends, the welcoming of guests, and at summer and winter amusements. The Caucasians find dance at all occasions.

Indeed, the Lezginka is an inherent and significant part of the Caucasian culture. One cannot fully understand the Caucasus and the Caucasians without an immersion into their dancing cultures.

“Even the dead could be revived by this dance.”

Vardapet Mkhitar Gosh and the Foundation of Nor Getik Monastery

Telemak ANANYAN, Armenia
Global Supplementary Grant, 2003
University of Kaiserslautern, Germany
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Mind is lame without spirit, and spirit is blind without mind
Grigor Tatevatsi

The monastery Nor Getik is situated in the spectacular woodlands of the village with the same name in the north of Armenia. The monastery was founded in the 13th century by Vardapet Mkhitar Gosh, an influential and progressive thinker and lawyer. The monastery was later renamed Goshavank, in honor of Mkhitar Gosh. Mkhitar Gosh was the creator of one of the first Armenian Juridical Codes, which served as the basis for several legal documents and regulations in Armenia and beyond. His laws dealt with almost all aspects of the spiritual and civic activities of man, including the state, family, human rights, and education.

Mkhitar Gosh settled in the monastery of Getik, where the head of the monastery was his former student. When the monastery and a nearby village were destroyed in an earthquake, people started to leave their homes. Mkhitar Gosh did not let the people disperse, suggesting they find another place for settlement and live together. It is known that Vardapet Mkhitar built a wooden chapel at first, and then, a bit above from the monastery, a small church to St. Hovhannes the Baptizer was constructed. In 1191 (640 Arm.) Vardapet Mkhitar started the construction of a gorgeous church made of hewn stone. The construction was finished in four years.
A Thursday in late February is a strange day to be outside in Philadelphia, especially if it is Thursday the 26th, and especially if you are on the University of Pennsylvania campus when a two-day strike has just started. One year before, the graduate students held an election on whether or not they should unionize. It was clear from the exit polls that the majority of students had voted in favor of a grad union, but the university impounded the votes and the ballots were never counted. Today’s strike is to commemorate the one-year anniversary of the vote.

I teach a class on Tuesdays and Thursdays, so I was potentially a strong supporter. Grad students who do not teach on Thursdays can make their support known by joining the picket lines, but they cannot disrupt the university calendar. I could, and I did, by canceling my Thursday class.

I went to the picket line at noon, to coincide with the time my class normally takes place. I got to campus, saw one of my students (here is a direct victim of our moderately lethal power, I thought), parked my bike, and went to the union headquarters-on-a-bench to see where I could be most useful. The bench was almost completely covered with Dunkin’ Donuts boxes and gallon-sized cardboard containers of coffee. I refused the donut, but got myself a cup of (by now ice-cold) coffee and headed off to my designated corner.

On the way to campus I had passed...
two other picket locations, so I knew what to expect. People were marching in a circle, chanting slogans, and holding up billboards saying GET-UP (the name of the union), STRIKE, and other smaller-font messages. I had seriously considered saying to boards saying GET-UP (the name of the union), STRIKE, and other smaller-font messages. I had seriously considered saying to hell with this whole thing and heading back home to get some work done. I just couldn’t picture myself marching around and around, singing. For one thing, I’ve been told throughout my life up to date on what I needed to do. By some miraculously fortuitous movement of the heavens, I was actually spared the ordeal of joining the picket circle. Captain Dave gave me a big cardboard sign to hang around my neck and hold in front of me. It read “Honk 4 Labor” and I was to stand on the street corner right next to the picketers, so that the cars could notice me and participate in our show of democracy. So I stood there feeling slightly uneasy, boasting my frontal sign—an incomplete sandwich man.

Soon, I started getting some honks. One of the first was from a bus driver. He nodded at me and waved briefly with his left arm. The passengers watched from their windows as their vehicle passed by, but I couldn’t really judge whether they were supportive or not. Let’s assume the driver was their collective spokesperson.

After the bus, small cars started honking, too. As they drove by and honked, the drivers raised their arm in a fist as if to say “You go, guys!” Or something like that. In the span of two hours, I established one-second personal relations with drivers for the city gas company, the electric company, an airport shuttle service, delivery trucks, a pizza delivery car, and a host of regular cars.

Initially, I had thought that I would be able to make some grand analysis of what type of person would express support and who wouldn’t. If it was solely the truckers, bus drivers, other city workers, and drivers of cheap-looking cars, then it would have been clear how class division and labor support related. But this wasn’t the case. I found myself waving back at men and women, white, Asian, and black, driving all sorts of vehicles. A sufficient number of large and flashy SUVs honked loudly. One man wearing a business suit in a sporty BMW drove by and honked profusely, as did mothers with daughters and elderly drivers.

Rush hour brought congested traffic and new people at the picket line. The “Honk 4 Labor” sign was shabbier, but it still worked. One woman told me from the middle lane as she drove slowly by that she didn’t want to use her horn so as not to scare the person in front of her. Another woman drove by in the lane closer to me and yelled “Beep, beep! I don’t have a horn in my car.” I smiled as she drove on. We also got waves from cyclists and pedestrians.

