

FULL NAME	IVAN PANOVIĆ	FIELDS OF INTEREST, RESEARCH AREAS, FIELDWORK
YEAR OF BIRTH	1975	Arabic, Turkish and Islamic Studies; Orientalism, Occidentalism, travel writing; masculinities and construction of gendered identities in contemporary literature (primarily novel); sociology of knowledge in "Oriental" and Islamic studies
POSITION, TITLE	Teaching Assistant, MA in Anthropology	Anthropology; masculinity and military experience; nine-month mandatory military service (Sep02-June03), fieldwork
DISCIPLINE	Arabic Studies	Cultural and gender studies; masculinity and gay identities in Serbia; cyber-gayness in Belgrade (internet and gay identities),
INSTITUTION OF EMPLOYMENT	Faculty of Philology, University of Belgrade	Anthropology of cyberspace; new information technologies, media and society in the Islamic world; primarily, internet in Egypt (MA thesis – fieldwork, 1999-2001)
		Linguistic anthropology; Kušići village (multidisciplinary project, fieldwork, summer 1994)



RECENT RESEARCH INTERESTS

In June 2003, I finished my nine-month military service. I used this period to conduct ethnographic fieldwork related to my interest in the construction of military experience. That was an opportunity for me to be a participant observer of various practices of activities of soldiers (and officers) within a setting traditionally associated with nationalistic ideals of heterosexual heroic masculinities. Military experience has represented a strong formative point of reference in masculine identifications in Serbia throughout history. Political, economic and sociocultural changes, which started after the overthrow of Milosevic's regime, have created a context within which the current reforms of military forces and military service systems take place. Despite these changing contexts, the army maintains its position and function as a place of encounter of various personal biographies, ethnic, religious, political and sexual identifications and affiliations young people (18-28 years) from all over the country bring to this gendered and hierarchically structured setting which at first sight might seem to be a place of uniformity. However, as the time unfolds, soldiers, while being what I call "natives created", establish among themselves (and with the officers) a fine network of relationships. This network is created through negotiation of friendships, animosities, micro-acculturations based on shared living conditions, long hours of "story-telling", (narratives caught in a moment of rupture between the life as it was and a life that is to come or to continue after the military service is over), drinking, pot-smoking and other "survival strategies" (for the great majority of soldiers the military experience is something that must be endured). By unravelling soldiers' discursive practices and interpreting their activities, we can read a variety of ways in which personal symbolic and social capitals nuance the interrelated processes of experiencing the past and historicizing the experience while casting light upon how some tensions in the contemporary Serbian society are at times solved and at times reinvented in this seemingly "uniformed" and "uniforming" setting. The ethnographic data for this thesis (based on my participant observation, interviews with my peers in the army and with some other "veterans" whose previous experiences provide a sort of a "historical" backdrop) will be supplemented (in order to highlight a broader societal and cultural context) with the material based on relevant press and media releases about the army and the army-related representational framework in contemporary Serbian cultural production (literature, music, film and television production).

My other long-term research is about what I call "cyber-gayness" in Belgrade. By this I refer to the use of the Internet as a vehicle for "exercising" homosexuality (primarily online, but consequently offline as well) in a society where the legislative framework still leaves a large space for "exercising" homophobia and intolerance by minimising and restricting the space for a "homosexual gaze" (cruising, clubbing, etc.). Not only does the Internet serve as a "cyber-queer cruising area" (initially virtual, but extendable, and most often extended into offline encounters), but it also represents a site of diversified online homosocialisation and developing gay activism. I particularly focus on two specialised web sites, one chat-room and one list-serve forum. Through this work, largely grounded in a broader conceptualization of "virtual ethnography", I wish to contribute to making a cultural diagnosis of social conditions for the politics of identities in contemporary Serbia as well as to discuss major theoretical approaches to cyberspace and its attendant cultural ramifications.

My third interest is most closely connected to my work as a Teaching Assistant for Arabic Studies at the Department of Oriental Languages of the Faculty of Philology, University of Belgrade. It also represents the area that might be most strongly connected to the theoretical framework of the HESP program "Post-colony and Post-socialism Contexts in the Social Scientific Writing and Teaching". This is where I expect to benefit most from the participation in this program. Namely, what I intend to explore are the main discourses which have informed the sociology of knowledge in what I label as the "Serbian tradition" of Oriental and Islamic studies after the publication of Edward Said's book on "Orientalism". As it is widely known, Said's work triggered a significant reconceptualization of the frames of knowledge about the "Orient", which has largely surpassed the traditionally established disciplinary borders of "orijentalistika". However, the major contributions of Serbian authors seem to show a striking inattention to the legacy of this work. Ever since they were established as academic disciplines in Serbia, the Oriental and Islamic studies, in the form of the "Belgrade school" have largely remained confined to a form of self-oriented celebratory production which disregarded significant international trends, while promoting (mostly futile) competition with what was perceived to be the most important "rival", the "Sarajevo school". Within a context in which the reality of "living Islam" has been a prominent watershed of historical currents that have influenced the geography of identities in the region, the recent and current ethnic and religious conflicts have demonstrated how this academic and scientific autism has been far from being politically naïve. Therefore, I claim that we have to reassess critically our most common topics and subjects, reevaluate our methods and refine our theoretical lenses if we are to learn how to deal with the complexity of Islam whether we study it "at home", or in what is more commonly conceived of as the world of Islam itself. This is a necessary task for cultural studies that aim at contributing the promotion of multicultural tolerance and intercultural integration in a country which is still profoundly marked by the perplexity of how to accommodate its own multiethnic and multicultural complexity.

