



Burying Lenin: Debating the Soviet Icon in Post-Soviet Russia

by David A. Weber

David Weber is a graduate student in the Anthropology Department and presented this paper at the 2000 Annual Meeting of the American Anthropological Association in San Francisco.

The city of Moscow has long been the center of conflicting ideologies that have left their indelible mark upon it. In the heart of all this – both literally and, in the metaphoric sense, nationally – sits Red Square, for seventy-five years the resting place of Vladimir Ilyich Lenin. Though the collapse of other communist regimes saw the disappearance of many of Lenin’s ubiquitous monuments and namesakes, in much of Russia, and in Moscow in particular, he has not been so quick to vanish. Lenin can still be seen in fifty monuments throughout the capital, nine of which (six in the city proper and three more in Moscow oblast’) are protected by law as national works of art.¹ And, of course, there is the Mausoleum, and Lenin himself.

The current regime in Russia has been faced with a perplexing question, in two parts: what to do with Lenin, and what to do with the Mausoleum? While all camps, both public and private, can be broken down into three broad categories: those who support burying Lenin and demolishing the Mausoleum; those who favor burying Lenin and maintaining the Mausoleum; and those who insist that both should remain on Red Square in some form; they cannot always be broken down simply along political lines. Each side claims to have its own answer, and in the end, at least so far, very little has happened.

Lenin became a liability, he attempted to cast him off: the Mausoleum honor guard was removed in 1993 and restored in 1997, but at the Tomb of the Unknown Soldier. Neither he nor Vladimir Putin have used the Mausoleum as a reviewing stand, the latter breaking with Soviet tradition during his inauguration. Federal funding for the Institute of Biological Sciences, the government agency charged with maintaining the body, was pulled in 1991; though it has since gone private. Yeltsin had three genuine opportunities during his presidency to remove his rival from beyond the grave,⁶ but the Communist revival in the 1996 elections and initial non-committal by the Orthodox Church⁷ were just a few of the reasons why Yeltsin has, apparently against his own desires, left the Lenin question for his successors to solve.⁸

The Communists, meanwhile, have remained steadfast in their defense of both the mummy and the Mausoleum; arguing that any decision to remove either or both from their place on Red Square would be “absolutely impracticable and impermissible;”⁹ “an act of vandalism,”¹⁰ and most tellingly, as “blasphemous attempts by a

While officially Lenin was an untouchable object for any criticism in the Soviet period, he had been the source of anecdotes for decades; and was, to paraphrase the historian Vladimir Buldakov, already a mundane rather than a sacred figure.

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Fall Calendar

November

Music

November 11, Sunday
7:30 p.m.
Great Hall, Memorial Union

Birol Topaloglu

Turkish Laz performance
Tickets: \$5 for students, \$12 for public

Lecture

November 13, Tuesday
3:00 p.m.
Room 206, Ingraham Hall
"The Livonian Language and People:
Then and Now"

Julgi Stalte

Latvian Folk Musician and Cultural
Activist

Polish Film Festival

All films are shown in 4070 Vilas Hall,
located at 821 University Avenue
(at the corner of Park Street).

November 16, Friday
7:30 p.m.

"Pan Tadeusz"

Poland/France, 1999, 125 min., 35mm
Dir: Andrzej Wajda.
Cast: Boguslaw Linda, Daniel
Olbrychski, Andrzej Seweryn, Alicja
Bachleda-Curus.

Poland's most renowned director takes
on Adam Mickiewicz's classic of 19th-
century Polish narrative poetry in this
critically acclaimed film. Set in 19th-
century Lithuania, Pan Tadeusz's central
theme is the liberation of the partitioned
Poland, but it also bursts with romance,
feuds, feasts, and battles.

November 17, Saturday
7:30 p.m.

"blok.pl"

Poland, 2000, 90 min., Betacam
Videotape
Dir: Marek Bukowski. Cast: Pawel

Krolikowski, Jerzy Lapinski, Sylwia
Bojarska, January Brunov.
Fresh from the recent Warsaw Interna-
tional Film Festival, blok.pl is a multiplot
black comedy about the tenants of a block
of flats of a type extremely common in
Poland. Every character carries with him-
or herself a peculiar dependence on
modern consumerist inventions: blue
jeans, Barbie dolls, fast food, and the like.

November 18, Sunday

9:15 p.m.

"Crows" (Wrony)

Poland, 1994, 66 min., 16mm
Dir: Dorota Kedzierzawska.
Cast: Karolina Ostrozna, Kasia
Szczepanik, Malgorzata Hajewska, Anna
Prucnal.

An alienated but adventurous nine-year-
old girl, neglected by her mother, kidnaps
a three-year-old girl who becomes her
own make-believe daughter. The two girls
set off on a journey "to the end of the
world," developing something like filial
bonds along the way.

Lecture

November 26, Monday
12:00 p.m.
Room 336, Ingraham Hall
"Islamic Life in Central Asia: Personal
Experience and Observation"

Talant Mawkanuli

Lecturer, Department of Languages and
Cultures of Asia
UW-Madison

Czech Film Night!

November 26, Monday
5:30-7:30 pm
Room 254, Van Hise Hall

"Obecná škola"

"Elementary School" - with English
subtitles

for more info, contact
dsdanaher@facstaff.wisc.edu

*For the latest schedule and
information for CREECA
events, visit our on-line
calendar at:
<http://www.wisc.edu/creeca>*

Lecture

November 29, Thursday
Time and Place TBA
"Central Asia, Turkey, Afghanistan, and the
U.S."