On the whole it was a fine, even if not perfect, day to be in West Philly.
My legal seminar concluded …
with song and dance

Ludmila PETROVA, Russia
St. Petersburg State Mechnikov Medical Academy
SCOUT Part-Time Teaching Fellow
chudoluda@yahoo.com

It is no secret that disabled people in Russia are terribly disadvantaged: they receive pitiful financial assistance and are thought of as inferior by popular opinion. This social injustice prompted me to plan a number of seminars for organizations concerned with the disabled, drawing on funds intended for community outreach under the auspices of my SCOUT (Support for Community Education and University Teaching) Fellowship. My presentations addressed legal issues, but I invited other CEP/SCOUT fellows and alumni to speak on other topics of interest to the disabled. SCOUT alumna Dr. Tatiana Tregoubova and SCOUT fellow Dr. Elena Kouzovatova will help conduct such seminars in the future.

The first seminar was held for the Societies of People with Disabilities of the St. Petersburg District and addressed important medical and legal issues. Rather than a typical conference room, I wanted to hold the event at a venue where participants could relax and have fun. To my surprise, one of St. Petersburg’s oldest restaurants, the Nevsky, donated the use of their best hall—a large room with stained glass, a winter garden, fountain, and aquarium. We also received excellent service and a substantial discount on the full meal. I should explain that the financial assistance received by pensioners and the disabled in Russia is negligible. Some participants confessed that they had not been able to visit a restaurant in decades. They were amazed by the beautiful setting and by fact that it was all for them.

The mood during the seminar became so warm and happy that when my lecture ended, the guests—to my great surprise—began to sing, even dance. The restaurant manager joined in the spirit and sent his house pianist to play for us at no charge. The seminar proved to be both informative and entertaining, and generated enormous excitement in the disabled community. Word has spread, and I have already received a number of requests from other social organizations for the disabled to conduct similar events for them.

Elina KARAKULOVA, Kyrgyzstan
Undergraduate Exchange Program, 2002
Roosevelt University
elinainchicago@hotmail.com

This picture is of OSI Undergraduate Exchange Program and Eurasia Undergraduate Exchange Program alumni during preparations for a New Year’s performance at the Krasnorechensky orphanage. The picture was taken at American University–Central Asia in Bishkek on December 28, 2003. Despite the fact that all of us were very busy with papers and forthcoming exams, we managed to get together almost every day to organize the event. It seemed that for the moment our alumni team turned into the elves of Santa, who make children feel warm on such a truly family holiday as the New Year. When all of us were discussing the results on the way home it was obvious that the children made us as happy as we made them. We promised that next year the alumni New Year elves would come back again!
A Story of Two Women

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Somewhere in Central Asia, two countries of the former Soviet Union have developed independently, but still have much in common: Kyrgyzstan and Kazakhstan. Young people from both countries participate in annual international youth debate forums, sending their best speakers and teams to venues at home and abroad.

Once in Slovakia, a debater from Kazakhstan and a coach from Kyrgyzstan met by chance during a debate forum. They would talk far into the evening about current events, swim at night in an ice-cold river, and shared a love for debate. They knew they could be close friends. But everything ends, even summer camp, and they parted as suddenly as they met.

Several years later in Saint Petersburg, a young woman from Kazakhstan and one from Kyrgyzstan crossed paths when submitting scholarship applications: the debater and coach, it turned out, had both gone on to study in Russia.

“Anything that happens once can never happen again, but anything that happens twice will surely happen again,” goes the Arab proverb, and the two women met a third, a fourth, a millennium time, and became as close as their countries.

The tower of Babel

Natasha VELIKODNAYA

Just look around—282 countries with five thousand languages! Trying to avoid strife, we create laws, we form international unions and organizations, we lead hundreds and thousands of round tables and summits, where we attempt to decide how best to build the future. We try to understand each other, but we speak different languages, literally and figuratively: where one person sees a peaceful and prosperous future, another sees only conflict, poverty, and violation of rights. We try to build a world without borders, we promote global cooperation, we teach the younger generation to understand other nations. It is a monumental task.

But there is hope. I’ve taken part in several summits and conferences myself; we argued sides, drew conclusions. We discussed everything from the merits of the International Criminal Court to the proper way of boiling tea. And believe me, it is possible to come to a consensus, when people are willing to open up to others, when they are eager to learn other languages, to speak and to collaborate.

Cooperation depends on communication. Babel’s confusion of tongues illustrates what modern man often fails to realize: the real divisions among men are not racial or physical or geographic, but linguistic. Picture the future as a world of towers built without Babel’s quarrelling, without misunderstandings. As for me, I am eager to learn as many languages as necessary to understand other cultures and ways of thinking.

Lessons from a summer debate camp in Slovakia

Zhanna SAIDENOVA

People write about events that have somehow touched them, changed their perspective, or just brought them joy. I want to write about an event that defined the direction of my life: the International Summer Debate Youth Forum.

My debating career began in 1998. My team always won local competitions, but when we would reach the national level, we would come home with nothing—nothing but a huge number of friends, and a lot of joy and happiness! But 2002 was different: we won the competition, chosen to represent Kazakhstan in Slovakia...

...So we packed our flag, CDs with Kazakh music, souvenirs and other “essentials” and set off!...

The educational part of the camp was very successful; debaters learned not only the common uses of an ashtray but also the structure of the International Criminal Court, how to form arguments, and to think logically.

Talking to trainers and coaches, I came to understand how hard but rewarding their work was. Then and there I made my choice—I would study international education. It is a decision I will never regret, because I want to give people the opportunity to communicate, to truly see the world around them.

And it was during the camp when I met Natasha. One more reason to love that summer!
NSP Alumni: Where Are They Now?

If you or your organization would like to be included in the next alumni list, please email us at scholarforum@soros.org with your name, gender, scholarship program, year you began the program, host institution, and what you’ve been up to since you finished your program. Please put “alumni” in the subject line of your message.

