

**Chapter 1 : Religious Belief and National Belonging in Central and Eastern Europe | Pew Research Center**

*Central Europe, sometimes referred to as Middle Europe or Median Europe, is a region of Europe lying between the variously defined areas of Eastern and Western Europe and south of Northern European countries.*

Throughout history, the region has stood at the crossroads—and often in the crosshairs—of Europe and Central Asia. Despite constant invasions and occupations over the centuries, the hardy inhabitants have, nevertheless, managed to persevere. The Roman Empire conquered the Thracians in 46 A. The fate of the Illyrians is unclear, but some linguistic scholars believe the Albanian language may be a form of Illyrian or Thracian. Whether that means the Albanians are descended from the ancient Illyrians is a matter of debate. The fact remains that their origins cannot be conclusively determined and their language cannot be definitively classified, except to say that it is Indo-European and predates the Slavic migrations of the medieval period. Post Roman Empire Roman control of the East European region was relatively weak, partly because the population was largely rural. After the collapse of the Western Roman Empire, the southern area of the region, namely Bulgaria and Romania, remained part of the Byzantine Empire, while most of the remainder was overrun by invasions of Huns, Alans and other nomadic tribes from the Pontic steppe. Slavic tribes, possibly displaced by the invasions, spread south toward the Balkans. These tribes established kingdoms called Khaganates in the south Balkans, pushing the Byzantine border south, almost to the Aegean Sea. Russia and Belarus are named after this kingdom, and both claim them as cultural ancestors. However, unlike the Avars and Bulgars, the Hungarians resisted Slavic influence and maintained their language, which is closely related to Finnish and Estonian. Medieval European warfare tactics were ill-suited to fight the mounted archers of the invading horde. Hungary was the main target of the Mongol campaign in Eastern Europe and was poorly prepared to defend itself after centuries of relative peace. Nearly half of the population was killed. In the terror and panic, refugees fled the Mongol armies in numbers never before seen. Your ethnicity reveals the places where your family story began. The Turks met fierce resistance in Wallachia and Hungary, however. The Magyars of Hungary, meanwhile, were better prepared to resist the Ottomans, having built heavy fortifications against a feared second Mongol invasion. Sixteenth Century By around or so, the Europe East region had evolved into three stable, primary groups. In the south, the Balkan region would remain under Ottoman rule for the next years. In the Baltic region, Lithuania and Poland joined together, forming a commonwealth government. The regional languages are predominantly Slavic, with the exceptions of Estonian and Hungarian both Uralic languages , Romanian a holdover from the days of the Western Roman Empire and Albanian. Discover your ethnic origins with one simple test Order your kit and follow simple instructions. Send in your kit with a small saliva sample. Get DNA results in weeks from the experts. Go online to discover your ethnicity, cousins, and more. A cousin once lost to time and distance is now reunited through the use of DNA.

**Chapter 2 : Central and Eastern Europe: Butanal Market : ReportsnReports**

*I've met Estonians who assert that they are in Northern Europe, Latvians who proclaim that they are in Central Europe, and Lithuanians who argue that they are in Western Europe! If you were to believe everyone you talked to, you would conclude that Eastern Europe just doesn't exist!*

Today, solid majorities of adults across much of the region say they believe in God, and most identify with a religion. Orthodox Christianity and Roman Catholicism are the most prevalent religious affiliations, much as they were more than years ago in the twilight years of the Russian and Austro-Hungarian empires. In many Central and Eastern European countries, religion and national identity are closely entwined. Relatively few Orthodox or Catholic adults in Central and Eastern Europe say they regularly attend worship services, pray often or consider religion central to their lives. Around the world, different ways of being religious. Believing. Do they believe in a higher power? Do they pray and perform rituals? Do they feel part of a congregation, spiritual community or religious group? Research suggests that many people around the world engage with religion in at least one of these ways, but not necessarily all three. Nonetheless, the comeback of religion in a region once dominated by atheist regimes is striking – particularly in some historically Orthodox countries, where levels of religious affiliation have risen substantially in recent decades. Whether the return to religion in Orthodox-majority countries began before the fall of the Berlin Wall remains an open question. In Russia, Ukraine and Bulgaria, far more people said they were religiously unaffiliated in than describe themselves that way in the new survey. In all three countries, the share of the population that identifies with Orthodox Christianity is up significantly since the collapse of the Soviet Union. In part, this may be because much of the population in countries such as Poland and Hungary retained a Catholic identity during the communist era, leaving less of a religious vacuum to be filled when the USSR fell. To the extent that there has been measurable religious change in recent decades in Central and Eastern European countries with large Catholic populations, it has been in the direction of greater secularization. The Orthodox countries in the region are further toward the east, and many were part of the Soviet Union. This political divide is seen in responses to two separate survey questions: How religious do you think your country was in the s and s when all but Greece among the surveyed countries were ruled by communist regimes, and how religious is it today? With few exceptions, in former Soviet republics the more common view is that those countries are more religious now than a few decades ago. There is more variation in the answers to these questions in countries that were beyond the borders of the former USSR. In contrast with most of the former Soviet republics, respondents in Poland, Romania and Greece say their countries have become considerably less religious in recent decades. But these perceptions do not tell the entire story. Despite declining shares in some countries, Catholics in Central and Eastern Europe generally are more religiously observant than Orthodox Christians in the region, at least by conventional measures. In addition, Catholics in Central and Eastern Europe are much more likely than Orthodox Christians to say they engage in religious practices such as taking communion and fasting during Lent. Catholics also are somewhat more likely than Orthodox Christians to say they frequently share their views on God with others, and to say they read or listen to scripture outside of religious services. These nationalist sentiments are especially common among members of the majority religious group in each country. But, in some cases, even members of religious minority groups take this position. Many of the predominantly Orthodox countries surveyed have centuries-old national churches, such as the Greek Orthodox Church, Russian Orthodox Church and Armenian Apostolic Church, and there is popular support for these institutions to play a large role in public life. The political – and sometimes religious – map of Central and Eastern Europe has been redrawn numerous times over the centuries. Russia, whether as a synonym for the czarist empire or the USSR, has played a pivotal role in defining the political and cultural boundaries of the region. Most see Russia as an important buffer against the influence of the West, and many say Russia has a special obligation to protect not only ethnic Russians, but also Orthodox Christians in other countries. In many ways, then, the return of religion since the fall of the Berlin Wall and the breakup of the Soviet Union has played out differently in the predominantly Orthodox countries of Eastern Europe than it has among the heavily Catholic