Stephen Kinzer

New York Times Journalist

December

Lecture

December 3, Monday
12:00 p.m.
Room 206, Ingraham Hall
"Continuing and Higher Education in the
Republic of Belarus: Problems and
Perspectives"

Larysa Tryhubava

Department Head for Adult Education
Minsk State Linguistics University

December 6, Thursday

Time and place TBA

CREECA Holiday Party!

Appearances by the Russian Folk Orchestra
and Narodno!

The Indianapolis Museum of Art
presents **"Gifts of the Tsars, 1500-
1700: Treasures from the Krem-
lin"**, a special exhibition organized by
the Museum in collaboration with the
State Historical-Cultural Museum
Preserve, Moscow Kremlin. The
exhibition runs through January 13,
2002. The Museum is also sponsoring a
number of Adult Programs concerning
the exhibition. Directions, ticketing,
and all other information is available at
the Museum web site, [www.ima-
art.org](http://www.ima-art.org), or visit the CREECA office to
view the Adult Program Catalog and
"Gifts of the Tsars" mailer and calen-
dar of events, which includes lectures,
performances, films, and more.

From the Slavic Department

The Polish Major at UW-Madison

It may not be widely known that the UW-Madison Slavic Department was created as a Polish Department or that the Polish program at UW-Madison is the oldest Polish program in the United States. Nevertheless, for those who are interested in Polish language, culture, and all things Polish, the Slavic Department is happy to announce the revival of its Polish major. It promises to be a rigorous academic program in which students explore a fascinating and paradoxical culture with a turbulent history and vibrant literary tradition.

Requirements for the Polish Major:

- 1) **Language:** 9 credits in the Polish language beyond Slavic 208, "Fourth Semester Polish," to be taken from among the following courses: Slavic 277/278, 331/332. Each of these courses is a 3-credit course. Credit for these courses (and toward the major) may be earned during study abroad in Poland.
- 2) **Literature taught in Polish:** 3 credits in Polish literature as taught in Polish in Slavic 302. Credit for this course may be earned during study abroad in Poland
- 3) **Literature in Translation:** 6 credits in literature as follows: a) One of either LT 215 or LT 471 (both offered for 3 credits each, both on Polish literature since the Middle Ages to the mid-19th century); AND b) One of either LT 216 or LT 473 (both offered for 3 credits each, both on Polish literature of the late 19th and 20th centuries)
- 4) **Culture and Area Studies:** 6 credits in Polish and East European Culture and Area Studies from among the following courses: Slavic 254, 370, 444; LT 229, 241, 242, 247 (only with approval of the Polish advisor), 265; History 425; and other courses related to Poland on the approval of the advisor, including courses taken on study abroad on Polish history, society, politics, economy, and so forth.

Note that **courses taken abroad on Polish literature and culture do not count toward the Polish major, except for an equivalent of Slavic 302** as described in point 2 above. The advisor for the Polish major is **Professor Benjamin Rifkin**, 1432 Van Hise Hall, <brifkin@facstaff.wisc.edu>, 262-1623. The language placement advisor for Polish language placement is lecturer **Ewa Miernowska**, 1432 Van Hise Hall, <miernows@facstaff.wisc.edu>, 262-4069.



From the Land Tenure Center

"For Sale!" Helping Create Real Estate Markets in Russia

from LTC Project Coordinator, **Peter Bloch** and LTC Visitor Coordinator, **Christine Elholm**

From 4-11 November, 12 high-ranking Russian land management officials came to the University of Wisconsin-Madison for training. Funded by the World Bank, the training was part of the "Land Reform Implementation Support Program," which is helping Russia develop real estate markets for the first time. Very recently, it became legal to buy and sell certain types of land in Russia. The country has an opportunity to make real estate a vital part of its new economy. By illustrating the elements of well-functioning real estate markets in the United States, experts at the University of Wisconsin will provide a dynamic and successful model for the Russian delegation.

The visitors included an advisor to Russia's Duma, or

parliament, and the heads of several cadastre and land committees. These committees are governmental units in charge of land management, much like planning and zoning agencies and deeds registries in the United States. The people chosen for this training opportunity are among those who will have the most impact implementing a successful land market in Russia.

The visitors studied the general characteristics of land markets, land valuation, methods of taxation, mortgage, and credit. Visits to local lending institutions, real estate brokers and appraisers, and government land regulation agencies allowed the Russians to observe the application of land market practices in the United States.

The Land Tenure Center (LTC) and the University of Wisconsin-Madison Business school have organized the program, led by LTC Senior Scientist Peter Bloch and Business School Professor Roderick Matthews. Other faculty and staff from the Business School and Law School also worked with the visitors.

Established in 1962, LTC conducts research and training and provides technical assistance on issues relating to landownership, land rights, land access, and land use.

Calls for Papers

MIDWEST SLAVIC CONFERENCE

The 50th Anniversary Midwest Slavic Conference is scheduled for Mar. 22-24, 2002, at Bowling Green University, Ohio. Papers and panels are being requested in all fields: history, political science, literature, linguistics, sociology, business, etc. Papers may be submitted without a schedule panel. For further information, paper abstract proposals, etc., may be submitted to: Professor Timothy Pogacar, Chair (pogacar@bgnet.bgsu.edu) or Professor George Kalbouss, Executive Director (kalbouss.1@osu.edu). Deadline for submissions is January 10, 2002. Very reasonable lodging is available as well.