DAAD

Olessya Yanchenko nee PARFINOVA (Kazakhstan, Bremen University, o_yanchenko@hotmail.com) Olessya graduated from the University of Bremen in July 2003 and has worked as an advisor at the Permanent Mission of the Principality of Liechtenstein to the United Nations (http://www.un.int/liechtenstein/staff.htm) since October 2003. During the 58th session of the General Assembly, she dealt with 2nd Committee (Economics and Finance) and 5th Committee (Administrative and Budgetary) issues. Since the 2nd Committee is not very active in the beginning of the year (most meetings are scheduled for the fall), Olessya was involved in the work of the Commission on the Status of Women during its 68th session. Now she is covering various fields but concentrating on the work of the 2nd Committee and EU/SSCC.

Faculty Development Program

1998

Alexei LALO (Belarus, New York University, lalo@ehu.by) Alexei is an associate professor at the Department for Philosophy and Culture Studies of the European Humanities University and has also been teaching at the International Relations Department of the Belarusian State University. Last year he received a grant from the Course Development Competition to give a team-taught course in interethnic and interreligious relations in Belarus and the region. He has participated in two conferences this academic year and is going to take part in three more, including the Thomas Pynchon Congress in Valetta, Malta, and the Sexological Forum in Hamburg.

Edmund S. Muskie Graduate Fellowship Program

1995

Nino DAVITAYA (Georgia, Williams College, nino_davita@hotmai.com) Nino currently lives and works in Tbilisi, Georgia. She teaches Financial Accounting and Management, Corporate Finance and Cost Accounting on both the graduate and post-graduate level at the Caucasian Academic Centre (CAC University, business school). She has been a full-time SCOUT teaching fellow since 2002. She also works as a financial manager at Eurasian Express, an international transportation and forwarding company.

OSI/Chevening Scholarships Program

2000

Solongo SHARKHUU (Mongolia, University of Essex, solongo.sharkhuu@yahoo.com) Since November 2001 Solongo has been working as a women’s program coordinator for the Mongolian Foundation for Open Society.

2001

Ihor OLEKHOV (Ukraine, University of Edinburgh, ihorolekhov@bakernet.com) Ihor is an associate with Baker & McKenzie (www.bakernet.com) in Kyiv.

2002

Natalia BERUASHVILI (Georgia, Edinburgh University, nberuashvili@hotmail.com) Since March Natalia has been working with the Georgian Enterprise Growth Initiative USAID Project as a legal reform manager, assisting the development of a business environment in Georgia through improvement of the legislative framework. At the same time she teaches Tax and Business Law at her university and a leading business school.

Agne GLODENYTE (Lithuania, Oxford University, agne.glo- denyte@lecturer.ox.ac.uk or a.glodenyte@yahoo.com) From September to December 2001, Agne worked as a trainee/researcher for the International Organization for Migration, Technical Cooperation Centre (TCC) in Vienna. Her duties included research on the trends and legislation on labor migration in the countries of the former Soviet Union. She has been also involved in the preparation of projects and seminar papers related to the subject of migration. As a representative of the TCC unit, she took part in the regional workshop on labor migration in Central Asia (http://tcc.ox.ac.uk/). In February 2004, she started working as a lawyer in the Registry of the European Court of Human Rights. She is responsible for the primary examination and analysis of applications lodged by Lithuanian citizens against the state on claims that their rights, enshrined in the European Convention for the Protection of Human Rights and Fundamental Freedoms, have been violated (http://www.echr.co.int/).

Avdullah HOTI (Kosovo, Staffordshire University, avdullah.hoti@innovinststitute.org or a.hoti@statsf.co.uk or hoti_u@sk.com) Avdullah is now teaching at the University of Pristina in the economics department (macroeconomics and economics of labor). He is also a researcher at the Institute for Development Research (http://www.innovinstitute.org).

Radostin Rumenov NEYKOV (Bulgaria, University College London, mynevko@economics.com or radostin73@yahoo.com) Following the completion of his M.A. course at UCL, Radostin started to work as a macroeconomic analyst at InterSecurities, Inc. His company provides detailed information and analyses on the latest macroeconomic, financial, and political events in emerging markets (Central and Eastern Europe, Latin America, and Asia). Radostin covers Southeast and Central Europe (in particular Serbia and Montenegro, Hungary, and Poland). His main duties include writing daily reports on the latest macroeconomic and business news in the above-mentioned countries, as well as writing detailed analyses on some of the more important issues. At the same time, Radostin is also working on a M.A. in European integration at Sofia University.

Komila RAKHIMOVA (Uzbekistan, University of Manchester, krakhimova@oscar.soton.ac.uk) After finishing her studies in September 2003, in order to undertake a Master’s in European Politics (Paris, Bruges), she then participated in the three-month Harvard Society Research Scholars Programme, which included two academic courses in the London School of Economics and a placement in the National Consumer Council, Corporate and Public Affairs Department, as a Parliamentary Affairs Intern. After spending Christmas in Glasgow and New Year’s Eve in London, Komila returned to Uzbekistan and started working as a Gender/Trafficking in Human Beings program assistant at the OSCE Centre in Tashkent (www.osce.org/tashkent). The job is quite exciting but demanding—since she accepted this position, they have held two trainings, a round table, and a Head of Missions meeting.

2003

Gulcan YEROZ (Turkey, University of Essex, gurope@essex.ac.uk or gulcanyeroz@yahoo.com) Gulcan was a Turkish Red Crescent (TRC) volunteer, developing a voluntary training program scheme just before she was awarded the fellowship. Due to her first degree in international relations, she was involved with many internships, particularly in human rights organizations. Currently she is a volunteer for the Student Action for Refugees (STAR—www.star-network.org.uk). Last year, she also did volunteer work for a local community (the Hythe Community Centre Association http://beehive.thisisessex.co.uk/hythecommunitycentre) and has been working as a volunteer for the Sociology Department Research Room at the University of Essex.