or mixed-religious populations further to the West. In the Orthodox countries, there has been an upsurge of religious identity, but levels of religious practice are comparatively low. And Orthodox identity is tightly bound up with national identity, feelings of pride and cultural superiority, support for linkages between national churches and governments, and views of Russia as a bulwark against the West. Meanwhile, in such historically Catholic countries as Poland, Hungary, Lithuania and the Czech Republic, there has not been a marked rise in religious identification since the fall of the USSR; on the contrary, the share of adults in these countries who identify as Catholic has declined. The link between religious identity and national identity is present across the region but somewhat weaker in the Catholic-majority countries. And politically, the Catholic countries tend to look West rather than East: What is a median? On some questions throughout this report, median percentages are reported to help readers see overall patterns. The median is the middle number in a list of figures sorted in ascending or descending order. In a survey of 18 countries, the median result is the average of the ninth and 10th on a list of country-level findings ranked in order. For example, in 13 countries, the number of Orthodox Christians surveyed is large enough to be analyzed and broken out separately. The regional median for Orthodox Christians is the seventh-highest result when the findings solely among Orthodox respondents in those 13 countries are listed from highest to lowest. These are among the key findings of the Pew Research Center survey, which was conducted from June to July through face-to-face interviews in 17 languages with more than 25,000 adults ages 18 and older in 18 countries. The study, funded by The Pew Charitable Trusts and the John Templeton Foundation, is part of a larger effort by Pew Research Center to understand religious change and its impact on societies around the world. While there is no consensus over the exact boundaries of Central and Eastern Europe, the new survey spans a vast area running eastward from the Czech Republic and Poland to Russia, Georgia and Armenia, and southward from the Baltic States to the Balkans and Greece. Over the centuries, nationhood, politics and religion have converged and diverged in the region as empires have risen and crumbled and independence has been lost and regained. Most of the countries surveyed were once ruled by communist regimes, either aligned or not aligned with Moscow. In this respect, Greece offers a useful point of comparison with other Orthodox-majority countries in the region. It is both of the West and of the East. For example, Greeks report relatively low levels of religious practice, while expressing strong feelings of cultural superiority and national pride — similar to respondents in other Orthodox-majority countries surveyed. But Greeks also differ: For instance, they are more supportive of democracy and less socially conservative than neighbors in majority-Orthodox countries. Central and Eastern Europe includes a few Muslim-majority countries. Pew Research Center previously surveyed them as part of a study of Muslims around the world. For more on these countries, see the related sidebar. The survey does not include several Christian-majority countries in Central and Eastern Europe: Macedonia, Montenegro and Cyprus, which have Orthodox majorities, and Slovakia and Slovenia, which are predominantly Catholic. Protestants are a smaller presence in the region, though in some countries they are sizable minorities. In Estonia and Latvia, for example, roughly one-in-five adults identify as Lutheran. Some of these polls also have asked about belief in God and frequency of church attendance. While most of these surveys cover Russia, data showing trends over time in other Orthodox countries since the 1990s are scarce. And because of major differences in question wording, as well as widely differing methodological approaches to sampling minority populations, the surveys arrive at varying estimates of the size of different religious groups, including Orthodox Christians, Catholics, Muslims and people with no religious affiliation. Some of the more recent surveys suggest that this Orthodox revival has slowed or leveled off in the last decade or so. At the same time, surveys indicate that the shares of adults engaging in religious practices have remained largely stable since the fall of the Soviet Union. In Catholic-majority countries, church attendance rates may even have declined, according to some surveys. Overall, people in Central and Eastern Europe are somewhat less likely to say they believe in God than adults previously surveyed in Africa and Latin America, among whom belief is almost universal. Still, across this region — with its unique history of state-supported atheism and separation of religion from public life — it is striking that the vast majority of adults express belief in God. Across the countries surveyed, Catholics tend to express higher levels of belief in heaven and hell than do Orthodox Christians. Belief in fate is also high. Even among people who do not identify with a religion, substantial shares say they