7TH ANNUAL WORLD CONVENTION OF THE ASSOCIATION FOR THE STUDY OF NATIONALITIES (ASN)

International Affairs Building
Columbia University
New York, NY
Sponsored by the Harriman Institute
April 11-13, 2002

“Peoples, Nations, and States in Former Communist Countries: A Cross-Disciplinary Convention”

One hundred panels on the Balkans, Baltics, Caucasus, central Europe, Central Asia, Russia, Ukraine, Turkey, China, and Mongolia, as well as thematic panels on nationalism, Islamist movements, conflict resolution, democratization, demography, language issues, geography, interpretations of history, ethnicity in film and literature, theoretical approaches to the nation. Disciplines represented included political science, history, anthropology, sociology, economics, geography, and sociolinguistics.

The central theme of the 2002 Convention addresses the complex interaction of identity, security, and cooperation, in both the past and the present. Proposals may focus on particular cases, theoretical questions, or cross-regional comparisons. Papers or panels comparing cases of the postcommunist world with cases from other regions of the world are encouraged. Given contemporary trends and events, proposals dealing with Islamist movements, intercultural contact and exchange, the Balkans, and Central Asia are particularly welcome. Unlike most conventions, ASN accepts individual paper proposals, although full panel proposals have a greater chance of being accepted, due to space constraints.

ASN is accepting proposals for panels, roundtables, or individual papers. There is no particular form to fill out. Proposals can be emailed (preferably), faxed or mailed to the

Program Chair (address below). An international Program Committee will be entrusted with the selection.

Deadline for proposals: December 6, 2001

For information on panel and paper proposals:

Dr. Troy McGrath, ASN Convention Program Chair

Political Science Department

Arnold Hall, Box 76

Hartwick College

Oneonta, NY 13820

tel.: 607-431-4586

fax: 607-431-4351

email: mcgratht@hartwick.edu

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SLAVIC STUDIES

Pittsburgh, Pennsylvania

21-24 November, 2002.

The 34th National Convention of the American Association for the Advancement of Slavic Studies (AAASS) will be hosted by our colleagues in the Pittsburgh, Pennsylvania area, and held at the Hilton Pittsburgh and Towers, with additional housing and meeting space at the Omni William Penn Hotel. Ronald Linden, of the Department of Political Science of the University of Pittsburgh will chair the Program Committee. The theme of this conference is “Complex Approaches to a Complex Region.”

The changes we are witnessing in the region we study are producing an increasingly complex social, political, economic and literary environment. These changes affect these societies, their political systems, their relations with others in the region and with their own past. At the same time, the tools we use to examine both contemporary and historical developments are becoming more varied and have their roots both in knowledge of the area and of various scholarly disciplines. The meeting in 2002 will have as a special theme the “intersection” of area-based and discipline-based knowledge and proposers are urged to consider this theme as they suggest panels or papers. In support of this theme, the 2002 meeting will feature five “intersection” panels specifically devoted to exploring the issues that emerge at the nexus of area-based and discipline-based research and teaching.

Proposals must be for complete panels (individual paper proposals cannot be considered) and should normally involve the presentation of prepared papers. Special consideration will be given to panels reporting on recent field or archival research, especially those that include presentations by advanced graduate students and/or junior faculty. The Program Committee also encourages the submission of panel proposals that include both women and men. Proposals for roundtables should be submitted only when the topic clearly justifies this format. Please note that proposals can be accepted only from AAASS members or foreign non-members.

In recent years, the AAASS has experienced a welcome increase in attendance at the national convention, and we are grateful to all of our members who seek to participate. Unfortunately, due to limited affordable convention space, the increase in convention attendance cannot be matched by an increase in the number of panels given. If a participant is proposed for more than one paper or more than two panels, all proposals listing that person will be returned to panel organizers for clarification of the conflicts, which will delay consideration of the panels involved.

Procedure for Submitting Panel/Roundtable Proposals:
(Proposal forms may be downloaded from the AAASS Web site:
<www.fas.harvard.edu/~aaass>)

By 14 December 2001 send two copies of the proposal form and one copy of a brief c.v. for each participant to: Wendy Walker, Convention Coordinator AAASS, 8 Story Street, Cambridge, MA 02138

AAASS will conduct initial screening of all proposals and forward them to the appropriate members of the program committee. Only those proposals received by the AAASS national office by 14 December 2001 will be considered.

Categories for Submission of Panel/Roundtable Proposals:

Arts/Film/Electronic Media, Comparative Politics, Economic History/Transition Issues/Emerging Markets, Geography, History: Central and Southeast Europe, History: Russian and Eurasian, International Relations/Security Studies/Foreign Policy, Linguistics/Language Pedagogy, Literature, Library/Information Science, Miscellaneous, Religion/Philosophy, Sociology/Anthropology

For more information and with any questions, contact Wendy Walker, AAASS Convention Coordinator, e-mail: walker@fas.harvard.edu, tel.: 617-495-0678, fax: 617-495-0680.