Social Work Fellowship Program

2000

Fariz SMAILZADE (Azerbaijan, Washington University in St. Louis, fariz_1998@yahoo.com) Since graduation, Fariz has been working for the International Republican Institute, a US democracy-building NGO in Azerbaijan, while also teaching Social Welfare Policy at Western University in Baku. He has published articles in four American publications, done consultancy work for Cornell Caspian Consulting, and presented papers at two international conferences. Recently he was awarded two grants to work with youth and to establish an Azerbaijani Social Workers Association.

Oyut-Erdene NAMDALDAGVA (Mongolia, Columbia University, andor@magicnet.mn) As a local faculty fellow with the Civic Education Project, Oyut teaches social work to master’s students in the social work department at the Mongolian State University of Education. Since 2002, in collaboration with other Social Work Fellowship Program alumni, she has been involved in the organization of a summer school for social work teachers in Mongolia. The summer school is supported by a ReSET grant through the Higher Education Support Program at OSI-Budapest.
The newest program of NSP, the Palestinian Rule of Law Program, welcomed its first students—Laith Arafeh, Rami Dajani, Tamer Malia and Nuhu Abu Nada—in the Fall of 2003, with Ala Toukan beginning in Spring 2004. This Program aims to support the legal education of Palestinian lawyers, and through those lawyers, the law reform efforts and institutional development of a new Palestinian state. The Program offers LL.M. degrees at top American universities to Palestinian lawyers who commit themselves to return to the region to apply their training to strengthen-

ing the Palestinian legal system. The five pilot students attended the Washington College of Law at American University, Duke Law School, and University of Chicago Law School. This Fall, we are proud to add Columbia University Law School, University of Virginia Law School and the Central European University to the list of schools that will be hosting the eight new Palestinians fellows.

The grantees come from both the public and private sectors, with prior experience varying from counseling a municipality in Gaza, to representing multinational corporate investors, to working in NGOs, to practising criminal defense law. The types of jobs the graduates will pursue in the region after their degree will vary, from serving as judges, to teaching at Palestinian universities, to working with the new Finance and Justice Ministries, to drafting legislation on a commercial code, intellectual property law and other statutes for legislative committees in the Palestinian Legislative Council, to working with the Palestinian Authority as peace negotiators. With such varied backgrounds in law, attaining an LL.M. degree outside the region can only help these attorneys to balance and strengthen the Palestinian legal system. We would like to congratulate the four students who have recently graduated and are heading back to the region, as well as officially welcome those new students being brought into the fold.

—Lesha GREENE
admissions process. Together with a team from the school, they became Central European champions in the Jessup moot court competition in February 2004, heading for the international rounds in Washington, D.C.

Vitaly PEYCHEV (Ukraine, Bulgarian Academy of Science, Institute of Bulgarian language, Vitaly2002@abv.bg) Vitaly made two linguistic expeditions to the village Vyacheslavka for material collection, and worked in the best libraries in Bulgaria and Ukraine. He successfully ended his Ph.D. study in February 2004 and defended his work “The Bulgarian minority in Pruzovie in an Ethnolinguistic Aspect.”

Dalibor ROHAC (Slovakia, Charles University) As secretary general of the Bratislava-based Institute for a Free Society, Dalibor started a weblog (http://globza.blogspot.com) that provides the general public with commentaries and articles related to topical economic, political, and social issues. As statistics confirm, in just a few days this website became one of the most popular political websites in Slovakia. Moreover, he joined the editorial board of the Czech economic magazine Laissez-Faire, which is currently edited by the advisor to the president, Peter Mach. During the summer, he spent a couple of weeks as a visiting research fellow at the Ludwig von Mises Institute in Auburn, AL. His research work concentrated on issues of epistemology and methodology of social sciences. He recently delivered a lecture to graduate students of Charles University on methodology of economics. This proved to be very successful and appreciated by the audience and as a result he was invited to deliver another lecture in April.

Ivo Boykov ROUSSEV (Bulgaria, The Jagellonian University, Krakow, Poland, ivo.boykov@tutanet.pl) This year Ivo started to write his Masters’ thesis on modern Polish literature, particularly on The Wedding of the Count of Orgaz, a work of the Polish author Roman Jaworski (1883-1944). When he has free time he dedicates it to sport, mainly soccer and cycling. He also likes to watch movies and to read books. He is trying to connect these two hobbies—his dream is to one day write screenplays. Even now he is working on a script about the political and social changes in his home country during 1989-1999.

Maria TOLBAST (Estonia, Silvester University in Cieszyn, Poland) Maria teaches history of culture at the Silestein University in Cieszyn and painting and organizing Jewish theater with children and teenagers from the local Jewish community.

Maja TRAJANOVSKA (Republic of Macedonia, Jagellonian University, Krakow, Poland, majczet@yahoo.com) Maja is a fourth year student and therefore has already chosen her specialization—European relations—and for the last semester she has been occupied by searching for materials for her M.A. thesis. She has decided to write about Macedonia and its political and ethnic issues. In addition, she has been trying to arrange an internship in an Embassy.

Natalia VELIKODNAYA (Kyrgyzstan, Saint Petersburg State University of Economics and Finance, natulchik@mailx.finec.ru) Natalia continues to take part in other Soros programs, including the debate program (www.idebate.org).