believe in fate and the soul. Given that other countries in Central and Eastern Europe emerged from communist rule with much higher levels of religious affiliation, this raises the question: For clues, scholars have looked to the past, identifying a pattern of Czech distaste for the pressures emanating from religious and secular authorities. This goes back as far as , when followers of Jan Hus, a priest in Bohemia now part of the Czech Republic , separated from the Roman Catholic Church after Hus was burned at the stake for heresy. While the region would become overwhelmingly Catholic, historians argue that the repression of this period reverberates to the present day in the collective Czech memory, casting the Catholic Church as an overly privileged partner of foreign occupiers. Openness to religion briefly spiked after the fall of communism, though evidence suggests this may have been mostly a political statement against the communist regime, and since the early s, the share of Czechs who say they have a religious affiliation has declined. By comparison, more than half of U. People in the region are much more likely to take part in other religious practices, such as having icons or other holy figures in their homes or wearing religious symbols such as a cross. And very high shares of both Catholics and Orthodox Christians in virtually every country surveyed say they have been baptized. For more on religious practices, see Chapter 2. Conservative views on sexuality and gender Opposition to homosexuality throughout the region In the U. While this pattern is also seen within individual countries in Central and Eastern Europe, the most religious countries in the region by conventional measures such as overall rates of church attendance are not necessarily the most socially conservative. This pattern, in which Orthodox countries are more socially conservative even though they may be less religious, is seen throughout the region. Young adults somewhat more liberal on homosexuality, same-sex marriage Across the region, younger people that is, adults under 35 are less opposed to homosexuality and more inclined than their elders to favor legal gay marriage. But even among younger people, the prevailing view is that homosexuality is morally wrong, and relatively few young adults except in the Czech Republic favor gay marriage. In some countries, there is little or no difference between the views of younger and older adults on these issues. Many in Orthodox countries associate women with traditional roles People in Orthodox-majority countries are more likely than those elsewhere in the region to hold traditional views of gender roles “ such as women having a social responsibility to bear children and wives being obligated to obey their husbands. Along these same lines, roughly four-in-ten or more adults in most Orthodox-majority countries say that when unemployment is high, men should have more rights to a job. Substantial shares of Orthodox Christians “ even outside Russia “ see the patriarch of Moscow currently Kirill as the highest authority in the Orthodox Church, including roughly half or more not only in Estonia and Latvia, where about three-in-four Orthodox Christians identify as ethnic Russians, but also in Belarus and Moldova, where the vast majority of Orthodox Christians are not ethnic Russians. In countries such as Armenia, Serbia and Ukraine, many people regard the national patriarchs as the main religious authorities. But even in these three nations, roughly one-in-six or more Orthodox Christians say the patriarch of Moscow is the highest authority in Orthodoxy “ despite the fact that the overwhelming majority of Orthodox Christians in these countries do not self-identify as ethnic Russians or with the Russian Orthodox Church. Should Russia protect Orthodox Christians outside its borders? In addition to having the largest Orthodox Christian population in the world more than million , Russia plays central cultural and geopolitical roles in the region. In all but one Orthodox-majority country surveyed, most adults agree with the notion that Russia has an obligation to protect Orthodox Christians outside its borders. The lone exception is Ukraine, which lost effective control over Crimea to Russia in and is still engaged in a conflict with pro-Russian separatists in the eastern part of the country. For a more detailed explanation of ethnic and religious divides in Ukraine, see the sidebar later in this chapter. Ethnic Russians say Russia has an obligation to protect them The survey also asked respondents whether Russia has an obligation to protect ethnic Russians living outside its borders. And in all three of these countries, clear majorities of ethnic Russians agree that Russia has a responsibility to protect them. Ukraine divided between east and west The survey results highlight an east-west divide within Ukraine.

**Chapter 3 : Eastern European Immigrants in the United States | Jewish Women's Archive**

*Central and Eastern Europe, abbreviated CEE, is a term encompassing the countries in Central Europe (the Visegrád Group), the Baltic states, Eastern Europe, and Southeastern Europe, usually meaning former communist states from the Eastern bloc (Warsaw Pact) in Europe.*

Hyman Of all Jewish immigrants to the United States from 1880 to 1954, forty-four percent were women, far more than for other immigrant groups arriving during the heyday of mass immigration. The more than two million Jews from the Russian Empire, Romania, and Austria-Hungary who entered the United States in the years 1880-1954 when the American government imposed a restrictive quota system came to stay. Only 7 percent chose to return to Europe, as opposed to about 30 percent of all immigrants. Jewish immigrants intended to raise American families. Ashkenazi European Jewish culture and American values as conveyed by social reformers as well as by advertising, and the economic realities of urban capitalist America, all influenced the position of women in immigrant Jewish society in America. Jewish immigrant women shared many of the attributes of immigrant women in general, but also displayed ethnic characteristics. Immigrant Jews, both female and male, arrived in America with considerable experience of urban life in a capitalist economy. In the Pale as a whole, Jews constituted thirty-eight percent of those living in cities or towns, though only 12 percent of the total population. Women worked alongside men, supporting their families primarily through petty commerce, selling all kinds of produce in the marketplace, and also through artisan trades such as shoemaking and tailoring. In the small number of traditional families where husbands devoted themselves to studying Torah, women bore the major responsibility as breadwinners for their families. Others took advantage of their commercial background in the market towns and cities of Eastern Europe to become peddlers, hoping that their entrepreneurial skills would lead to prosperity. Although immigrant Jewish males arrived in the United States with less cash than the average immigrant, they inserted themselves into the economy largely as skilled workers and peddlers, while most newcomers began their working lives in America as unskilled laborers. Jews engaged in chain migration, in which one member of an extended family secured a place in the new country and then bought a ticket for siblings so that they could settle in America. Oftentimes, married men set out in advance to prepare the way economically and planned for their wives and children to join them once they were settled. Sometimes the delay in reuniting the family stretched into years, compelling women to raise their children alone and to take on the full responsibility of arranging a transoceanic voyage. The outbreak of World War I, for example, left Rachel Burstein with her three children in the Ukrainian town of Kamen-Kashirski while her husband labored in America, having returned there from a prolonged visit with his family that began in 1914. Only after six and a half years of separation did Rachel and her children succeed in reaching Ellis Island, where they were quarantined for two weeks, before coming to their final destination of Chelsea, Massachusetts. Hershl, now Harry, Burstein made no effort to meet them at Ellis Island or at the train station in Boston. Once settled in America, women and men worked together to sustain their families. Because Jewish men were more successful than other immigrants in earning enough to support their households, albeit with the help of their teenage children, fewer married immigrant Jewish women worked outside the home than all other married American women, immigrant or native. They did so by working at home, taking in piecework and especially cooking and cleaning for boarders. In fact, more immigrant Jewish households had boarders than any other immigrant group. A governmental study found that in New York City, for example, fifty-six percent of Russian Jewish households included boarders, as compared with seventeen percent of Italian households. Mothers ran back and forth between their customers in the store and the food cooking in their ovens, balancing their conflicting responsibilities. In most official documents, these women appear simply as housewives, but their labor was crucial to the family economy. Almost all the women worked, of course, but their work patterns depended on their domestic obligations. Married women had full responsibility for managing the household, and the obligations of mothers were particularly heavy. Some energetic immigrant Jewish women contributed to the family economy by becoming entrepreneurs. Female pushcart peddlers were a familiar sight in immigrant neighborhoods. One immigrant woman in New York City, for example, put her