Call for Applications

Association of Women in Slavic Studies (AWSS) Pre-Dissertation Fellowship

Applications are invited for the 2002-2003 AWSS Pre-Dissertation Fellowship in Slavic/East European and Eurasian Women's Studies, for research and travel to be conducted between June 2002 and August 2003. For graduate students (women or men) at the pre-dissertation stage who are either US or Canadian citizens (or permanent residents) enrolled in any university in the world, or foreign students enrolled in North American universities.

Applicants should be at the immediate post-comprehensive or pre-comprehensive stage and planning to write a dissertation in any area of Slavic women's studies. Please note that the AWSS Board has raised the amount of this award from \$500 to \$1000. Applicants for this award in 2001, when the committee did not make an award, may reapply this year.

Applications should include three copies of the following: CV, prospectus outlining the dissertation topic (maximum five pages, double-spaced), preliminary bibliography, and a list of archives and libraries to be used for preliminary research (located in the US, Canada, Europe, or the former Soviet Union). Two letters of recommendation should be sent separately.

NOTE: Travel to collections is not a requirement for the fellowship. Please send all materials to Sibelan Forrester, Modern Languages and Literatures, Swarthmore College, 500 College Ave., Swarthmore, PA 19081-1390. Applications should be postmarked by January 1, 2002. The award will be announced in March 2002. E-mail queries may be sent to Sibelan Forrester, sforres1@swarthmore.edu. The fellowship committee members are Halina Filipowicz, Adele Lindenmeyer, and Sibelan Forrester.

Faculty News

The Fall 2001 issue of *Slavic and East European Journal* will include an essay by **Margaret Beissinger** (UW-Madison, Slavic Languages and Literatures) entitled "Gender and Power in the Balkan Return Song."

The Fall 2001 issue of the University of Michigan's *The Journal of the International Institute* includes an essay by **Halina Filipowicz** (UW-Madison, Slavic Languages and Literatures) entitled "Taboo Topics in Polish and Polish/Jewish Cultural Studies."

"Punitive Damages for Contractual Breaches in Comparative Perspective: The Use of Penalties by Russian Enterprises," an article coauthored by **Kathryn Hendley**, Professor of Law and Political Science, UW-Madison, along with Peter Murrell and Randi Ryterman, has been published in *The Wisconsin Law Review*, No. 3, 2001.

Reports from Conferences

AATSEEL

The 2001 AATSEEL-Wisconsin conference was held in Madison, WI, on October 12th and 13th. On October 12, Robert Maguire, Bakhmeteff Professor of Russian Studies at Columbia University, delivered the conference's inaugural lecture, which was entitled "Word and Icon in Gogol' and Babel'." Panels and papers followed on the next day. The following graduate students presented papers: **Keith Meyer-Blasing**, **Erik Brynolfson**, **David Polet**, **Molly Peeney**, **Matt Walker**, all from the Department of Slavic Languages and Literatures, UW-Madison, and James Class, from Georgetown University. In addition, a paper was presented by **Margaret Beissinger**, Assistant Professor in Slavic Languages and Literatures. **Shannon Donnally** and **Kat Scollins** served as panel chairpersons; **Marty Richards** and **David Vernikov** served as panel secretaries. The inaugural lecture and the papers were followed by spirited discussion. The J. Thomas Shaw Prize for outstanding graduate student paper was awarded to **Molly Peeney**. In 2002, the AATSEEL-Wisconsin conference will be held on October 4 and 5 in Madison; a call for abstracts will appear shortly.

Central Eurasian Studies Society

The Second Annual Conference of the Central Eurasian Studies Society was held at UW-Madison on October 11-14. On Friday morning, October 12, the featured speaker was Ambassador Nelson Ledsky of the National Democratic Institute. His talk was on "Democracy in Central Asia and the Caucasus." Friday evening's featured speaker, Alisher Ilkhamov from Tashkent, Uzbekistan spoke on "Center-Periphery Relations in Uzbekistan." On Saturday, October 13, featured speaker **Anatoly Khazanov**, Professor of Anthropology, UW-Madison, gave a talk entitled "Central Asia: Ten Years After." Papers were presented by the following UW-Madison faculty: **Uli Schamiloglu** (Languages and Cultures of Asia), **Steven Duke** (History), and **Talant Mawkanuli** (Languages and Cultures of Asia). Graduate students **Timothy May**, **Fatma Sahan**, and **Marti Roos** also presented papers. The Sunday morning roundtable discussion "The Aftermath of September 11, 2001" was recorded on CD and is available for lending in the CREECA office.

AAASS

The following CREECA faculty and affiliates presented these papers at the AAASS annual conference, November 15-18, 2001 in Arlington, Virginia:

Jean K. Berger, UW-Fox Valley, "The Household in Medieval Novgorod"

David Burrow, UW-Madison, "Observations Culled from Various Sources: Mapping the Terrain of the Loyal Public after 1825"

Nick S. Ceh, UW-Oshkosh, "A Historical Analysis of Croatian Films"

Steven Duke, UW-Madison, "Ethnic and Religious Communities and the Construction of National Identities: Finnish and Estonian Speakers in St. Petersburg Province, 1860-1914"

Stuart Goldberg, UW-Madison, "(Kul't)ura: Ivanov's 'Ellinskaia religiia stradaiuschego boga' and the Mythopoeics of Mandelstam's 'Tristia'"

Francine R. Hirsch, UW-Madison, "A Union Divided: Raionirovanie in Plan and Practice"