Maja ZENELU (Albania, Academy of Fine Art in Woodlaw, Poland, mayal@telen.pl) Maja is a student at the Graphic Department at the Academy of Fine Art in Woodlaw, in the field of visual art. She has taken part in several graphic workshops in Poland and also has qualified in many serious, professional competitions, such as the Grand Prize for Youth Polish Graphic, in Krakow 2003, the Quadrennial of Polish Linocut and Woodcut, in Olsztyn 2003, and Eurographic, in Moscow 2004.

Volodymyr ZYMOVETS (Ukraine, Moscow State University, zm777@fan.ru) Volodymyr graduated from Moscow State University in 2002 and is continuing his education as a graduate student. His interests lie in the integration processes of the world, especially in Europe, the political and social processes in the CIS, conflictology, and ethnopolitics. He is going to publish an article about the enlargement of the European Union in Spring 2004. He will also take part in an upcoming university conference with a report about the juridical and political problems of the European Union. He would like to communicate with others who have the same interests.

Undergraduate Exchange Program

1994

Eva FEDOROVOVA (Slovakia, Indiana University, evicka133@mx.gmx.net) Eva is setting up a vast stock trading program where ten percent of all profits go to charities such as Eastern European orphans.

Vít FOJTÍK (Czech Republic, Bird College, vfojtek@yahoo.com, http://kuruc.krc.ca/f-fojtek/mustreng.html) Vít is doing a Ph.D. in international area studies at Charles University in Prague. His dissertation concentrates on the role of the West during the 1989 Soviet invasion of Czechoslovakia. He is also conducting classes at the Departments of Social Sciences and Philosophy at the same university.

1995

Mariela BARBOLOVA-TOSHEVA (Bulgaria, Randolph-Macon Woman’s College, mbabarbovato@yahoo.com) The biggest project of Mariela’s life is called Katarina—her two-year-old daughter. Apart from raising a family, Mariela managed to graduate with a Master’s in Economics from University College, Dublin (1998) and immediately after that started a career with Procter&Gamble, Bulgaria, as Logistics Manager.

Manja KLEMENCIC (Slovenia, Bard College, mika94@cak.ac.si) Manja was recently a Fullbright Fellow at the Center for Business and Government, John F. Kennedy School of Government, Harvard University. At Harvard she continued her Ph.D. research on power relations among member states in European Union negotiations (originally at University of Cambridge, UK). From June to October 2004, Manja is pursuing her empirical research in Brussels as a UCLA CES (University Association for Contemporary European Studies) Fellow at the Centre for European Policy Studies (CEPS).

Ania LUBOWICZZ (Poland, Rutgers University, lutowicz@bucs.edu) Ania is an Assistant Professor of linguistics at the University of Southern California.

1996

Anna KWiatkiewicz (Poland, University of Wisconsin-Eau Claire) Anna obtained her M.A. degree from Warsaw School of Economics (SGH), Poland in 1999, and since then has been employed as an Assistant Professor in the Department of Human Resources Management at the same school. In the years 2000-2001 she combined her academic career with work for the NGO sector in Warsaw, Poland. She spent academic year of 2000-2001 in Bruges, Belgium studying at the in the European Human Resources Department at the College of Europe. These studies helped her understand the current situation of the labor market in the EU: member states and the accession countries. She obtained a Master’s degree in June 2002. Upon her return to Poland, Anna worked on a Ph.D. (continuing vocational training policy in the European Union and the consequences for the Polish labor market in the perspective of enlargement), which she submitted to the Academic Council in January 2004. Her future professional plans are closely linked to the E.U. integration process and researching labor market and vocational training policy developments.

Ivan POLTAVETS (Ukraine, Roosevelt University, poltavets@ier.kiev.ua) Ivan is a research associate in the Department of Structural Reforms at the Institute for Economic Research and Policy Consulting (www.ier.kiev.ua) in Kiev, Ukraine. He focuses on energy policy issues and infrastructure policies.

Maliks Reps nee RAND (Estonia, Kalumaos College, mailis.reps@riigikogu.ee) Since studying in the United States, in the Netherlands. She has worked as a stage (trainee) in the European Commission, Brussels, Belgium and as an Assistant Professor of Law (international public law, comparative constitutional and European Union law) in University Nord, Estonia and Riga Graduate School of Law, Latvia. She also started her doctoral studies in Uppsala University in Sweden. Since January 2002 Maliks has worked as a Minister (State Secretary) of Education and Science, and since April 2003 as a member of the Estonian Parliament, Committee of Culture and Education (www.niikogu.ee). She is a member of the Board of the Centre Party of Estonia, Secretary of International Affairs of the Centre Party. Maliks is married and recently became a mother.

Tatiana RIZOVA (Bulgaria, Montana State University—Bozeman, tatianam@yahoo.com) Tatiana is currently working on her dissertation on the regeneration of former communist parties in Hungary and Bulgaria and former hegemonic parties in Mexico and Paraguay. She will be doing field work in these four countries over the course of the upcoming academic year. She will receive her Ph.D. in Political Science from the University of California, Los Angeles in 2005.

Vladimir ZDOROVTSOV (Ukraine, University of Arkansas, http://dmweb.moor.esu.ccas/vladimir) Vladimir recently finished his Finance Ph.D. at the University of South Carolina and accepted a Senior Economist Position at Law and Economics Consulting Group, LLC in Emeryville, CA.

1997

Joseph BENATOY (Bulgaria, University of Arkansas) Joseph is now a Ph.D. candidate in comparative literature at the University of Pennsylvania.

