

# The AATSEEL NEWSLETTER



*American Association of Teachers of Slavic & East European Languages*

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## Message from the AATSEEL President

The calendar year 2010, our scheduled “year without an AATSEEL Conference,” also marks the centennial of that year when the world began to do without Leo Tolstoy. Accordingly, our annual gathering in Los Angeles in January 2011 will feature, in addition to William Todd’s rescheduled Class on the Rise of the Novel, a master class by Irina Paperno (UC-Berkeley) on teaching Tolstoyan themes and genres. Between now and the Battle of Borodino Centennial in 2012, the Slavic world will be celebrating — or subjecting to criticism — this very great writer on all topics related to peace and war. Tolstoy is so dynamic, diverse, outrageous, and well-documented by his own hand that almost any position on these subjects can be extracted from his life or writings. His Sevastopol Stories can be read equally as chauvinistic exercises on behalf of the patriotic Russian soldier-peasant and as anti-war tales of unprecedented frankness. War and Peace and Hadji Murad glorify battles and bonding in military brotherhood with as much epic fervor as Tolstoy’s pacifist tracts condemn both. Of course Tolstoy had no fondness for the “professoriat” and little hope that wisdom could be imparted through any of the rituals that make up our daily academic lives. But assuming he could suspend those prejudices temporarily: what might Tolstoy have to say about the state of our field today?

Three things, I suggest. First (because Tolstoy was a passionate creator of literary fiction until the end of his days), he would be gratified that the Russian literary canon now belongs to the world — to a degree that no other national literature has managed to achieve. We can still fill up auditoriums with hundreds of students from every discipline who know they need to read at least one novel by Tolstoy and Dostoevsky, with an urgency that other very great European writers (Goethe, Schiller, Flaubert, George Eliot) cannot match. Russian literature and culture

are like music or sports: they are not just stories, but feed the whole body. Second, if academic professionals must exist and if they are obliged to meet with one another at all, Tolstoy would be wholly in favor of smaller gatherings with more interactive formats, rather along the lines of our recent AATSEEL innovations (workshops, readings, master classes, roundtables). And finally, he would be delighted that the Word (at which he was such a master) no longer stands naked and alone. In his final decade he became acquainted with the gramophone and moving picture, and was thrilled with the potential of both for sharing human experience. In fact, interdisciplinarity is built into our master writers — even the most curmudgeonly, as Tolstoy is often taken to be — because above all they wanted to communicate loudly and widely. Perhaps we can take heart over these durable facts in this centennial year.

Caryl Emerson

## Letter from the Editor

As I write to you, I have taken some annual leave town and flown off to the cold (and snowy) Baltic Sea where I am teaching a course in Second Language Research Methods for undergraduates at LCC International University in Klaipeda, Lithuania. I did the same thing last year at the coldest time of year here (quite a contrast with my sunny California) at this time. It reminds me a bit of time spent in Siberia, except of course Siberia has more snow. (As for cold, once you dive below zero degrees centigrade, it does not much matter whether it is 10 below or 75 below, the latter being the temperature I endured -- and perversely enjoyed -- in Siberia many years ago.

I hope you have enjoyed having the paper version of the newsletter back. We have been “papering” for those who especially wanted it -- libraries, advertisers, and a surprising number of readers who still do not “do” electrons -- for three issues now, and it seems to be meeting a need. So much for those who

claim that all libraries of the future will be electronic only (although we do have one university here in California that has only an electronic library -- wonder how the students like that).

I am sorry I missed folks at the conference. We had too much family trials and angst going on at the time for me to join you in Philly, but I do hope to see everyone at the next annual meeting.

I would like to thank all those who have written State of the Field articles and especially Nancy Condee for scouting them out and shepherding them in. AATSEEL members tell me that they appreciate them.

Our columns are disappearing, and it is not page space. It is for lack of editors. We are currently looking for editors for the Ukrainian column and the Russian at Work column. If you have the time and interest to edit either column, please let me know. We could not find an editor for the technology column, and I assume that is because tech is no longer new. It is now run-of-the-mill, so probably such a column is no longer exciting. However, there are untapped areas, such as Serbo-Croatian and Bulgarian. I know there are folks working in these areas, so if you have an idea for a column (any column, these or others), please let me know.

Wishing you all a great winter/spring semester. Keep warm! (I’m definitely trying to do that as I type with frozen fingers.)

Betty Lou Leaver

## RECENT PUBLICATIONS

*The Recent Publications column includes books published in 2008-2009. Authors and publishers are invited to submit information about their new publications.*

### Culture

Kohn, Michael. 2009. *Russia (Country Guide)*. Lonely Planet.

*Continued on page 16*

## STATE OF THE FIELD

### Russian Thinkers from the Other Shore: History of Ideas Today

The editors have invited Boris Wolfson (Amherst College) to serve as Guest Editor for the newest State of the Field column (see previous columns on poetry in the October 2009 issue and film studies in the April 2009 issue). Two prominent scholars of the Russian intellectual tradition, Robert Bird (The University of Chicago) and Thomas Seifrid (University of Southern California), offer reports on the latest developments in the study of Russian philosophy and intellectual history. Their essays are as concise and informative as the field they survey is heterogeneous and often unwieldy. What discoveries have been made over the past decade, and what patterns seem to have emerged, in studying topics that range from the fate of phenomenology in Russian culture to Orthodox Christian theology? What links (and tensions) might exist between the work of Western historians of Russian thought, on the one hand, and those who see themselves as practicing philosophers in Russia today, on the other? What issues deserve scholars' special attention in the immediate future? These statements offer both broad retrospective overviews and an intriguing preview of coming attractions.

#### Robert Bird

The University of Chicago

In the last twenty years the shape of Russian intellectual history (a.k.a. Russian philosophy, a.k.a. Russian thought) has changed drastically and irrevocably, and not only in Russia, where scholars rediscovered entire traditions of philosophical and political writing and began, in fits and starts, to pen in the

contours of a firmly post-Soviet intellectual landscape. The high-water mark of Russian thought in the Anglophonic world was reached with the convergence of two events in 2002: the invasion of the English-language stage by Belinsky, Herzen, Bakunin and company in Tom Stoppard's major dramatic trilogy *The Coast of Utopia*, and the election as Archbishop of Canterbury of Rowan Williams, an accomplished student of Russian philosophy and theology. Pondering such events, one might even have been forgiven a dose of optimism. Would such optimism have been warranted?