Sarah Anne Kent, UW-Stevens Point, "Croatian Modernism on Stage"

Shawn Thomas Lyons, UW-Madison, "The Persistent Stigma of Jadid Reformism"

David McDonald, UW-Madison, "Mukden and Tsushima: Memory and Symbolism"

David Polet, UW-Madison, "The Consequence of Time in Brodsky's 'Dvadstat sonetov k Marii Stiuart'"

Andrew Reynolds, UW-Madison, "How Russian Poems/Poets End: Brodsky and Mandelstam"

Pete Rottier, UW-Madison, "Legitimizing the Ata Meken: The Kazak Intelligentsia Writes a History of Their Homeland"

David Vernikov, UW-Madison, "The Concept of Rhetoric in Lotman and Bakhtin"

Matt Walker, UW-Madison, "Victor Pelevin and the Poetics of Rubbish"

New Faculty Profile

In August 2001, **Michel Guillot** was appointed to the position of Assistant Professor in the Sociology Department at UW-Madison. Born in France, Guillot received his M.A. in Demography from the Institute of Demography at the University of Paris and his Ph.D. in Demography and Sociology from the University of Pennsylvania. His dissertation, entitled “The Dynamics of the Population Sex Ratio” reflects Guillot’s specific interests in population issues.

While at the University of Pennsylvania, Guillot began to combine his work in demography with his knowledge of the Russian language, which he studied as an undergraduate in France, and eventually, this led him to consider Central Asia as a focus area, specifically Kyrgyzstan. According to Guillot, after the break up of the Soviet Union, there were a lot of opportunities for access to new data that was absolutely impossible to get earlier. “So, I made an exploratory trip to Kyrgyzstan, just to see what was there, to try and make some contacts. I had no previous exposure, I didn’t know anybody, but it turned out to be a very successful trip. I had meetings with people at the statistical office [in Kyrgyzstan], and they showed an interest right away in collaborating on a project.” What Guillot observed is that all over the former Soviet Union, Eastern Europe, and Central Asia there is a serious mortality crisis. After this initial trip to Kyrgyzstan, he was able to develop a research proposal and to get project funding from the National Institute of Health on the issue of mortality in Kyrgyzstan. The project is currently running in Kyrgyzstan, in collaboration with the statistical office there, and Guillot visits the former republic about three times a year to access the archives which contain an immense amount of data collected during the whole Soviet period. “It’s very, very interesting data, very old tables, many handwritten, on birth, death, migration, marriage, divorce, population distributions, language, ethnicity, all sorts of population statistics. It’s all available at a very detailed level, and it’s completely unreleased data, so I’m

expecting to get a lot from the analysis of this data; we’re just starting now. This is going to be the aim of the project.”

The project, entitled “Ethnic Differentials and Mortality in Kyrgyzstan,” begins with a surprising statistic from Kyrgyzstan. What one finds, according to Guillot, is that the European population living in Kyrgyzstan, such as Russians and Ukrainians, have a much higher mortality than the local Kyrgyz people. “In reality, the Kyrgyz and the Uzbeks should have a higher mortality rate; this would follow some more broader model of ethnic differential mortality, meaning that people who have more access to health care, who live in cities, who are more educated, who have better jobs, usually have a lower mortality. So it’s kind of surprising that you see this differential, in some ways. Alcohol could be an explanation, but I have a feeling that the Kyrgyz drink a lot also, so that might not be an explanation. It might be the case that the Kyrgyz actually do have a higher mortality than the Russians and are simply not reporting death as much; since they live up in mountain villages, there are less incentives to report death. So that could be an explanation.” While this mortality issue is the departure point for the project, what Guillot hopes to find are the causes of this big drop in mortality after the breakup, to try to see if this issue has deeper roots and is something that started earlier before the disintegration of the health system and just became accentuated after the breakup. Eventually, he hopes to have all five Central Asian republics included in the project.

In gathering data for the project, Guillot has found that it is very important for his work to establish a relationship of trust with the local people in the statistical office. “The research process is interesting, how you have to be really inclusive. There are a lot of things you have to be aware of; you have to go to banquets, to reply to these kinds of invitations. There’s a big social aspect that is really key for a researcher to be able to have access to information there. Otherwise, they still have this Soviet-style fear of the foreigner, and there is still this category of “foreigner” that is very charged. So it’s very important to try to pass that.” Indeed,

Guillot’s work will involve collaborating with the local researchers and demographers to write a book, which will be published locally in Russian, on the population of Kyrgyzstan.

Guillot has visited Kyrgyzstan five times and enjoys his time with the local people. “The Kyrgyz people are very ‘gostepriimnie,’ as they say in Russian.” When he stays there, he lives with a Kyrgyz family that includes a famous actor from the Soviet period, one who has in the past played such roles as Genghis Khan. “So he does a lot of horse riding, and he showed me the country; he has family all over the country. I spent a week in a “yurt” in a camp far away in the mountains that was only accessible by horse. There, I had some insight into the local life. People spend basically half of the year in the mountains; what happens in the countryside is that most have a house in the village and then during the summer they live in “yurts” high up in the mountains, where they raise cattle and horses and make honey.” In addition, Guillot had an opportunity to witness the Central Asian field game known as “buzkashi”. “It’s like a polo game, with horses, but instead of hitting a ball, it’s a dead sheep. So basically you have a bunch of men on horses and they run after each other trying to grab that sheep. It’s kind of scary, but it’s very interesting. You have to be a very good horseman to do that.” According to tradition, the guest is supposed to start the game by riding alone at high speed with the dead sheep on the horse and with about fifty horseman following him. Fortunately, says Guillot, he was able to get around that tradition.