Nenvenka GRCHEVA (Macedonia, University of Arkansas, ngrcveval@yahoo.com) For the past five years Nenvenka has been working as an English teacher at QSI International School of Skopje. She also works as a freelance interpreter/translator. At the moment she is applying for a CEU Gender Studies M.A. program.

Edmond JÓZSA (Hungary, Bard College) Since graduating with a degree in International Business in 2000, Edmond has been busy as a financial analyst. He is currently with Sealed Air Company, where he oversees sales activities in five countries of Central and Eastern Europe. He lives in Budapest with a Romanian girlfriend. He is trying to gain insights into the Romanian language and culture. (Any support is welcome!)

DAAD/OSI scholarship recipients from the Caucasus in Bonn, Germany, October 2003.
Marion Leprének see LEPASAAR (Estonia, Randolph-Macon Women's College, marion.leprenek@rmu.edu) Currently Marion is on her last year of Ph.D. studies in Social Work at Tampere University of Technology in Finland. She is working as a researcher at Tallinn Technical University. She was married in July 2003 (http://www.pori.tut.fi/~marion/).

Sophie MOROSHKINA (Georgia, Roosevelt University, smoroshkin@kazan.org) Sophie has been living a very happy life. She was recently married and is working at UNICEF (United Nations Children's Fund) in Geneva as a program assistant in the health and nutrition section of the regional office for CEE/CIS and the Baltics (http://www.unicef.org/programme/highlight/ece).

1998

Veronika Capska see HLADISOVA (Czech Republic, Randolph-Macon Women's College, vcapska@yahoo.com) Last year Veronika (and several other OSL students from other countries) had a pleasant visit from their former Undergraduate Exchange Program college when professor Laura Katzman from R-MWC made her travel throughout Eastern Europe. It was wonderful to reconnect and spend several days together sharing news, flashbacks and ideas. Currently Veronika enjoys married life and continues to work on her Ph.D. in Historical Archaeology at Charles University in Prague and is looking forward to spending the next six months in Vietnam and Indochina doing research. The webpage of her doctoral program, which is financed by Volkswagenstiftung, is www.fhs.jinonice.cuni.cz/kolegium.

Zuzana JASENOVCOVA (Slovak Republic, Randolph-Macon Women's College, jasesnovcova@hotmail.com) Last year Zuzana earned an LL.M. in Constitutional Law at the Central European University. At the moment she is earning money to pay her education debts. She is working for Citibank, which turned out to be a very interesting and exciting year spent as an academic. She is located in Prague in the Czech Republic, so if anyone who remembers her is passing through this city, drop her a line.

Ilyas ORAZBAYEV (Kazakhstan, Roosevelt University, iloz@e excell.net) Ilyas is now the assistant to the marketing vice-president and the government and public relations director of the Open Joint Stock Company "Karabanshumma", a Kazakhstani oil producing and exporting company.

Marina PLOTEKNOVA (Belarus, University of Maine, plotnikova@bierce.by) Marina is a school teacher of English.

Elmars SYEKIS (Latvia, University of Wisconsin-Eau Claire, wsk5@e-delite.com) After earning a Masters' Degree in Human Rights Law at the Central European University (CEU) in Budapest in 2001, Elmars returned to Latvia and worked at the Latvian National Committee for UNICEF as a program coordinator. In April 2002 he took an assignment with the OSCE Mission in Kosovo as political affairs officer. Currently he is back in Latvia working as a Technical Advisor in a joint Ministry of Foreign Affairs/UNDP project aimed at strengthening development cooperation framework for the government of Latvia. He is helping his government become a better donor.

2000

Ramil MAMMADOV (Azerbaijan, University of Wisconsin-Eau Claire, toma160@yahoo.com or ramilmmamadov@bellsouth.net) Ramil obtained a Master's degree in International Relations and International Law at Katus State University this year. He is now a lead economist with the Anti-Money Laundering Unit, Bank Supervision Department at the National Bank of Azerbaijan (www.nba.az).

Viktor KOSKA (Croatia, University of Washington) After arriving back home, Viktor decided to take an active role in promoting student rights and in developing civil society through education. Together with Ivona, Andrea, and Luma, who are UEP alumni as well, Viktor is organizing a summer school for high school and university students in cooperation with Rutgers University, New Jersey and the student club Zoon politikon in Zagreb. The name of the school will be Global Partnership for Activism, Advocacy and Cross Cultural Training, and through it they will try to educate more young people in Croatia about civil society and how it helps them in promoting their civil liberties. Viktor also helped editing a new student magazine at the University of Zagreb, and on personal level received a dean's award for the best student of his year. He was also awarded with the city of Zagreb, one of the most prestigious stipends in Croatia.

Andreea PAVEL (Romania, Hamilton College, andreetepav@bellsouth.net) Andreea is back in bux, trying to finish up her thesis, and working as a UN Liaison Officer at the Black Sea University Foundation in Bucharest and preparing a conference in Berlin on E.U. enlargement in April-May, with Alex, her fellow UEP alumini.

Salome SEPASHVILI (Georgia, Slippery Rock University, sepa shvil@sunworx.com) Salome is currently volunteering with the Tbilisi YMCA (www.tbilisymca.com), a non-governmental organization led by volunteers. The aim of the Tbilisi YMCA is to build strong kids, strong families and strong communities by solving social problems through programs and projects that meet the needs of Tbilisi youth and their communities. Through their participation they try to develop a sense of community, promote international and intercultural understanding, and develop a healthy lifestyle.