Limiting our view to the English-speaking world, since 2002 there has been a great deal of interesting work done in a number of academic disciplines; with apologies to anyone left out, I would like to survey some of the most distinctive contributions. In the field of history one can name John Randolph's *House in the Garden: The Bakunin Family and the Romance of Russian Idealism* (Cornell, 2007), which has shifted the terms of analysis on seemingly well-worn figures. Stuart Finkel's *On the Ideological Front: The Russian Intelligentsia and the Making of the Soviet Public Sphere* (Yale, 2007) used the story of the forced exile of leading intellectuals in late 1922 to examine the broader change in intellectual landscape after 1917. The same story has been told in a racier form by Lesley Chamberlin in her *Lenin's Private War: The Voyage of the Philosophy Steamer and the Exile of the Russian Intelligentsia* (Atlantic, 2006). Chamberlin has also produced a popular, though highly idiosyncratic, overview of Russian intellectual history in *Motherland: A Philosophical History of Russia* (Atlantic, 2004). Matt Miller's dissertation on the YMCA in Russia (University of Minnesota, 2006) shows that we have much to look forward to. Gary Hamburg and Vladimir Wozniuk's studies and translations have revealed

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University of Pittsburgh &  
Sibelan Forrester  
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new dimensions in the history of a Russian liberalism, far beyond the rigid schematics of Isaiah Berlin (the main source for Stoppard).

In literary studies scholars have been learning better to weave intellectual history with aesthetic analysis to reveal finer patterns than hitherto were evident. A notable new study of a well-known philosopher-poet is Judith Kornblatt Deutsch's *Divine Sophia: The Wisdom Writings of Vladimir Solovyov* (Cornell, 2008). Gradually we are beginning to understand better how aesthetic criticism drew on and contributed to philosophical discourse. Naturally, the Dostoevsky and Bakhtin industries continue apace. In recent studies Bakhtin has ceded some of the limelight to other members of what is still referred to as *his circle*. Bakhtin's coattails have also brought back into attention some of his major sources, such as Max Scheler (in Alina Wyman's dissertation) and phenomenologists like Gustav Shpet. In the wake of Joseph Frank's inimitable biography, completed in 2002 (and now out in a single-volume abridgement), recent years have seen a veritable flood of new work on Dostoevsky's intellectual and religious dimensions, including James Scanlan's *Dostoevsky the Thinker* (2002), Steven Cassedy's *Dostoevsky's Religion* (Stanford, 2005), Susan McReynold's *Redemption and the Merchant God: Dostoevsky's Economy of Salvation and Antisemitism* (Northwestern, 2008), Rowan Williams' *Dostoevsky: Language, Faith and Fiction* (2008), and special issues of *Studies in East European Thought* and *Dostoevsky Studies*. Tolstoy continues to grow as a thinker, for instance in the books of Donna Orwin, and one expects major new work on Tolstoy during his jubilee year (including a study by James Scanlan).

A third disciplinary framework for Russian intellectual history is that of theology. The Association for Eastern

Christian Studies has proven a vibrant venue for those with interests Russian Orthodoxy in all periods, though intellectual history as such has not been a central focus. Work in theology (both East and West) has been nourished by a steady stream of translations, most recently Boris Jakim's editions of Sergei Bulgakov's major books for Eerdmans.

Of intellectual history in the narrow sense, though, little has happened since Joan Delaney Grossman and Ruth Rischin's volume *William James in Russian Culture* (Lexington, 2003). In 2009 the centenary of *Vekhi* was marked by a large international gathering at the University of Bristol, organized by Ruth Coates, which should result in a volume. In the next couple of years it should be joined by a collective volume on Gustav Shpet edited by Galin Tihanov for Purdue and an entire *History of Russian Philosophy, 1830-1930*, edited by Gary Hamburg and Randall A. Poole for Cambridge. It is safe to say that until Russian philosophy finds a disciplinary niche in departments of

philosophy it will remain quite difficult to maintain a serious level of scholarship on it as an intellectual (as distinct from a historical or cultural) endeavor. Indeed, with the notable exception of James Scanlan and Philip Grier, there is a glaring lack of new work on Russian thought by scholars with formal philosophical training.

In this respect there remains a distinct difference in the discourses of Russian intellectual history in Russia and Germany. The generation that prepared the massive reclamation of sources in *perestroika* has matured into an authoritative community of philosophers, mainly grouped around the Institute of Philosophy in Moscow. Sergei Khoruzhii (also spelled Horujy) continues to develop his synergetic anthropology, while down the corridor Valerii Podoroga and his Ad Marginem gang re-conceive Russian intellectual traditions in the light of continental philosophy and critical theory. Some of this activity has trickled abroad. One of the leading voices in Germany's vibrant *forschungsgruppe "Russische philoso-*

*phie"* is Nikolai Plotnikov. Plotnikov has equally formidable achievements in Russia and in Germany, where he has recently completed a large research project on Russian concepts of personality (see selected results in *Studies in East European Thought* vol. 61, nos. 2-3, 2009). Truth be told, little of this would count as philosophy in the Anglophonic world, but it is a fascinating and vibrant micro-universe that repays close study, as shown by the dissertation work of Alyssa DeBlasio at Pitt.