Over the next two years, Guillot will be teaching courses in methodology, generally dealing with demographic methods and issues. In addition, he will be teaching a course, “Population and Society,” which will deal with population issues in a more literary way, addressing questions such as, what are the big population issues worldwide, is population growth good or bad, what are the limits to life expectancy, what are the reasons for the worldwide decline in fertility, and so forth. While Guillot’s main area of focus is Central Asia, he continues to work on population issues in India as well.

REECAS Courses at UW-Madison, Spring Semester 2002

(updated November 2, 2001)

Area Studies Courses (including Literature)

Anthro 369- Peoples and Cultures of Central and Eastern Europe (Khazanov)

Anthro 606- Ethnicity, Nations, and Nationalism (Khazanov)

Cen Asia/LangAsia 279 - Intro to Turkish Folk Literature (Atis)

Cen Asia 540 - Proseminar: Rise of Central Asian Nations (Schamiloglu)

Cen Asia/LangAsia 579 - Fiction and Ethnography in Turkey (Atis)

Cen Asia/History 851 - Seminar: Ottoman and Middle East History (Karpat)

Cen Asia/Folklore/LangAsia 875 - Turkish Oral Narrative and Poetry (Atis)

Geography/History/Poli Sci/Slavic 253 - Russia: an Interdisciplinary Survey (Duke)

History 223 (lecture 2) - Explorations in European History: Early Modern Prussia (Kakolewski)

History 467 - Economic and Social History of Europe 1500 -1750 (Kakolewski)

History/LangAsia 265 - Intro to Central Asia: From the Silk Route to Afghanistan (Schamiloglu)

History/Jewish 416 - Eastern European Jews in the US 1880s-1930s (Michels)

History 418 – History of Imperial Russia (lecturer)

History 419 – History of Soviet Russia (Hirsch)

History 600 – Advanced Seminar in History (Frank)

History 850 – Seminar on History of the Soviet Union and Southeast Europe (Hirsch)

History 858 - Problems of Islamic History (Morgan)

LangAsia 300 (lecture 3) - Topics: Peoples and Cultures of Central and Inner Asia (Mawkanuli)

LitTrans 202 - Survey of 19th and 20th Century Russian Literature II (3 cr.) (Betha)

LitTrans 204 - Survey of 19th and 20th Century Russian Literature II (4 cr.) (Betha)

LitTrans 222 - Dostoyevsky in Translation (Dolinin)

LitTrans 234 - Soviet Life and Culture (Lapina)

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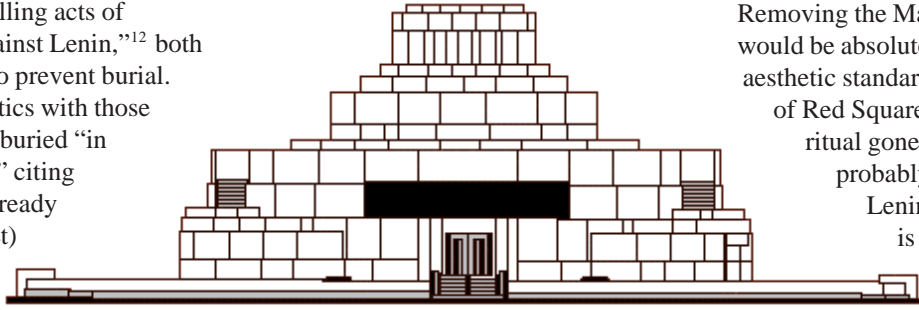
Burying Lenin--- continued from page 1

bunch of rabid political hacks.”¹¹ This last remark ties in neatly with the Communist’s continued vision of Lenin as something of a founding saint, and now both a rallying point for political unity and the symbol of all they are struggling for. In addition, the CPRF claims legal justification for their preservation: in 1990, the Kremlin and Red Square were added to UNESCO’s list of World Cultural Heritage Sites, and are thus protected from alteration by international treaty. Still, attempts by the CPRF to pass laws on the federal level have been rebuffed thus far in the Federation Council, including resolutions on Red Square and on “forestalling acts of political vengeance against Lenin,”¹² both intended as measures to prevent burial. They also argue semantics with those who wish to see Lenin buried “in the traditional manner,” citing that the sarcophagus already lies two meters (six feet) below ground level, and thus is in fact already in compliance with such traditions.¹³ The CPRF continue to use various Lenin-related anniversaries to visit the Mausoleum and pay homage to Comrade Lenin, though now with the additional purpose of reinforcing their commitment to preserving their shrine, knowing that showing any weakness in this regard would probably signal weakness of the Party, and wary lest any over-zealous defense give the Kremlin cause to ban it altogether.¹⁴