Mohira SUYARKULOVA (Uzbekistan, University of Vermont, ozmanija@yahoo.com or suyarkulova_m@mail.auca.kg) Mohira transferred to the American University—Central Asia (AUC) last August after completing the New York City Summer Civil Society Internship Program with the Social Sciences Research Council. Now she studies and lives in Bishkek, Kyrgyzstan—so this year and the following one are going to be a continuation of her international experience. Mohira and other UEP alumni from Kyrgyzstan (Elina Karakolova, Asliyn Bakireva and others) have been involved with the local community by taking part in a number of projects together with IREX/ACCELS Ugrad alumni. Among other things they conducted a series of training on sexual and health education in the remote areas of the country.
The Higher Education Support Program (HESP)

HESP promotes the advancement of higher education within the humanities and social sciences, throughout the region of post-communist countries of Central and Eastern Europe, the former Soviet Union, and Mongolia.

HESP Regional Seminar for Excellence in Teaching

The Regional Seminar for Excellence in Teaching (ReSET), established as a successor to the HESP Summer Schools Program, builds on its experience and furthers its effects to promote and nurture university-level teaching excellence in the social sciences and humanities in the region. ReSET promotes the concept of continuous development and self-renewal of university academics, empowering the most committed individuals to become catalysts of the process of critical inquiry into scholarship and academic curricula in their home institutional environments.

HESP invites proposals of multi-year projects from academic institutions, associations or individuals with demonstrated potential for and commitment to promoting teaching excellence and lending on-going support to individual faculty and departments in the region. The projects considered for funding will target the young faculty currently teaching in the social sciences and humanities in the institutions of higher education throughout the targeted region.

For more details about the program and eligibility requirements, and to download applications, please visit the website at: http://www.soros.org/initiatives/hesp/focus_areas/Regional_SEmiinar or contact:

HESP Regional Seminar for Excellence in Teaching
Open Society Institute
Október 6. u. 12., Budapest 1051, Hungary
Tel: (36-1) 235-6152
Fax: (36-1) 411-4401
Email: oshtokvych@osi.hu or mjo@osi.hu

HESP Academic Fellowship Program

The Academic Fellowship Program (AFP) aims to contribute to reform processes in institutions of higher education in Central and Eastern Europe and Central Eurasia and to help build inclusive academic networks locally, regionally, and globally. Based on the belief that universities form a fundamental part of civil society, AFP has two main objectives:

• to assist targeted university departments in the region, helping them to become platforms for innovation and reform; and
• to promote the return, retention, and professional development of young, promising academics teaching in the above-mentioned departments.

These objectives are pursued by supporting promising local scholars in the institutions targeted by the program and working with qualified international academics and experts to exchange of knowledge, experiences, and resources.

Detailed information including eligibility requirements, deadlines, and application forms are available from the OSI website http://www.soros.org/initiatives/hesp/focus_areas/afp or by sending inquiries to the following:

Academic Fellowship Program
International Higher Education Support Program
Open Society Institute
Nador utca 11, H-1051
Budapest, Hungary
Tel: 36-1-235-6160
Fax: 36-1-411-4401
Email: afp@osi.hu

The Support for Community Outreach and University Teaching (SCOUT) program provides follow-on support to alumni of the Edmund S. Muskie Graduate Fellowship Program in all fields of study. It is designed to help alumni share the benefits of their graduate study experience in the United States with their colleagues, academic and professional institutions, and the communities of their home countries.

SCOUT offers three types of support:

Course Development grants, Academic Career fellowships, and Special Project grants. All provide financial, methodological, institutional, and informational support to Muskie alumni who are interested in the following activities:

• teaching in institutions of higher education and professional training or in local communities;
• developing projects that promote learning and exchange among students, faculty, and communities; and
• facilitating exchange between higher education and the professional public and private sectors, governments, NGOs, and other academic and community organizations.

The Civic Education Project, which previously administered the SCOUT program under an agreement with the Open Society Institute, has closed its higher education programs in the region. Starting July 1, 2004, the Open Society Network took over administration of the SCOUT grants, under the auspices of the Network’s International Higher Education Support Program, or HESP.

Detailed information is available by contacting:

Nikolai Petrozukovitch,
Program Manager, SCOUT
Higher Education Support Program
Open Society Institute
Október 6 u. 12.
Budapest 1051
Hungary
e-mail: npetroukovitch@osieurope.org
phone: +36 (1) 327-3140

MUSKIE ALUMNI OPPORTUNITIES
Support for Community Outreach and University Teaching (SCOUT)
Contribute to the next Scholar Forum!

Cover Topic: Generational Insights  Regional Focus: Southeastern Europe

The next issue of Scholar Forum will be published in Spring 2005, and we’re seeking submissions from all NSP scholars and alumni. Essays, personal accounts, research papers, photographs, short stories, poems, drawings, and other creative works are all welcome.

Cover Story: Generational Insights

As is well known and often discussed, the last 15 years have been a time of overwhelming political, economic, and social change in the countries of Eastern Europe and the former Soviet Union. Less often discussed, however, is how people of different ages have seen and felt these changes, and in turn, how these individual perspectives combine to form distinct generational identities.