skills at bargaining and cooking to work in running a restaurant, whose profits were invested in real estate. She soon persuaded him to hire as her partner her cousin Nathan, who later became her husband. Sarah made the decisions about hiring and firing workers. She convinced Nathan to become a foreman, in charge of eighty-six machines. That business sustained the family while the children were growing up. Although she clearly had more business sense than her husband, she was content to recede into the background once she had laid the foundation for a family enterprise. No such reluctance to take center stage characterized Anna Levin, who immigrated to Columbus, Ohio, in 1882. She began by selling fish in a garage. Within a decade, her store, which now also sold poultry, fruits, and vegetables, was so successful that her husband gave up his carpentry work to join her in the business. With fewer grandmothers and aunts available than was the case in the home country, and with mandated public education that kept older children at school, child care was burdensome. Keeping a crowded tenement flat clean and orderly in a grimy industrial city required much scrubbing. Laundry for the family had to be managed in cramped indoor conditions in cold-water flats. Limited family budgets forced housewives to spend hours circulating among stores and pushcarts looking for the best bargain. Literature written by the children of immigrant women praised their self-sacrifice as well as their capacity to cope with economic hardships, sometimes sentimentalizing the mothers in the process of acknowledging the difficulties of their lives. The critic Alfred Kazin typifies this view of the immigrant Jewish mother: The kitchen gave a special character to our lives: All my memories of that kitchen are dominated by the nearness of my mother sitting all day long at her sewing machine. Because the wage scale and division of labor were determined by gender, immigrant daughters earned less than their brothers. Working full-time in garment shops, they earned no more than sixty percent of the average male wage. They worked in crowded and unsanitary conditions in both small workshops and larger factories. Their hopes for improving their economic circumstances lay in making an advantageous match, while their working brothers aspired to save enough to become petty entrepreneurs. Moreover, immigrant sons occupied a privileged place in the labor market in comparison with their sisters. In New York in 1890, for example, forty-seven percent of immigrant Jewish daughters were employed as semiskilled and unskilled laborers; only twenty-two percent of their brothers fell into those ranks. Conversely, more than forty-five percent of immigrant sons held white-collar positions, while less than twenty-seven percent of their sisters did. The roles and expectations of daughters within the family also differed substantially from those of their brothers. The gendered expectations regarding work and the lower salaries that women earned made mothers particularly vulnerable when no male breadwinner could be counted upon. Women were more likely to be poor than were men. Widows with small children and few kin in America found it impossible to earn enough to feed and house their children. The personal and cultural divide between husbands and wives who had immigrated to America at different times occasionally became too wide to bridge. Jewish philanthropic associations in the early 1890s spent about fifteen percent of their budgets assisting the families of deserted wives, and still more on the families of widows. Jewish communal leaders responded to these social problems not only through direct provision of charity, but also by establishing the National Desertion Bureau to locate recalcitrant husbands and orphanages to house poor children. No more than ten percent of residents of orphanages in the immigrant period were actually orphaned of both parents; rather their surviving parent was unable to care for them. The case of the family of Rose Schneiderman, the labor leader, was typical. Despite the differential they experienced in wages and social mobility because they were female, young immigrant women reveled in the freedom that wage-earning work conferred. Although immigrant daughters were expected to hand over most of their wages to their parents, and to accept this obligation to their families, they also developed a sense of autonomy, as they decided what small portion of their wages to keep back for their own needs. Like other urban working-class girls, they took advantage of the leisure-time activities that the city made available: Their sense of autonomy, reinforced by their participation in the labor force, extended to courtship and marriage. The custom of chaperonage disappeared in America, perhaps because the parents of young immigrants often remained behind in Europe, and young immigrant men and women considered it their right to choose their own spouses. The years spent at work between the end of formal schooling and marriage contributed to the Americanization, and particularly the politicization, of immigrant daughters. Young Jewish women preferred to work in larger factories, where they came in contact