Just as prominent has been the role of the Orthodox Church. While separation of church and state constitutionally exists in Russia, recent legislation and a groundswell of popular support clearly favor Orthodoxy over other faiths, and in the post-Soviet void the Church, with rejuvenated politicized character, is poised to play a vital role in reshaping the post-communist Russian social and moral ideology. As mentioned earlier, the Church, though tacitly in favor of burial, wavered on committing early in the debate; fearing that taking one position or another would only add fuel to the discord in society,¹⁵ and cited an apparent lack of

canon on the burial of embalmed bodies;¹⁶ which prevented Yeltsin from claiming religious and spiritual sanction for burial. Only in 1999 did Patriarch Alexei II publicly but cautiously declare the Church’s position in favor of Orthodox burial, stating that it is immoral to have rock concerts and other performances on Red Square, next to a cemetery,¹⁷ and also implied his support for removing the Communist necropolis from the Kremlin wall.¹⁸

Public opinion has been tracked through numerous polls over the past decade. In 1991, *Pravda* acknowledged the role of the Mausoleum as a “mysterious invention of communist ideology.” Various polls since 1991 have indicated



that the public favors burial by a slim margin.¹⁹ Despite repeated calls since as early as 1991, no referendum has ever appeared on a ballot. A 1995 survey even placed Lenin third among Russia’s greatest leaders; finishing behind only Peter the Great and “difficult to answer.”²⁰ Superstition continues to surround the corpse and Mausoleum; with some seeing Lenin’s continued presence on Red Square as the source of Russia’s ills,²¹ and others placing Lenin in the role of London’s Tower ravens – if he leaves, the country will once more fall into civil war.²² In both views there is an element of truth: as long as Lenin remains on display, he will be a source of contention, but the significant role Lenin has played in so many aspects of Russian life has made the possibility of parting with him, for some, the most unbearable of catastrophes.

The most common argument for preservation made by many in the general public is that, as a part of national and world history, and regardless of one’s contemporary politics, the ultimate memorial to Lenin cannot and should not

be destroyed. Communist supporters argue this on ideological and devotional grounds, a reminder of a time when Russia was strong; while others simply see it as a reminder of a tragic past of mistakes and tyranny, which in itself merits some form of preservation, though not necessarily the status quo. Now free to discuss Lenin in less than glowing terms, the artistic, literary, and scientific establishments have also joined this argument. In terms of art, the debate usually centers on the Mausoleum more than the corpse – many, such as Selim Khan-Magomedov of the Russian Academy of Architecture, argue that the Mausoleum building has become an integral part of the Red Square ensemble, as recognized internationally by UNESCO. Removing the Mausoleum, he argues, would be absolutely impermissible by aesthetic standards, as it is the centerpiece of Red Square. With its role in state ritual gone, however, there is probably no barrier to removing Lenin; but he suggests that this is best left to the cooler heads of a future generation.²³ His opinion, however, is far from universal.

Other artistic sensibilities regarding Lenin have ventured into the bizarre: in 1998, two chef-artists, looking to make a splash at a Moscow art showing, created a life-size replica of Lenin, lying in state, out of biscuits, cream, chocolate icing, and sugar roses as a centerpiece. They likened eating the cake to “consuming a chocolate Santa Claus.” Though the artists made no claim to a political statement, even those opposed to Lenin saw the stunt as being in bad taste.²⁴ The reaction of Lenin’s supporters to this act of symbolic cannibalism is beyond obvious; yet in this somewhat silly example we can see the deeper issue of Lenin’s power as a symbol – for some he has become little more than a fictional character.

The views of children are also enlightening. *Argumenty i Fakty* reported children’s answers when asked to identify Lenin: “he used to be boss of Moscow;” “he was a great ruler, and there are monuments to him;” “he is the tsar of

continued on next page

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socialism;" and more interestingly: "Chubais used to be him;" "he's Yeltsin's grandfather;" and "Lenin is a stone building on Red Square."²⁵ While this would seem to indicate that the Soviet indoctrination regarding Lenin is fading, children's essays on Lenin excerpted in the 1997 Postscript of Nina Tumarkin's *Lenin Lives!* and the statements of high school age students in *Vremia* in April 2000 would seem to indicate that a great many people are still passing their esteem for Lenin on to the next generation.²⁶ While officially Lenin was an untouchable object for any criticism in the Soviet period, he had been the source of anecdotes for decades; and was, to paraphrase the historian Vladimir Buldakov, already a mundane rather than a sacred figure.²⁷

The Institute of Biological Sciences has its own reasoning for retaining Lenin's corpse in its present state (despite constant rumors that the body is a wax replica) – while they say that they are "against the defilement of the people's historic memory," at the root, Lenin is a valuable experiment and, in a roundabout fashion, an advertisement of their skills. During the Soviet period, the Institute had performed its services for the leaders of other communist states (thus establishing precedent for the procedure as one only for the elite, not the masses²⁸), some of whom have since buried their embalmed leaders. Having lost federal funding in 1991, the Institute now depends largely on private donations gathered by the Lenin Mausoleum Fund to maintain the upkeep of their most prized project, and have even marketed their technique to wealthy foreigners.²⁹ Some former Institute scientists, tired of their low pay and lower profile, now run a Moscow mortuary catering to those who can afford their restorative services – mainly, the families of Russian businessmen and gangsters who have come to violent ends.³⁰ The veil of secrecy around the procedure has been lifted somewhat, thanks to several books and even a nationally broadcast television special in 1999.³¹

In the digital age, the search for

support of the Lenin Mausoleum has found its way into cyberspace. While Lenin receives one scant mention in the official CPRF web site, there are literally thousands of sites that contain some mention of the name.³² The "Lenin Mausoleum Web Page" designers have created an elaborate site, telling the history of Lenin, Communism, the Soviet Union, and the Mausoleum through text in both Russian and English, digital recordings of famous speeches by Lenin, Stalin, and others, a collection of photographs, essays and articles by and about these figures, and even a 3-D virtual Mausoleum model in order to elicit support for the upkeep of the Mausoleum and body. The point of view of the authors is never in doubt – they refer to Yeltsin as a "tomb-digger" and the online articles are clearly selected to portray the sacrilegious qualities of the anti-Lenin movement. In what would seem to be the supreme irony, however, even Lenin must pay the toll on the information superhighway. The web page has commercials, linking the visitor to various e-commerce sites at present; though in the past ads were for services of a more adult nature.