Within Russia the emphasis remains squarely on the publication of primary sources in intellectual history. Scholars have often aspired to influence the political discourse through their historical studies. Under Yeltsin appeal was made to the liberal traditions of Christian democracy and Christian socialism personified by Semyon Frank, Sergei Bulgakov and Petr Struve. In the Putin years one was more likely to hear invocations of the Orthodox nationalist Ivan Il'in, whose collected works has to be one of the most impressive publishing ventures of the period, especially if one

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considers that it has been edited almost singlehandedly by Iurii Lisitsa. Il'in's reburial in Moscow's Don Monastery in 2005 (together with General Anton Denikin) was indeed a major public event, and the grave has been visited by Putin among other dignitaries. More recently President Dmitrii Medvedev has sponsored the publication of the records of the St Petersburg Religious-Philosophical Society of 1907-1917, to which he appended a brief foreword. Could the difference in Putin's and Medvedev's tastes in Russian philosophy mark a substantial divergence in their outlooks? Perhaps, but since the fall of Marxism-Leninism it is difficult to identify a single instance where Russian government policy has been directed by philosophical argument. From press reports it would seem that the government is more likely to be influenced by neo-Eurasianist Aleksandr Dugin and other members of the lunatic fringe.

Based on the preceding sketch, I would note a couple of glaring tasks on the docket of those of us with interests in Russian intellectual history. Most urgent is the need to focus on the philosophical content of Russian thought or, failing that, to derive original philosophical content by undertaking rigorous analysis of those presuppositions which have made it so uninteresting to Anglo-American philosophy. This might include, for instance, identifying specific spheres of thought which have proven dominant, such as aesthetics. Second, it is necessary to expand the available archive of Russian intellectual history to include periods that right now have become marginal, including the eighteenth century and, ironically, Marxism. In both cases intellectual historians can gain important new perspectives from the work of social historians of these periods. Indeed, insofar as Russian thought seems fated to remain perched uneasily between history and aesthetics, it seems important for historians and aesthetic theorists (including specialists in visual art as well as in literature) to continue learning from each other in understanding how intellectual projects both grow from and exceed their own times.

In 1993 I attended the landmark conference on Russian philosophy at the University of Wisconsin in Madison. I recall how, during the panel on Nikolai Fedorov, after the presentation of his fervent acolyte Svetlana Semyonova (who is still carrying the flame of true belief, by the way), a local philosopher stood up and asked whether this material, however fascinating, might more profitably be analyzed not as philosophy, but as something akin to Star Trek. Indeed, Russian thinkers have often presented rich material for analysis in a sort of cultural studies framework, as symptoms of psycho-social processes bubbling up to the surface from some nether region. The effervescence of interest over the last two decades has gone a long way to showing that the Russian intellectual tradition can still speak in other ways, but it remains without a home on the disciplinary map of Anglo-American scholarship.

## Thomas Seifrid

University of Southern California

To summarize succinctly what is going on in the field of Russian philosophy (or rather the study of Russian philosophy) is difficult because the field itself is somewhat anomalous. Very few, if any, Russian thinkers make it onto the syllabi of courses taught in philosophy departments in American universities, which almost exclusively emphasize Anglo-American analytical philosophy and relegate much of the rest, including otherwise important thinkers such as Heidegger, Sartre, Merleau-Ponty, Cioran, et al., to the quarantine of "continental philosophy." To some extent Russian culture has only itself to blame for this neglect, given that for extended periods in the mid-nineteenth and mid-twentieth centuries philosophy, as an academic discipline, was either wholly banned or so severely constrained that it might as well have been. Yet Russia is not without a tradition of professional philosophy, in the sense of a discipline distinct from theology, political thought, nationalist theorizing, or literary and cultural theory—all of which from

time to time arguably encroach on the philosophical field in Russia. Depending on whether one limits the focus to academic philosophy or broadens it to encompass these neighboring domains, the field of Russian philosophy can be regarded as either narrow or sprawingly amorphous.

In recent years two noteworthy changes have taken place at the center of the diverse constellation of thinkers, disciplines, and movements that constitute Russian philosophy in the broader sense. The first is the waning of the impulse, once urgently felt in academic and governing circles, to study Russian intellectual history in order to discern the causes of Bolshevism, Stalinism, and the Soviet phenomenon in general. Important studies of such figures as Herzen, Bakunin, Trotsky, and Lenin, and such intellectual currents as Marxism, continue to appear (with Polish scholarship predominating to a remarkable extent, as if to exorcise the demon that just let go of them) but they now are mostly of historical interest. The second noteworthy change is the revival of interest in the academic and religious philosophy that appeared in Russia from roughly the 1890s to the 1920s, on which there is a growing body of both Russian and western scholarship; and the closely-related revival in the post-Soviet era of philosophy as an academic profession in Russia (closely related because much of what energized the renewal of philosophy in Russia of the 1990s had to do with the rediscovery of the intellectual riches of the early decades of the century).

For introductory study of Russian philosophy in the nineteenth century, such venerable guides as N.O. Losskii's *Istoriia russkoi filosofii*, V.V. Zenkovsky's *A History of Russian Philosophy*, and Andrzej Walicki's *A History of Russian Thought from the Enlightenment to Marxism* remain useful. When one comes to the late nineteenth to early twentieth centuries, however, the recent surge in interest has changed the scholarly landscape considerably, with the 1920s receiving particularly close attention. Steven Cassedy's 1990 *Flight from Eden: The Origins of Modern Literary*

*Criticism and Theory*, despite its focus on literary studies, opened the door to serious consideration of figures like Pavel Florenskii and Sergei Bulgakov in a philosophical rather than a strictly religious context. Alexander Haardt's 1992 *Husserl in Russland. Phänomenologie der Sprache und Kunst bei Gustav Špet und Aleksej Losev* was a major event, one of the first western studies of the interaction in the Soviet 1920s between western thought and Russian philosophy. My own *The Word Made Self. Russian Writings on Language, 1860-1930* (2005) benefited enormously from these studies in its efforts to bring to light consistent philosophical interests across a range of intellectual disciplines in Russia. Gustav Shpet (1879-1937), arguably the most important academic philosopher in Russia in the pre-war period, has been the particular beneficiary of this revivalist trend. One of his most significant works, the phenomenological *Appearance and Sense* of 1914, appeared in English translation in 1991 and there is a volume of essays on his work forthcoming from Purdue University Press (*Gustav Shpet's Contributions to Philosophy and Cultural Theory*, edited by Galin Tihanov). In Russia, meanwhile, the Shpet industry is running on all cylinders. The fifth volume of Tomsk University's *Shpetovskie chteniia* appeared in 2008, and volume 6 of his complete works has recently been published. In France, a collection of conference papers devoted to Shpet appeared in 2008 (*Gustave Chpet et son héritage aux sources russes du structuralisme et de la sémiotique*, edited by Maryse Dennes). The post-Soviet era in general has seen a dramatic resurgence of interest in secular philosophy, with numerous conferences and journals like *Logos*, *Nachala*, *Paralleli*, and even the venerable *Vorposy filosofii* serving as the outlet for philosophical writing—not all of it retrospective in nature—of generally very high caliber. For an excellent overview of Soviet philosophy in general which pays valuable attention to post-war figures as well as the stars of the 1920s, and to figures who were not necessarily academic philosophers in the strict sense of the term (e.g. Lot-