with a more varied work force than in smaller shops and where they experienced a female community of their peers. Most importantly, they participated in the labor movement that became a powerful force within immigrant Jewish communities. In fact, their activity helped to shape the nascent Jewish labor movement, as young women activists, demonstrating in picket lines, repeatedly confronted the authorities. Young immigrant women and immigrant daughters were reared with the sense that the world of politics was not reserved for men alone. Although the public religious sphere of the Jewish community had been closed to women in Eastern Europe, they participated in the public secular sphere of economic and political life. Radical socialist movements like the Bund were not as egalitarian as their rhetoric suggested, but they did recruit women as members. Unlike the women of some ethnic groups who were closely supervised by their men folk, immigrant Jewish women attended lectures and political meetings alone and often discussed the issues of the day. Gentile observers commented that Jewish working women were not concerned simply with their own tasks or skills. With confidence in their right to act politically, they demonstrated a great interest in labor conditions in general and in the left-wing political movements that addressed working-class problems. The immigrant Jewish community, particularly through the Yiddish press, validated their political involvement, providing support for female-led kosher meat boycotts and rent strikes as well as for woman suffrage. Although the male Jewish leaders in the nascent garment industry unions, the International Ladies Garment Workers Union and the Amalgamated Clothing Workers, did not accept women as their peers and discriminated against those who sought leadership roles, women in fact galvanized the Jewish labor movement. In the years immediately before World War I, the union movement achieved the stability that had eluded it until then, largely due to women worker militancy. Women took their place on the picket lines and suffered arrest along with their male colleagues. Female activists such as Rose Schneiderman, Pauline Newman, Fannia Cohn, and Clara Lemlich Shavelson, along with others, devoted themselves to the cause of improving the economic conditions and the status of workers. Jewish women probably contributed more than a quarter of the total increase in female members of all labor unions in the United States in the 1890s. The political interest and sophistication of young immigrant Jewish working women continued even when they quit the garment workshops upon marriage. Within immigrant Jewish communities, older women with families engaged in political activity on the local level. From the 1890s through the 1920s, they spoke out and demonstrated on issues that directly affected their roles as domestic managers. When Margaret Sanger opened a birth control clinic in the heavily immigrant Jewish neighborhood of Brownsville, Brooklyn, Jewish housewives thronged to it, even though dispensing birth control information was then illegal. They organized boycotts in response to rising meat prices and conducted rent strikes to protest evictions and poor building maintenance. When New York state held elections on female suffrage in 1917 and 1920, they canvassed their neighbors, going from house to house to persuade male voters of their moral claim to enfranchisement. Because they had fewer institutional affiliations than men, women often have been omitted from scholarly examination of the Jewish community. Yet women found in their neighborhoods, in the streets and stoops where they spent their days, a sense of community that nourished their political activity. Although immigrant Jews kept their children in school longer than other ethnic groups, they invested more heavily in the education of their sons than their daughters. But it also frustrated the dreams of many immigrant girls who had defined the freedom of America as the opportunity of studying as long as they liked. As immigrant Jewish families prospered, they kept children of both sexes in school. The youngest in the family usually had the best chance of getting an education, irrespective of gender. Even for the children of the most successful immigrants, however, social mobility was gendered. Sons went to college to become doctors or lawyers, while daughters attended normal school to become teachers. Of course, most immigrant sons did not even graduate from high school in the years before World War I; they became businessmen. Most immigrant daughters entered the world of white-collar work as saleswomen or commercial employees.

**Chapter 4 : Political Map of Central and Eastern Europe - Nations Online Project**

*East-Central Europe is the region between German, West Slavic and Hungarian speaking Europe and the Eastern Slavic lands of Russia, Belarus and Ukraine. Those lands are described as situated "between two": "between two worlds, between two stages, between two futures".*