Plans for the future of Lenin and the Mausoleum have ranged from total removal of all traces, returning Red Square to its "original" appearance – a problematic proposal at best, given the dubious restoration of the "original" appearance of the Cathedral of Christ the Savior and other parts of historic Moscow in recent years,³³ to preservation in perpetuity; with all manner of suggestions in between. Patriarch Alexei II has suggested, along with others, the creation a "modest, guarded" pantheon into which all the Soviet luminaries could be placed;³⁴ while it has also been suggested that the sarcophagus be walled up and Lenin's preservation stopped, creating a Russian version of Napoleon's crypt in Paris.³⁵ The most radical proposal, and of course the most sacrilegious from the Communist point of view, came from State Duma Deputy Yuly Rybakov in 1997: turning the Mausoleum into a "monument to the victims of totalitarianism," leaving Lenin on display because "our Russian earth should not receive such a traitor; let his mummy remain on display as a warning to

us and to future generations."³⁶

As with much of Russia's future in general, the fate of Lenin and his Mausoleum remains very much in the dark. It is this uncertainty, to an extent, that is responsible for Lenin's continued presence at the heart of Russia's capital; perhaps even more so than the need for remembrance of the past or as a symbol of the Communist dream. The sense of nostalgia runs deep today as many Russians seek an escape from the unpleasantness of modern life – even to a time where there was less freedom, but more certainty. The unchanging Lenin can be seen as a symbol of that stability, good or bad, and in the air of political and economic uncertainty that are part of everyday life in post-Soviet Russia, the Lenin Mausoleum has proved to be a source of both unimaginable divisiveness as well as stability.

David Weber will be presenting a related article, "Red Square: Re-imaging the Heart of Russia" at the 2001 Annual Meeting of the American Anthropological Association in Washington D.C. in November.

Notes

¹ Duyun, 1999.

² Ibid, 285.

³ "Extraordinary Congress of USSR People's Deputies. Verbatim Report," 1991: 11.

⁴ Krivomazov, 1991: 18.

⁵ Kutsylo, 1997: 9.

⁶ The first being immediately after the 1991 collapse of the USSR, the second coming after the failed coup of 1993, and the third after the elections in 1996 (Tregubova, 1999: 11).

⁷ Sachs, 1997: A16.

⁸ Pinsker, 1997: 56-58..

⁹ Rodin, 1997: 11.

¹⁰ "Zyuganov guest at Lenin's birthday party," 1996.

¹¹ Rodin, 1997: 11.

¹² Gubanov, 1997: 20.

¹³ Volkov, 1999: 1.

¹⁴ Ibid.

¹⁵ Sachs, 1997: A16.

¹⁶ Duyun, 1999.

¹⁷ Volkov, 1999: 1; Tregubova, 1999: 11.

¹⁸ Skvortsov, 1999: 2.

¹⁹ Among the supporters of Yeltsin, Zhirinovskiy, Zyuganov, Luzhkov, Nemtsov, and Yavlinsky, an absolute majority of each supported burial with the exception of Zyuganov, with only 34% in favor.

(Lapkin, 1997: 14); Zhuravlev, 1997: 57; "What is to be done with Lenin's body?" 1999: 12.

²⁰ Hoffman, 1996: A16.

²¹ Even Boris Nemtsov, the former First Vice Premier, stated "I feel something mystical about it ... Unless we bury Lenin, Russia will remain under an evil spell" (Harrigan, 1998; Sachs, 1997: A16).

²² Chuprin, 1997.

²³ Revzin, 1997: 7.

²⁴ "Death in bad taste," 1998: 14.

²⁵ Tol'ts, 1999.

²⁶ Tumarkin 1997: 289; Yaroshevskii, 2000.

²⁷ Tol'ts, 1999.

²⁸ Ivanov, 1999: 10.

²⁹ "Lucky Stiff," 1994.

³⁰ McMahon, 1998: 3.

³¹ Goncharova, 1999.

³² Ukhlin, 1999: 3.

³³ Khazanov, 1998: 269-313.

³⁴ Volkov, 1999: 1; Kadzhaya and Shestopal, 1997: 12.

³⁵ Bryant, 1997: 17.

³⁶ "Mausoleum could become monument to victims of Bolshevism," 1997: 11.

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Virtual Lenin Mausoleum: <http://www.lenin.ru:8101>

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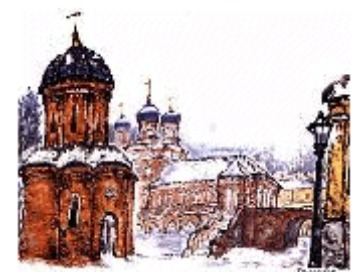
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