man and his semiotics, Kolmogorov and his cybernetics), see V.A. Lektor-skii, "O filosofii Rossii vtoroi poloviny XX veka," *Voprosy filosofii* No.7 2009 (available online at [http://vphil.ru/index.php?option=com\\_content&task=view&id=49&Itemid=52](http://vphil.ru/index.php?option=com_content&task=view&id=49&Itemid=52)). In the U.S. one notes such evidence of active interest as James P. Scanlan's *Russian Thought After Communism: The Recovery of a Philosophical Heritage* (M.E. Sharpe, 1994), the forthcoming volume from Cambridge University Press, *A History of Russian Philosophy 1830-1930. Faith, Reason, and the Defense of Human Dignity* (edited by G.M.Hamburg and Randall A. Poole, May 2010), another forthcoming volume from Cambridge UP, *A History of Russian Thought* (edited by William Leatherbarrow and Derek Offord, 2010); and the conference to be held at the University of Pittsburgh in May 2010 on "Marx, God, Derrida: Post-Communist Philosophy and the Contemporary Crisis of Meaning."

The subfield of Russian religious thought has also seen a flourish of renewed activity in recent years. Georgii Florovskii's *Puti russkogo bogosloviia* and George Fedotov's *The Russian Religious Mind* continue to provide solid historical background while the major figures of the turn of the century have finally begun to receive serious scholarly attention. Selected works of Vladimir Solov'ev have been translated into English, conferences have been devoted to him (e.g., "Vladimir Solov'ev: Reconciler and Polemicist" at the University of Nijmegen in the Netherlands, 1998), and his religious thought has been closely examined in Judith Deutsch Kornblatt's *The Divine Sophia: The Wisdom Writings of Vladimir Solovyov* (Cornell UP 2009). Nikolai Berdiaev, long the star of early twentieth-century Russian philosophy, continues to receive attention (e.g., a new biography, *Nicolas Berdiaev*, by Geneviève Johannet and N.A. Struve, YMCA-Press 2004) and the thought of Sergei Bulgakov has received particularly eloquent discussion in Catherine Evtuhov's *The Cross and the Sickle: Sergei Bulgakov and the Fate of Rus-*

*sian Religious Philosophy* (Cornell UP 1997). Of more comprehensive scope are the collection of conference papers edited by Judith Deutsch Kornblatt and Richard Gustafson, *Russian Religious Thought* (U Wisconsin Press 1996) and the collection of essays edited by Mark Steinberg and Heather J. Coleman entitled *Sacred Stories: Religion and Spirituality in Modern Russia* (Indiana UP 2007). Although it diverges from the field of philosophy proper (widely diverges, some would say) the more exotic fruit of Russian nationalist and panslavist thought represented by such writers as Nikolai Danilevsky, in the nineteenth century, and Lev Gumilev, in the twentieth, stirs renewed interest in post-communist (and post-Yeltsin) Russia, while shifting geopolitical forces have reawakened western interest in the doctrine of Eurasianism (e.g., Marlène Laruelle's 2008 *Russian Eurasianism: an Ideology of Empire* and Dmitry Shlapentokh's 2007 *Russia Between East and West: Scholarly Debates on Eurasianism*).

Whether one should consider the thought of Mikhail Bakhtin philosophy in the narrow sense, and thus invite his elephantine presence into the parlor, or leave him outside in the realm of literary and cultural theory, is too complicated a question to answer in the present context. In the vast industry of Bakhtin studies, however, Galin Tihanov's magisterial *The Master and the Slave: Lukács, Bakhtin and the Ideas of Their Time* (Oxford UP 2000) stands out for its concentration on philosophical issues, as does work emanating from the Bakhtin Centre at the University of Sheffield (e.g., the collections *Materializing Bakhtin: The Bakhtin Circle and Social Theory*, edited by Craig Brandist and Galin Tihanov, Palgrave 2000; and *The Bakhtin Circle: In the Master's Absence*, edited by Craig Brandist, David Shepherd, and Galin Tihanov, Manchester UP 2004). If one chooses to regard Russian literary theory in the twentieth century as occupying something similar to the place Russian novels did in the nineteenth—that of philosophy by other means—then such volumes as Routledge's forthcoming

*Critical Theory in Russia and the West* (edited by Alastair Renfrew and Galin Tihanov, 2010), Maxim Waldstein's *The Soviet Empire of Signs: A History of the Tartu School of Semiotics* (Müller Verlag 2008), and Nina Perlina's *Ol'ga Freidenberg's Works and Days* (Slavica 2002) are evidence of ongoing scholarly interest in that intellectual current, as are the many publications of the Swiss scholar Patrick Seriot on Russian linguistics and literary theory.

(I would like to thank Alyssa DeBlasio of the University Pittsburgh and Galin Tihanov of the University of Manchester for their valuable input to this statement.)

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Please note that all individuals who qualify for the project will be asked to: 1) complete a second online survey, which takes approximately 3-5 minutes to complete; 2) take an internet-based assessment of spoken language proficiency. Upon completion of both, you will receive an official certificate indicating your level of spoken language proficiency and a payment of \$25. If you have any questions about this project or the surveys, please contact Crystal Campagna at [ccampagna@actfl.org](mailto:ccampagna@actfl.org). Please use HERITAGE PROJECT as the subject line for all emails.