To most foreigners they are interchangeable with Russians, the most well known Eastern European country. This evokes images of large forests, dark castles and people still living very close to nature. All Eastern Europeans are poor, miserable peasants who live in fear of foreigners, vampires, bears, were wolves and their own government. All Central Europeans will be depicted wearing traditional peasant clothing. All Eastern European countries and regions will have names ending in "-sylvania", "-davia", "-akia" or "-gary". Despite the Cold War being over since many stereotypes about Eastern Europe are still based on imagery from this time period, especially the idea that everyone there is a spy or a member of the local military. Eastern European Animation is also famous, though sometimes ridiculed as being nothing more than surrealistic, colorful, cut-and-paste forest animal stories full of heavily distorted imagery with scratchy lines and scribbles like "Worker and Parasite" on The Simpsons. Also expect some hidden anti-Soviet messages in them. Central Europe also has an association with Roma culture. Cue to all the stereotypes associated with these people. They are proud, but poor nomads who live in mobile homes and just travel from one region to another before being chased away by local authorities. They spent their time with stealing money, babies and other belongings, or rip you off with con-games, Tarot card reading and fortune telling. Yet they will also enjoy playing guitar and violin by moonlight around the camp fire while everybody dances. They all wear ear rings. The Russian mafia is strong and human trafficking of young beautiful women to be forced to work as prostitutes in Western Europe is a huge problem. Czechs are seen as essentially identical to Germans and not Slavs, and rarely distinguished from Slovaks either. Czechs have a strong cultural heritage, exemplified by their numerous castles, marionette theatres, puppet films and literary classics like The Golem , The Good Soldier Svejk and the novels of Franz Kafka. Kafka in particular is the most famous Czech of all time. Expect people visiting the Czech Republic to get lost in kafkaesque bureaucracy or other odd situations. National question in the former Habsburg Empire was, ahem, interesting, to say the least. The polka, despite being associated with Poland, is actually a Czech word. The capital, Prague, is usually thought of as being fairly glamorous for the region of Europe in which it is located. Impossible and The Bourne Identity , where the city is either used in name, or where an ambiguously generic "Euro" location is required much like Vienna, while Prague boasts a number of historical landmarks and amazing monuments of European architecture, none of them can really be described as globally recognizable in the way the Eiffel Tower or the Brandenburg Gate are. Interestingly enough all these associations were not thought up by the Czechs themselves. The meaning of the word "Bohemian", as in "unconventional lifestyle", is of French origin. This lifestyle is not quite standard for the Czech people, considered by many Slavic neighbours as cold "half-Germans". One famous Bohemian thing that the Czechs did create is Bohemian crystal and art glass. The most enduring Czech stereotype is that they are crazy beer drinkers. The "Pilsner" and "Budweiser" beers being their international greeting card. As the country holds the title of highest beer consumption per capita in the world, it is more Truth in Television than stereotype. The Polish perception of Czechs is generally positive: Many Poles even like to think of Czechs as their more rational ie. While the Czech Republic does fare better in terms of GDP per capita, its corruption level is noticeably higher than in Poland. That being said, the Czechs do seem to come up quite often as some sort of deputy Cheese-Eating Surrender Monkeys due to their mostly passive acceptance of the Nazi occupation that led to their country making it through the war in quite a decent shape, as opposed to Poland which was largely obliterated. Of course, what some Poles see as cowardly and opportunistic, others will call perfectly reasonable. Czech girls and women are generally portrayed as beautiful inspired probably by Czech supermodels like Karolina Kurkova or Eva Herzigova , often combined with kinky and loose attitude towards sex life. Czech taxi drivers are often thought to be tricksters of foreign tourists. Sadly, this has been proved to be Truth in Television several times, but if such cases are reported, measures against it are

taken. Historically the 15th century priest Jan Hus burned at the stake for heresy laid the foundations for making the Czech Republic the quite irreligious country that it is today. Of course, what Hus and his followers really did was make the Czech lands very religious for many centuries; it was particularly the subsequent recatholicisation connected with foreign rule that really led to the more recent Czech scepticism towards organised religion. They are also quite skillful tennis players, with Ivan Lendl and Martina Navratilova as the most iconic examples. A small, cosy brothel is an indispensable institution in every single village. Some souvenir shops in Prague sell Russian matryoshka dolls. Apparently, all Slavic cultures are the same. Czechs particularly hate being called Eastern European and associated with the rest of the region. Hungary Hungary is known as the birthplace of goulash which is completely different from the American version, and for its communist era, which may not be over yet. Stereotypically the country is poor and economically still stuck in the 1950s, with old compact cars and bombed-out bridges contrasting with beautiful old cities. The breeding place of Neonazis and right-wing loons. Occasionally also shares the Transylvanian stereotypes Vampires, torches and pitchforks etc. Poland Poland In America, there are a lot of jokes about the pigheaded stubbornness and stupidity of the Polish people. Many Americans are of German descent, and once upon a time a lot of propaganda was spread in Germany about Polish stupidity. The German diaspora brought it with them and it took hold, especially because Polish immigrants and their descendants tended to be working-class. Few Americans, however, are aware of the origins of the stereotype. Curiously, in Eastern Europe the Polish stereotype is the exact opposite – thought of as being soulful, a little mysterious, highly educated and proud as hell. The Polish accent to a native Russian speaker sounds kind of like what a stiff, clipped British accent sounds like to a native speaker of American English, too. Because of its unusual religious tolerance at certain points in history, Jews flocked to Poland and so Jews have made up a large portion of the Polish population for a long time. Poland had the largest Jewish population in the world until, well, those Nazis again. There was a massive post-war emigration and a lot of the Polish Jews ended up in America and Israel – during the first years of its existence, Knesset debate would sometimes be held in Polish as angry MKs of Polish origin lapsed into their native tongue. Perhaps because of that, in America most of the Polish people floating around in the cultural consciousness is of Jewish descent and identifies mostly with Jewish culture Isaac Bashevis Singer, Jerzy Kosinski, etc. In foreign media Poles generally have names ending in Slavic inflections like -ski or -icz. In reality, not all Polish names have endings like these – only most of them. There is also a "Polish Catholic" stereotype: An important Polish stereotype is also the "dresiarz" – a young, dumb, usually unemployed person living in the countryside or in a tower block, wearing tracksuits, using swear words frequently, beating people up, going to soccer matches just to start a fight and ricing his car usually a VW Golf Mk3 or an E36 BMW. The female counterpart "dresiara" is either very rare, or an equally dumb bimbo with bleached hair and fake tan. In Russia, Poles are usually seen as very arrogant, boastful and unpresentable people that no one takes seriously. Others see Poles as ingrates and Russophobes since they keep demonizing Russian culture and history while sweetening their own past, for instance talking forever about the Molotov-Ribbentrop Pact but sparing little attention to Polish landgrabbing of Czech land during Munich. In the UK, Polish immigrants are always associated with cheap manual labour and waitressing – and little else besides. Similar to the Mexican immigrant US stereotype. On a positive note though, Poles are seen to be hardworking, friendly, and keen to assimilate. Since the proliferation of Polish stores, Polish cuisine, particularly beer and sausages, have earned popularity. Brits are able to purchase things which are commonplace in the US and Europe but otherwise hard to find in the UK Lays chips, Cheetos, Nestea, and various Polish beers, to name a few things. Poles eat kielbasa and sauerkraut constantly and are obsessed with bigos. No other dishes exist in Polish cuisine according to popular culture. Which, unfortunately, has led to no decisions actually being made and the eventual collapse of the Polish-Lithuanian Commonwealth. Poland has a somewhat undeserved reputation for losing wars which is probably due to it being the first country invaded in World War II exemplified by the erroneous story of Polish cavalry charging German tanks. In reality, Poland has defeated Russia, Germany and other major powers several times in its military history. This likely relates to the stereotype of Poles as stupid and incompetent. Of course, Poles lost those wars that actually mattered, where the whole stereotype has started, though this has more to do with the previous stereotype of them being huge squabblers than with them