We invite you to submit works that describe the post-Cold War experiences of people of various ages in your countries and ponder the meaning of generational identities in the post-communist era. Submissions can be published anonymously. Here are some questions to consider:

- Imagine the transition years through the eyes of people you know of various ages who lived through them—your parents, grandparents, children, younger siblings, colleagues, professors, friends, and so on. Better yet, interview these people about their experiences and impressions. What have these tumultuous years been like for them?
- How do issues of age and life experience inform and affect your professional field? How have government, private enterprise, institutions of health and higher education and individuals addressed—or failed to address—these issues?
- What kind of effects will demographic changes exert on your country/society in the next decade or so?
- How are different age groups (or one specific group) portrayed in the news media, in political life, in popular culture, in the arts? Are these portrayals accurate and fair, or do they miss the mark? Is the whole concept of “generations” a useful or an unhelpful way of looking at your society?
- How have generational identities changed in the last 15 years? Is meaningful communication between people of different generations getting easier or harder? What are people in your country doing to create dialogue between people of different generations?
- Where do you see yourself in all of this? How has your age and particular generational identity (or lack thereof) affected your experience of transition?

We are equally interested in submissions that examine generational issues in other contexts, from grantees and alumni who hail from outside Eastern Europe and the former Soviet Union. (Max. 750 words)

Regional Focus: Southeastern Europe

We encourage grantees and alumni from Southeastern Europe—defined, for our purposes, as Slovenia, Croatia, Bosnia & Herzegovina, Serbia & Montenegro, Kosovo, Albania, Macedonia, Romania, Moldova, and Bulgaria—as well as those familiar with the region, to submit works (including photos and recipes) that represent this fascinating region. (Max. 400 words)

Personal Accounts: Essays and Creative Works

Please submit short personal accounts of your experiences living and studying in a different country. Photographs, poems, drawings, and cartoons are also welcome. (Max. 300 words)

Alumni

Send us information about your current activities for the Alumni section. Also, please send information about upcoming alumni reunions or updates on previous gatherings.

Submissions

Email to scholarforum@sorosny.org. Include your full name, fellowship program and year, host university, home country, and gender with each submission. Please refer all questions to scholarforum@sorosny.org.

Submissions are due in New York by January 15, 2005.

OSI NSP ALUMNI GRANT PROGRAM

The Network Scholarship Programs is pleased to offer the Alumni Grant Program. This program offers grants to NSP alumni to further expand the knowledge gained during their fellowship and to make a positive contribution in their home country. All grant proposals must be related to OSI's mission of supporting programs in the areas of educational, social, and legal reform, and of encouraging alternative approaches to complex and often controversial issues. Preference will be given to collaborative projects between alumni, across countries and with host universities and projects that promote the development of a specific discipline in the region.

Types of grants may include organizing training programs, conferences or seminars in the applicant's field, forming an alumni association, founding a professional association, creating initiatives that support the NGO and/or non-profit sectors, creating initiatives that further social justice causes, support for creating classroom materials, and other projects related to OSI’s mission.

The competition for this grant is offered once a year.

Detailed information including eligibility requirements, deadlines, and application forms are available from the OSI Budapest website:

http://www.soros.org/initiatives/scholarship/focus_area/alumni or by sending inquiries to:

The Open Society Institute Scholarship Programs
Alumni Grant Program
Jibek Simkova-Iskakova
H-1397 Budapest
P.O.Box 519
HUNGARY
Email: jiskakova@osi.hu
Scholarships and Fellowships with NSP

The Network Scholarship Programs offers the following scholarships and fellowships. Programs are offered only in certain countries; please visit the NSP website for details and for application information.

www.soros.org/initiatives/scholarship

American University in Bulgaria:
Each year, NSP funds scholarships for four years of undergraduate liberal arts study at the American University in Bulgaria (AUBG), located in Blagoevgrad, Bulgaria.

CNOUS-OSI Program:
Up to 10 awards for students in Kazakhstan, Kyrgyzstan, and Uzbekistan to pursue advanced study in certain fields at institutions in France.

DAAD-OSI Program:
A joint scholarship program in Germany for Central Asian and Belarusian graduate students and junior faculty pursuing advanced study in the social sciences and humanities.

Edmund S. Muskie Graduate Fellowship Program:
Fellows from the former Soviet Union placed in one to two-year Master’s-level professional degree (and non-degree) programs at selected U.S. universities in a variety of fields.

Faculty Development Program:
Up to 14 awards for faculty in Central Asia and the Caucasus to spend one semester at a U.S. university and one semester teaching at their home universities, each year for up to three years.

Global Supplementary Grant Program:
This program offers supplementary grants to students from selected countries of Eastern and Central Europe and the former Soviet Union to pursue Doctoral studies in the Humanities and Social Sciences at accredited universities in Western Europe, Asia, Australia, and North America.

Palestinian Rule of Law Program:
This program offers support to ten lawyers or law graduates, normally resident in the West Bank and Gaza Strip, to pursue LL.M. degrees at universities across the United States or at the Central European University in Budapest (see page 23 for more information).

OSI/Chevening Scholarships:
UK Scholarship programs include one-year Master’s-level awards, generally in the social sciences and humanities, for students and scholars to study at various institutions in the United Kingdom. Students are from selected countries in Eastern Europe, the Middle East, the Newly Independent States, and South Asia.

Soros Supplementary Grant Program:
The program awards partial grants for undergraduate and post-graduate studies at recognized institutes of higher education outside students’ home countries or permanent residence but within East Central Europe and the Newly Independent States.

Social Work Fellowship Program:
This Program is designed to provide graduate training in social work to implement reform, create policy, and foster the development of social work in the Caucasus and Central Asia.

Supplementary Grant Program—Burma:
Partial scholarships are awarded to Burmese students worldwide who are currently unable to pursue their studies in Burma.

Undergraduate Exchange Program:
The Undergraduate Exchange is a one-year, non-degree program for students enrolled in a university in Eastern and Central Europe and Mongolia.