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## Member News

*Editor: Molly Thomasy Blasing  
(University of Wisconsin-Madison)*

*The AATSEEL Newsletter likes to keep its members informed about important events and professional milestones! If you or an AATSEEL member you know has recently defended a dissertation, been hired, received a promotion or retired, please send the member's name, accomplishment and affiliation to: Molly Thomasy Blasing, thomasy@wisc.edu*

The AATSEEL Newsletter would like to recognize the following members for their recent professional milestones:

Professional translator and interpreter **Marina Brodskaya** is pleased to share news of the publication of her new translation, *Chekhov's Five Plays: Ivanov, The Seagull, Uncle Vanya, Three Sisters, and The Cherry Orchard*. The book, with an Introduction by Tobias Wolff and Notes to the Translation by Monika Greenleaf, is scheduled to be out in Winter 2010.

In November 2009, **Vitaly Chernetsky**, Assistant Professor in the Department of German, Russian and East Asian Languages at Miami University, was elected President of the American Association for Ukrainian Studies for a two-year term.

**Andrew Corin** is now Associate Dean in the School of Resident Education, Directorate of Continuing Education at the Defense Language Institute.

**Anne Lounsbury**, Associate Professor and Director of Graduate Study in the Department of Russian and Slavic Studies at New York University, has been awarded a National Endowment for the Humanities Fellowship for the 2010-2011 academic year.

**Kristin Peterson-Bidoshi**, Associate Professor of Russian, has been

promoted to Dean of Studies at Union College.

**Kathleen M. Scollins** has defended her PhD dissertation "*Zdes' budet gorod*": *Logos and Golos in the Petersburg Text*" at the University of Wisconsin-Madison and begins her position as Visiting Lecturer at the University of Vermont in January 2010.

**Alla Smyslova** of Columbia University has defended her dissertation *Developing Four-Skill Literacy among Adult Heritage Learners: Effects of Linguistic and Non-Linguistic Variables on the Attainment of Low-Proficiency Heritage Students of Russian within a Dedicated College-Level Bridge Course* under the guidance of Dan E. Davidson,

Professor of Russian and SLA, Bryn Mawr College.

**Ludmilla Trigos** announces that her book *The Decembrist Myth in Russian Culture* is now available from Palgrave Macmillan publishers. This book is the first interdisciplinary treatment of the mythic image of the Decembrists. By exploring Russian literature, history, film and opera it shows how this myth evolved over time depending on political agendas and reveals how the Decembrist myth inspired generations of Russian revolutionaries and writers. Information on the book is available at <http://www.palgrave-usa.com/catalog/product.aspx?isbn=0230619169> (Use promo code P256ED for 20% discount).

## Guidelines for 2011 Conference Proposals

The Program Committee will accept proposals for the following seven formats:

- (a) individual paper
- (b) fully-formed panel
- (c) roundtable
- (d) forum
- (e) workshop
- (f) master class
- (g) poetry reading

Each proposal will be reviewed by the Program Committee, and the text of every accepted proposal will appear in the annual meeting program book (note that this includes formats for which no descriptions have appeared in the past). Proposals for all formats should not exceed 300 words, but a successful, effective proposal for any format can certainly be shorter.

Individual paper proposals must identify a problem that needs solving in the fields of linguistics, pedagogy, literature, and/or culture, or present a hypothesis that sheds light on the interpretation of a text or body of texts. It should outline the author's plan for defending the paper's hypothesis or advancing an interpretation.

Proposals for fully-formed panels will now contain, in addition to a panel

title, the titles of individual papers and names of presenters, chair, and discussant (if there is one), a single paragraph-long statement, prepared by the panel organizer (who can also serve as one of the presenters, the chair, or the discussant). This single-paragraph proposal should also not exceed 300 words, and like a paper proposal it can be shorter. It must contain a concise description of the rationale for bringing the individual papers together as a panel and describe briefly how each paper fits into the discussion. *No individual proposals for papers submitted as part of a fully-formed panel need to be included at the time the panel is proposed.*

If a panel proposal is accepted by the Program Committee, the organizer will be responsible for obtaining from each participant a description of each paper for inclusion in the program book, and sending in those descriptions to the Program Committee Chair by Sept. 30, 2010.

Proposals for fora, workshops, master classes, and poetry readings should include concise description of the rationale for bringing conference participants together for the discussion envisioned by the event organizer; they can, and in the case of the poetry reading should, contain brief descriptions of the participants' particular scholarly or creative interests and expertise.

## EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT RUSSIAN GRAMMAR BUT WERE AFRAID TO ASK

*Alina Israeli*  
(American University)

*Please send questions to: Prof. Alina Israeli, LFS, American University, 4400 Massachusetts Ave. NW., Washington DC 20016-8045; or via e-mail to: aisrael@american.edu*

Q. What is the difference between проговорил, прокричал, etc. and the “neutral” perfective verba dicendi (сказал, закричал, etc.)?

A. The prefix про- indicates getting through something: obstacles, distance or territory or something else that falls into this category.

Interestingly, there is a long list of verba dicendi that do not have a “traditional” perfective form, but only one with the prefixes за- (beginning action) and про- (overcoming obstacle action). In all of these verbs there is either some kind of speech impediment: пробубнить – drone, пробормотать – mutter, пролопотать – babble, промямлить – mumble, and specifically including a lack of teeth: прошамкать; or poor breathing and consequently nasalization: прогнусавить, прогундосить; or problems with vocal cords: просопеть, просипеть, прохрипеть – wheeze (the first one involves poor nasal breathing, the second a husky voice, and the third a hoarse voice), and finally the verb that could signal either physical or social impediments: прошептать – whisper. The only verb that seems not to fulfill the prerequisites of impediment is пробасить – to speak in a very low, bass voice. But even it could be understood as indicating problems with the vocal cords, rather than only the natural low voice.

So, проговорить would imply some physical or emotional difficulty on the part of the speaker.