being bad soldiers. Poles also have a reputation for thievery. Why did the Russian steal two cars in Germany? He had to pass through Poland first. Another common regional stereotype of Poland is that of an entire nation made out of ham. Especially Czechs and Lithuanians perceive Poles as over-the-top hotheads who are always first to act, but last to think, all while being absolutely bombastic in doing so. A passing reference may be made to mountains. Extra points for noting the capital is Bratislava and not something else. Slovaks have been stereotyped being bad-tempered, easily offended and having a dark and sadistic sense of humor. Many Slovaks were not exactly thrilled about this, to say the least. Czechs absolutely love to sarcastically joke there are no such people as Slovaks, only half-Hungarians, half-Ukrainians speaking unintelligible Czech. Some of the common stereotypes of Balts include: They are cold-blooded, emotionless, reserved, and brooding. The only thing that flares them up are national issues see below. Their women are uniformly tall, blonde, and either quite pudgy if not outright Brawn Hilda material or lithe and skinny. The men are Aryan athletic hunks not unlike Swedes see above. In the USSR, the three republics were viewed as "our very own Europe", with marvellous Gothic and Baroque architecture, easily available imported goods, a lot of hip and cool design and pop culture of their own, and much more laid-back, tolerant, and liberal than the rest of the country. In Soviet movies, Baltic actors tended to be typecast as villains, Westerners, aristocrats, or any combination thereof. Their lines were almost always overdubbed due to their heavy accent. Cities like Riga and Tallinn were over used as stand-ins for Western European capitals. In much of Russian media of the last 20 years, Baltic countries are portrayed as being run by ultra-nationalists who seek to weed out the vestiges of Russian presence banning Soviet symbols, harassing the Russian-speaking population, etc. A relatively recent stereotype, which arose after their ascension to the EU, is of Baltics slowly dying out, due to the mass emigration to the more developed EU countries where the wages are higher and life is more comfortable, with only the old people remaining.

**Chapter 5 : Central and Eastern Europe - Wikipedia**

*These countries are commonly grouped into the subregions of Eastern Europe, East Central Europe, the Baltics and the Balkans. The Eastern Europe subregion includes Russia, Ukraine, Belarus, Romania and Moldova.*

However, where to draw that line is extremely controversial. Back in the good old Cold War days, defining Eastern Europe was easy: Eastern Europe had those backward, communist countries which were frozen in the Stone Age. Because the world had such a low opinion of Eastern Europe, nowadays nobody wants to admit that they live there. When pressed, Eastern Europeans admit that Eastern Europe exists, but they all believe that the region starts just east of whatever country they happen to live in. I like this definition. My father was French, so Eastern Europe, for me, starts in Germany. Any territory can be divided in a number of ways. If you like, you can create a central region. To have even more granularity, you can create a northeast region, a southeast region, and so on. They just want a simple binary division thereby eliminating the concept of a central region. For example, if you want to divide the US with a north-south split, you would probably use the old Civil War dividing lines. Chicago boys may dislike being called an Eastern American just as a Hungarian might dislike being called an Eastern European. However, if central and northern are not options and they are not, when you divide a territory with a simple east-west split, then you must choose a side. So get over it. However, we still have the challenge of deciding where that east-west line should be. Geologists agree that Eastern Europe ends at the Ural Mountains, which lie hundreds of kilometers east of Moscow. Only Slovenia would find itself on the west side of that dividing line you can hear the Slovenians cheering now. For example, about two-thirds of America rests on one side of the Mississippi River. Cities often have artificial and arbitrary east-west divisions that are hardly symmetrical. They might be based on a railway line or a river. History shapes who we are. Whether Eastern Europeans like it or not, the communist experience is still in their collective memory. I grew up with Western values! The legacy of slavery can still be felt in the southern regions of the US, even though slavery ended years ago. Communism, in contrast, ended less than 25 years ago. Communism may have left Eastern Europe, but its long shadow is still there. Of course, businesses and tourists have poured into the region ever since the Wall came down in However, the world is still far more familiar with Western Europe than Eastern Europe. In conclusion, for geological, historical, and even touristy reasons, I have defined Eastern Europe quite broadly. The Hidden Europe puts 25 countries in Eastern Europe. It also includes three countries that few consider part of traditional Eastern Europe: Finland, Greece, and Turkey. Finland is east of Poland and north of the Baltic, so geographically it certainly is in Eastern Europe. However, we will only examine the part of Greece that is most tied to the rest of Eastern Europe: Like Russia, most of Turkey is in Asia, so we will just look at its western side. In sum, I spent three years in 25 countries nearly 25 years after the Berlin Wall came down. If you want to make Eastern Europeans twitch and squirm, just tell them that they are from Eastern Europe.

