

A b s t r a c t s

Stefan Auer

Power and Violence

1989, Ukraine, and the Idea of Revolution

Free of Violence

The Orange Revolution in Ukraine and the Rose Revolution in Georgia drew from Central Europe's experience in 1989. In each case, these revolutions made a new start in politics that would have been unthinkable under the ancien regime. As a result, revolution gained a new definition, a definition characterized by self-limitations and a lack of violence. Hannah Arendt's reflections on the relationship between power and violence provide valuable insight into the meaning of this definition of revolution and its political implications.

Iris Kempe

A New "Ostpolitik"

Europe's Response to the Rainbow Revolutions

in Eastern Europe

The rainbow revolutions in Ukraine and Georgia were oriented on Western values. Successful transformation in these states depends on their being incorporated into the Western sphere of integration. In introducing its Neighbourhood Policy, the European Union was responding to pressure to act. Now, the European Union itself is in the middle of an integration crisis. At the same time, the Kremlin has also failed in its strategy to integrate the post-Soviet realm by means of dependency and personal networks. A new East European policy is needed to shape the overlapping spheres of integration between Russia and the West.

Alexander S. Neu

Kosovo's Future from the Standpoint

of International and Constitutional Law

The solution of the Kosovo problem is akin to squaring the circle. The political demands of both sides, the Serbs and the Kosovo Albanians, are diametrically opposed to each other. The West itself has played an inglorious role: A

former warring party, it is now trying to free itself from this role and to negotiate as an “honest broker”. The sound basis for this would be to return to the foundations of international law.

Bogusław Bakula
At the Border Posts of Europe and Asia
The Poet Jarosław Iwaszkiewicz

The Polish poet and writer Jarosław Iwaszkiewicz, who was born in Ukraine and whose extensive work reflects the European conscious in the 20th century, wandered a good part of his life between two worlds: between Eastern and Western Europe. For him, Kiev and Petersburg, two metropolises in the eastern part of the continent were symbols of a unity between East and West, youth and old-age, life and death, that was hard to achieve. They served him as a pretext for approaching historical, metaphysical, and ethical lines of inquiry. Kiev appears in his poetry as the gateway to the East and as the place where he was initiated into the world of poetry. Petersburg by contrast is a place of dark powers and fatalist history, a place where one’s own existence and identity are constantly under threat.

Gasan Guseinov
The Internal World Abroad
New Boundaries in Post-Soviet Russian Literature

How have the cultural boundaries in contemporary Russian literature shifted? Evtushenko’s dictum – “In Russia, a poet is more than just a poet” – is no valid. Viktor Erofeev even buried Soviet literature. With that, several boundaries were overcome, those between literature as high art and fiction for the masses, between the refined world of the ivory tower and pop culture. To interpret Russia’s late-blossoming post-modernism, it is useful to apply the term “internal world abroad” to the literary scene.

Dmitrii Khmelnickii
The Struggle for Soviet Architecture
Foreign Architects in the USSR during the Stalin Era

In the 1920s, the Soviet Union was still considered a showcase for the future of architecture and thus attracted luminaries such as Le Corbusier or Erich Mendelsohn. However, in the 1930s, the situation changed radically. Stalin invited Western experts such as Albert Kahn or Ernst May to collaborate in

"socialist industrialisation" and the construction of the Soviet arms industry. Once the transfer of military-industrial know-how reached a point where the Soviet Union no longer needed Western architects and experts, Stalin abruptly broke off.

Klaus Müller
Europe, not Brussels
The World Congress of East European Studies

The swan song to East European Studies and area studies intoned in the 1990s has turned out to be premature. Excessively generalizing models and the pseudo-experimental language of "variables" and "peripheral conditions" have shown themselves to be inadequate for explaining various developments in Eastern Europe. Even simply transferring to the east theories of integration learned from the European Union's experience falls short of the mark. Theory-driven regional knowledge is needed for the comparative Europeanisation of East European Studies.

Herta Schmid, Katrin Berwanger
Memorandum on the State of Slavic Studies
in Germany

The list of Polish, Czech, and Russian Nobel laureates for literature, Slavic painters, composers, and directors, the achievements in philosophy, logic, rhetoric, theology, modern linguistics, aesthetics, and literature theory is long. Names such as Comenius, Bolzano, Dvořák, Kandinskii, Wajda, Stanislavskii, Rimskii-Korsakov, Szymborska, Mrožek, Čapek, and Havel are known around the world. But who in Germany can truly appreciate their contributions to European culture? Given the centuries of close interaction between German and Slavic cultures in art, literature, business and commerce, political thought, and religion, it is time German institutes of higher learning also overcome the disastrous division of Europe that followed the Second World War. Slavic cultures constitute a part of European culture and learning that is just as important as Western culture. They can no longer be marginalised.