Маленький Сережа подбежал к отцу и **проговорил** задыхаясь: — Папа-папа!.. Там, на дорожке... лягушка!.. (Сергеев–Ценский. Испуг)

Прокричать could also have distance as an obstacle, when the voice has to cover some distance and reach the listener. In the next example, the speaker is inside the house and the detective is outside:

— Вертолет с полными баками и миллиард долларов, — с похмелья визгливо **прокричал** Терехин. В ответ начальник уголовного розыска уверенно предложил ему свои условия... (В. Алексеев. Тайна черных ворон)

Q. There’s a certain type of construction for which I’m confused by the usage of чей vs. который. The following example is from A.A. Dolinin’s introduction to an edition of “Лолита”: “...сквозь него “просвечивают” и некоторые... русские аналоги, в первую очередь романы и рассказы того самого Серебряного века, чьим последним писателем... был Набоков.” Would there be any difference if you instead said “последним писателем которого ... был Набоков”? And if so, what difference?

A. We have here two parallel constructions with subordinate clauses

[N<sub>1</sub>, чей N<sub>2</sub>] and [N<sub>1</sub>, N<sub>2</sub> которого]. I suggest that in the first one with чей we are talking about N<sub>1</sub>, while in the second one with который we are talking about N<sub>2</sub>. Let me prove that with the following examples. In the first two with который, they are talking about the effect of the paintings (N<sub>2</sub>), be it on the human spirit, or on people who form lines to purchase them. In the third example they are talking about the arguments about the kind of paintings they are:

Н.К.Рерих был ученым, был философом, был замечательным художником, перед **картинами которого** замирает дух человека. ([lib.roerich-museum.ru/node/159](http://lib.roerich-museum.ru/node/159))

А еще он незаурядный художник, за **картинами которого** очередь. ([www.jazz.ru/pages/jive/](http://www.jazz.ru/pages/jive/))

В роман вложено захватывающее исследование жизни и творчества знаменитого австрийского экспрессиониста Эгона Шиле, **о картинах которого** до сих пор идут споры: эротика или порнография.

On the other hand, when discussing admired artists, or the success of the artists (N<sub>1</sub>), speakers use the чей model:

- Есть художники, чьими картинами вы восторгаетесь? - Тернер, Гварли, Вайнек. Из русских – Серов, Шишкин, как ни странно. Врубель мне кажется очень холодным. <http://www.online812.ru/2009/09/28/008/>

Недавно в Буденновске отмечали юбилей детской художественной школы. За 30 лет из ее стен вышли десятки талантливейших художников, **чьими картинами** гордятся теперь не только буденновцы, но и коллекционеры из других регионов страны и зарубежья. <http://www.stpravda.ru/2001/12/20/2001-12-20-01.shtml>

Александр Николаевичу обидно - тем более что на родине он давно зачислен в категорию великих, **о чьих картинах**, если они не нравятся критикам, последние пишут так: «Мне лично как-то не очень, но это моя проблема». [http://www.chas-daily.com/win/2005/02/21/g\\_026.html?r=33&](http://www.chas-daily.com/win/2005/02/21/g_026.html?r=33&)

So the phrase Серебряного века, чьим последним писателем... был Набоков is about the Silver age, while the phrase Серебряного века, последним писателем которого ... был Набоков would be about Nabokov.

Even though the division is not as clear-cut for animate nouns, the tendency is the same. In the next pair of examples, the first one with чей is clearly about the predecessor, while the second one with который is about the heir.

Знал бы об этом генерал де Голль, **чьим наследником** считает себя нынешний французский президент... Он бы такого не допустил и не потерпел. (<http://www.politua.su/economy/941.html>)

После смерти родственника (наследником которого я являюсь) я получил письмо из пенсионного отдела “Люблино”, где мне угрожают привлечением к суду по статье 159 УК РФ п.1 (мошенничество). ([http://www.9111.ru/questions/q362642\\_answer282733.html](http://www.9111.ru/questions/q362642_answer282733.html))

Part of the difficulty in such cases is that often neither of the participants is clearly highlighted, and this allows for a number of borderline cases.

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## The UCLA Language Materials Project

The UCLA Language Materials Project (LMP) is proud to announce the completion of the lesson plan component of its stimulating new site for elementary and secondary foreign language teachers, the K-12 Gateway to the Less Commonly Taught Languages.

The core of the Gateway is a complete set of downloadable lesson plans and supplementary materials for teaching a first year language course. Written in English, the plans can be adapted to any language and grade level.

The lessons were created by Florence Martin of California State University Long Beach, who has taught languages at all levels from kindergarten through college, and speaks two Less Commonly Taught Languages. Over 100 lessons are grouped into 20 thematic units packed with stimulating activities for communicative learning.

Pilot-tested by K-12 teachers from Anchorage to Virginia, the Gateway offers easy navigation to a wealth of information. Beyond the lessons, there is a component on curriculum design, standards, and proficiency-based teaching. A resource section offers links to Language Resource Centers, teachers' associations and forums, curriculum and assessment guides, journals, and professional development opportunities.

The K-12 Gateway resides within the established Language Materials Project website. The bibliography has been augmented with detailed citations of several hundred items for younger audiences.

The recent increase of federal interest in foreign languages has kindled a language renaissance in K-12 schools across the nation. The number of classes for such less-commonly taught languages as Arabic, Mandarin, Japanese, Korean, and Russian has increased substantially even in the primary grades. But the range of textbooks and classroom materials available for learners below college level is limited. Teachers are also confronted by a lack of curricula or state standards to follow. The K-12 Gateway responds to those needs.

The Gateway was created with support from the US Department of Education's Title VI, International Research and Studies program.

We invite you to visit the K-12 Gateway at [www.lmp.ucla.edu/K-12](http://www.lmp.ucla.edu/K-12) and send us your suggestions for enhancing the site.



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## AATSEEL Book Prize Winners for 2009

### Best Contribution to Language Pedagogy

Ronelle Alexander and Ellen Elias-Bursać, for: *Bosnian, Croatian, Serbian. A Textbook With Exercises and Basic Grammar*. (Madison, WI: The University of Wisconsin Press, 2006).