COURSES TAUGHT		RECENT TEACHING EXPERIENCE, PRACTICE, METHODS
1.	Arabic language 3 and 4 (2003-2004)	<p>I have gained and developed my teaching experience mostly at the Department of Oriental Languages, at the Faculty of Philology, University of Belgrade where I worked as a full-time Junior Teaching Assistant for two consecutive academic years after I graduated from the same Department in June 1997. I had a part-time employment there again in 2002 and I have started working there full-time in October 2003. In the past, I only taught language courses which were basically text-based and text-oriented practical language drills aimed at explaining, putting to use and broadening the elements which were provided in professors' lectures. It was only through my classes on Arabic lexicology and lexicography that I was able to incorporate a broader cultural perspective on the issues we discussed. However, starting this academic year, I will also contribute to the course on Cultural History of the Arabs where I see a greater opportunity to engage students in critical discussion on things cultural as pertaining to the Arab world.</p> <p>As an International Fellow in Sociology and Anthropology at the American University in Cairo, while doing my MA studies, I also had several opportunities to contribute as a graduate assistant to some undergraduate anthropology courses which were offered there. This was a unique opportunity for me to broaden my experience by making it international, not only in terms of English as the language of instruction, but also in terms of a more modern reader-based and discussion oriented interaction with students. A beneficent opportunity was also given to me as a HESP-supported exchange scholar at the School of Slavonic and East European Studies at the University College of London where I spend a month in 2002 and co-taught a class on the "History and Nationalism" with Dr. Wendy Bracewell.</p> <p>Undoubtedly, the most challenging task was a course on the recent methodological trends in anthropology and cultural studies that I co-taught with Mr. Milos Milenkovic at AAEN, Belgrade. Having started from scratch we had to organise the topics, create a syllabus, prepare the reader which was later discussed with students during the seminars and lectures, and design the grading system for evaluating the students' progress.</p>
2.	Cultural History of the Arabs (2004-2005)	
3.	Anthropology and Cultural Studies after the Postmodernism; co-taught with Mr. Milos Milenkovic at the Alternative Academic Educational Network, Belgrade (2003)	
4.	Arabic lexicology and lexicography (2002), Faculty of Philology, Belgrade	
5.	Arabic syntax (2002), Faculty of Philology, Belgrade	
6.	The elements of the Arabic grammar for students of Turkish language (2002), Faculty of Philology, Belgrade	
7.	Turkish grammar and translation from Turkish into Serbian I, II, III and IV (1997-99), Faculty of Philology, Belgrade	
8.	Arabic grammar I (1997/98), Faculty of Philology, Belgrade	
9.	Peoples and Cultures of the Middle East and North Africa (occasional contribution, The American University in Cairo, 99-01)	
10.	Language and Culture (occasional contribution, The American University in Cairo, 99-01)	

MAJOR PUBLICATIONS IN LAST FIVE YEARS

1.	"Türkçe-Sırpça Sözlük / Slavoljub Đinđić, Mirjana Teodosijević, Darko Tanasković. – Ankara: Türk Dil Kurumu, 1997. – XVIII + 1116." (review article) in: <i>Filološki pregled</i> 25(1), Filološki fakultet, Beograd, 1998. 202-205. [Turkish-Serbian Dictionary – review article]
2.	"CESSGL – '98: 5 th Central European Summer School in Generative Linguistics." in: <i>GLOSSA</i> 4(3), Beograd, 1998. 83-85 [review article].
3.	"Grejački Romi." in: <i>Sociologija romskog identiteta</i> (edited by D. Đorđević et als.), Komrenski sociološki susreti, CMYK, Niš, 2002. 267-268. (The Roma of Grejak in: <i>Sociology of Roma Identity</i>) [review article]
4.	"Religije kao komunikacioni resurs – etnografski studij slučaja koegzistencije dvaju religijskih sistema u jednoj romskoj porodici" in: <i>Sociologija romskog identiteta</i> (edited by D. Đorđević et als.), Komrenski sociološki susreti, CMYK, Niš, 2002. 325-331. [Religion as a Communicative Resource: an ethnographic case study of coexistence of two religion systems within a Roma family. in: <i>Sociology of Roma Identity</i>]
5.	Orhan Pamuk, <i>Bela tvrđava</i> , Geopoetika 2002, Belgrade [translation from Turkish into Serbian of the novel Beyaz Kale /The White Castle/ by Orhan Pamuk]
6.	Dejvid Morli i Kevin Robins (prir.) <i>Britanske studije kulture</i> , Geopoetika 2003, Belgrade [translation from English into Serbian (introduction and 9 out of 30 chapters, pg. 1-156) of the book <i>British Cultural Studies: Geography, Nationality and Identity</i> , (David Morley and Kevin Robins, eds.) Oxford University Pres: New York]
7.	Orhan Pamuk, <i>Novi život</i> , Geopolitika 2004, Belgrade [Translation from Turkish into Serbian of the novel Yeni Hayat /The New Life/ by Orhan Pamuk]