*Eastern Europe's Regional Differences and Similarities We can acknowledge that some countries, like Poland and the Czech Republic, are more "central," and, if we want to be specific about their location, can refer to them as a part of East Central Europe.*

Characteristics and analysis of the raw materials base 5. State of the economy of Central and Eastern Europe 5. Characteristics of the economy of Central and Eastern Europe in 5. Forecast for the development of the economy of Central and Eastern Europe for 6. Overview and analysis of the butanal market in Central and Eastern Europe 6. Volume, value and dynamics of the butanal market in Central and Eastern Europe in 6. Structure of the butanal market in Central and Eastern Europe in Structure of the butanal market in Central and Eastern Europe in by origin 6. Structure of the butanal market in Central and Eastern Europe in by country 6. Key recent trends on the butanal market in Central and Eastern Europe 6. Competitive landscape of the market 6. Country opportunity analysis 6. Key drivers and restraints for the market development in the medium term 7. Overview and analysis of the domestic production of butanal in Central and Eastern Europe 7. Volume, distribution and dynamics of the installed capacities for the production of butanal in Central and Eastern Europe broken down by country in the last 5 years and forecast for their development in the medium term 7. Volume and dynamics of the average annual utilization rates used for the production of butanal in Central and Eastern Europe in the last 5 years and forecast for their development in the medium term 7. Volume, value and dynamics of the domestic production of butanal in Central and Eastern Europe in and forecast for 7. Structure of the Central and Eastern European production of butanal in by countries 7. Characteristics of the main producers of butanal in Central and Eastern Europe along with their exact installed capacities and used production techniques in the last 5 years and forecast for their development in the medium term 8. Characteristics and analysis of the prices of butanal in Central and Eastern Europe 8. Value chain analysis 8. Structure of price formation 8. Characteristics of the producer prices of butanal in Central and Eastern Europe in 8. Characteristics of other prices of butanal 9. Trade balance of the foreign trade operations of butanal in Central and Eastern Europe 9. Trade balance of the foreign trade operations of butanal in Central and Eastern Europe in Overview and analysis of the imports of butanal to the Central and Eastern European market Volume, value and dynamics of the imports of butanal to Central and Eastern Europe in Major trade inflows of butanal imports to Central and Eastern Europe in Structure of the imports of butanal in by importing countries Average prices of the butanal, imported to Central and Eastern Europe in Overview and analysis of the Central and Eastern European exports of butanal Volume, value and dynamics of the Central and Eastern European exports of butanal in Major trade outflows of butanal exports from Central and Eastern Europe in Structure of the Central and Eastern European exports of butanal in by exporting countries Average prices of the Central and Eastern European exports of butanal in Characteristics of the consumption of butanal in Central and Eastern Europe Volume, value and dynamics of the consumption of butanal in Central and Eastern Europe in Structure of the consumption of butanal in Central and Eastern Europe in by origin, by channel, by country Volume, value and dynamics of the per capita consumption of butanal in Central and Eastern Europe in Balance between domestic supply and domestic demand on the butanal market in Central and Eastern Europe in and forecast for its development in the medium term Forecast for development of the butanal market in Central and Eastern Europe in Factors, influencing the development of the butanal market in Central and Eastern Europe in the medium term Forecast for market development in the medium term under three possible scenarios 1 version of the research report will be presented up to 5 working days after your order. The report will be updated as of the current month of purchase. We also offer similar reports, covering every global country, region and the world as an overall and offer special terms for bundle purchases. Global High-Temperature Fiber Market by Manufacturers, Regions, Type and Application, Forecast to High-temperature fibers are capable of surviving harsh environments and extreme temperatures. Normal fibers can be damaged due to extreme atmospheric conditions, fiber type, time of exposure, etc. Global High-Temperature Elastomers Market by Manufacturers, Regions, Type and Application, Forecast to

Elastomers are basically polymers, which have high viscosity and elasticity but weak intermolecular force. The elastomers have the property of elasticity that is it regains its original shape on the removal of the deforming forces. Monomers of elastomers consist of silicon, carbon, oxygen, and hydrogen. Global High Barrier Lidding Film Market by Manufacturers, Regions, Type and Application, Forecast to 2025. The purpose of designing the high barrier lidding film is to offer a safe environment to the products so that their shelf life is increased. In the packaging industry, high barrier lidding films safeguard the integrity of the products and preserve the product quality in case of water permeation. Top Fortune Organizations trust us for research data. Your details are safe with us. Free support for your research requirements. Email Upto 24 hrs - working days Upto 48 hrs max - weekends and public holidays Need Help?

### Chapter 7 : Eastern Europe: Countries - Map Quiz Game

*eastern europe quiz 1 Learn with flashcards, games, and more for free.*

### Chapter 8 : Eastern Europe / National Stereotypes - TV Tropes

*The major cities of Eastern Europe make perfect travel destinations. Marked by history, evolving with the times, the major cities of Eastern Europe offer sites, shopping, food, entertainment, and more.*

### Chapter 9 : Test your geography knowledge - Eastern Europe countries | Lizard Point

*There is no standard definition of Western vs Eastern Europe. This quiz was created to evenly split Europe to make it easier to study, and the countries that are included were based on a teacher request.*