### Best Contribution to Slavic Linguistics

Cynthia Vakareliyska, for: *The Curzon Bible. Volume 1: An Annotated Edition, Volume 2: A Linguistic and Textual Introduction*. (Oxford: Oxford University Press, 2008).

### Best Book in Literary/Cultural Studies

Roman Koropecky, for: *Adam Mickiewicz: The Life of a Romantic*. (Ithaca, NY: Cornell University Press, 2008).

### Best Translation into English

Marian Schwartz, for her translation of: *Mikhail Bulgakov, White Guard*. (New Haven: Yale University Press, 2008), with an introduction by Evgeny Dobrenko.

## Russian: First- through Fourth-Year

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## BELARUSICA

*The Belarusica column editor is looking for contributions to this column. Contributions from North American colleagues are especially appreciated. (Contributions should be no more than 1-2 pages in length.), deadline 6-8 weeks in advance of the issue month. For more information, contact Dr. Curt Woolhiser, [cwoolhis@fas.harvard.edu](mailto:cwoolhis@fas.harvard.edu).*

### Вывучайце беларускую мову ў Польшчы!

Study Belarusian in Poland!

Southwestern College  
International Summer School of  
Belarusian Studies  
Hajnówka, Poland  
July 7-August 6, 2010

The Center for Belarusian Studies at Southwestern College (Winfield, KS) invites undergraduate and graduate students to participate in its second International Summer School of Belarusian Studies from July 7 to August 6, 2010. The program, co-sponsored by the Poland-based Belarusian Historical Society, will be held at the Belarusian Cultural Center and Belarusian Lyceum in the town of Hajnówka in the Podlasie region of northeastern Poland, an area of great natural beauty and home to Poland's ethnic Belarusian minority — an ideal setting for the study of Belarusian language, history and culture, as well as for the study of a broad range of issues relating to cultural diversity and minorities policies in the expanded EU. Coursework will include intensive Belarusian language instruction (beginning and intermediate levels and individual advanced-level tutorials) and lectures in English and Belarusian on Belarusian history, literature, contemporary politics and society. The program will also include a regional studies component, with lectures and events focusing on the history, culture and current status of the Belarusian minority in Poland, as well as of the Podlasie region's other ethnic groups, including Poles, Jews,

*Editor: Curt Woolhiser  
(Harvard University)*

Tatars, Lithuanians, and Russian Old Believers.

The Summer School faculty will include instructors from Białystok University and the Belarusian Lyceum in Hajnówka, as well as visiting instructors from a number of Belarusian universities. Additional guest lectures on Belarusian history, politics and culture will be given by visiting researchers from Europe and North America. Participants will have a choice of hotel accommodations at the Belarusian Cultural Center, or homestays with Belarusian-speaking families in Hajnówka.

Coursework will be supplemented by a rich and diverse cultural program, including visits to Belarusian minority cultural organizations and media outlets, meetings with Belarusian writers and artists, films, concerts, and excursions to important sites related to Belarusian culture and the other cultures of the Podlasie region: the city of Białystok, the recently restored Orthodox monastery and Museum of Icons in Supraśl, the Białowieża (Bielawieża) National Park (the largest and ecologically most diverse remnant of the primeval forests of the Northern European plain), the historic town of Bielsk Podlaski, the Holy Mountain of Grabarka (the most important Eastern Orthodox pilgrimage site in Poland), the 17-century Great Synagogue in Tykocin, the Tatar mosque in Kruszyniany, and the Borderland Center in Sejny, a unique

institution dedicated to preserving the rich multicultural heritage of the borderland region and promoting dialogue and mutual understanding between its many ethnic groups and cultures. In mid-July students will also have the opportunity to attend Basovišča, the annual festival of Belarusian rock music organized by the Belarusian Students' Association in the town of Gródek (Haradok) east of Białystok. At the end of the program, from August 7-21, students will have the option of traveling to Belarus on a guided tour including Hrodna, Słonim, Navahrudak, Mir, Niašviž, Minsk, Połack, Viciebsk, Mahiloŭ, Pinsk and Brest. The trip will end with a visit to the Lithuanian capital Vilnius, including important sites related to the history of the Grand Duchy of Lithuania and the modern Belarusian national movement.

The program cost, including tuition, room, board, cultural program and excursions is \$3,000 (the cost of the optional Belarus tour at the end of the program will be announced as details become available). Financial aid from the Center for Belarusian Studies will be available.

For further information and application materials, please contact the program director: Dr. Curt Woolhiser, Harvard University, Department of Slavic Languages and Literatures, Barker Center 327, 12 Quincy St., Cambridge MA 02138-3804; e-mail: [cwoolhis@fas.harvard.edu](mailto:cwoolhis@fas.harvard.edu); tel. (617) 495-3528. Please note that the deadline for all applications is April 30, 2010.

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## Cross-Cultural Communication

Editor: Elena Denisova-Schmidt  
University of St. Gallen, Switzerland

*This column deals with cross-cultural issues. Topics covered will include teaching culture through language, cross-cultural communication in business environment and cross-cultural communication in academic settings. Any suggestions are welcomed. Please contact Elena Denisova-Schmidt (elena.denisova-schmidt@unisg.ch)*



### Текст «АвтоВАЗ»

АвтоВАЗ – это большая российская компания. Продукты «АвтоВАЗа» – это автомобили. Бренды «АвтоВАЗа» – это «Лада» (например, модели «Лада Классик», «Лада Самара», «Лада Калина»). Штаб-квартира «АвтоВАЗа» – в Тольятти. Президента «АвтоВАЗа» зовут Алешин Борис Сергеевич. Ещё Борис Сергеевич – профессор (инженер) и президент гандбольного клуба России. Компания «АвтоВАЗ» тоже любит спорт. Компания – спонсор хоккейного клуба «Лада-Автоваз» в Тольятти. А команды LADA Racing и LADA Rally едут на чемпионаты в России, в Европе и в Африке. У «АвтоВАЗа» есть партнёры в Европе и в США. Так, у французской компании Рено есть акции «АвтоВАЗа». А Карлос Гон, президент «Рено», уже работает там.

1. Что любит президент «АвтоВАЗа»?
  - (A) гандбол
  - (B) автомобили
  - (C) русскую кухню
2. Кто акционер «АвтоВАЗа»?
  - (A) «Рено»
  - (B) «Форд»
  - (C) «Лада-Автоваз»
3. Где работает Карлос Гон?
  - (A) он работает в «Рено»
  - (B) он работает на «АвтоВАЗе»
  - (C) он не работает



### Текст «Калина»

Концерн «Калина» – это большая косметическая фабрика в России. Штаб-квартира концерна «Калина» – в Екатеринбурге. Топ-менеджмент компании – это Тимур Рафкатович Горяев (президент) и Александр Юрьевич Петров (директор). Продукты компании – это косметика и парфюмерия. У Калины есть российские бренды, например, «Чёрный жемчуг<sup>2</sup>» и немецкие бренды, например, «Dr. Scheller». У концерна есть «дочки» в Европе – это, например, «Паллада-Украина» (Украина), Kalina Overseas Holding B.V. (Нидерланды), Dr. Scheller Cosmetics AG (Германия) и «Kalina International SA» (Швейцария). Концерн «Калина» пока не работает в США. Русские очень хорошо знают и любят продукты концерна «Калина». Детские клиники Екатеринбурга получают финансы из концерна «Калина». «Социальные проекты – это очень важно», думают менеджеры в «Калине».

1. Как зовут президента концерна «Калина»?
  - (A) Петров Александр
  - (B) Путин Владимир
  - (B) Горяев Тимур
2. Кто получает финансы из концерна «Калина»?
  - (A) «дочки» концерна
  - (B) детские клиники
  - (B) топ-менеджмент
3. Почему социальные проекты – это очень важно в бизнесе?
  - (A) это хорошая реклама
  - (B) это позитивный имидж
  - (B) так все работают

1. команды – teams

2. чёрный жемчуг – black pearl

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Funding available through American Councils from U.S. Department of State (Title VIII), National Endowment for the Humanities, and U.S. Department of Education (Fulbright-Hays) grant support.

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- **Collaborative Research Grants in the Humanities.** Fellowships for post-doctoral scholars. Awards of up to \$50,400 for at least four consecutive months of humanities research in Eastern Europe and Eurasia. Proposals must include plans to work with at least one collaborator in the field.
- **Title VIII Special Initiatives Fellowship Program.** Fellowships for post-doctoral scholars. Awards of up to \$35,000 for field research on policy-relevant topics in Central Asia and the South Caucasus.
- **Title VIII Research Scholar Program.** Full support for three to nine month research trips in Russia, Central Asia, the South Caucasus, Ukraine, and Moldova.
- **Combined Research & Language Training Program.** Full support for three to nine month research trips combined with up to ten academic hours per week of language training in Russia, Central Asia, the South Caucasus, Ukraine, and Moldova.
- **Title VIII Southeast European Language Program.** Support for one to nine months of intensive language study in Albania, Bosnia-Herzegovina, Bulgaria, Croatia, Kosovo, Macedonia, Montenegro, Romania, and Serbia.
- **Title VIII Southeast European Language Program.** Support for three to nine months of research in Albania, Bosnia-Herzegovina, Bulgaria, Croatia, Kosovo, Macedonia, Montenegro, Romania, and Serbia.
- **Summer Russian Language Teachers Program.** Extensive support for university and secondary school teachers of Russian to study in Moscow for six weeks. Graduate students are also encouraged to apply.
- **Advanced Russian Language & Area Studies Program.** Intensive Russian language study in Moscow, St. Petersburg or Vladimir for undergraduate and graduate students, scholars and working professionals. Semester, summer and academic-year programs available. Academic credit through Bryn Mawr College.
- **Eurasian Regional Language Program.** Group and individual language instruction in Armenian, Azeri, Chechen, Georgian, Kazakh, Kyrgyz, Persian (Dari, Farsi, Tajiki), Romanian, Turkmen, Ukrainian, and Uzbek. Semester, summer and academic-year programs available. Academic credit through Bryn Mawr College.

For more information and an application, please contact:  
American Councils for International Education: ACTR/ACCELS  
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## Graduate Student Forum

*The AATSEEL and the editors of the AATSEEL Newsletter would like to thank our colleagues who serve as advisors to the Graduate Student Forum. They include Marina Balina (Illinois Wesleyan University); Margaret Beissinger (Princeton University); Thomas Beyer (Middlebury College); Robert Channon (Purdue University); Halina Filipowicz (University of Wisconsin at Madison); and Sibelan Forrester (Swarthmore College). Look for their responses to new questions in future issues of the AATSEEL Newsletter.*

*The AATSEEL newsletter graduate student column is seeking a new editor. The current editor, Nina Wieda, is stepping down this spring due to graduation. Nina is thanking our graduate student readers for their challenging questions, and the faculty forum members - for their insightful answers. We invite motivated graduate students interested in serving as the column editor to email their CVs to Betty Leaver at [Leaver@aol.com](mailto:Leaver@aol.com).*

### Question:

“I was really excited about the country of my research after reading its wonderful literature and the intriguing scholarship written about it by my predecessors. But when I arrived in the country for field research, the reality did not quite live up to my expectations. One of the reasons I became interested in this culture is the supposed friendliness and openness of its people, but the people I met during my trip impressed me as neither particularly friendly nor open. Throughout my stay in the country, I felt awkward. Maybe I lack the necessary skills that would help me integrate, but I do not know how to develop them. Do you have any advice?”

### Answer:

This question doesn't specify whether the disappointing experiences are linked to interviews, fieldwork, or overall contacts with people in the country of research, but since these three areas inform my own fieldwork (and the problems I've had), they frame my answers here. Field research can often be much less rewarding than we expect or hope it will be. Fieldwork is just sometimes very difficult and frustrating (and frankly, anyone who tells you that s/he has never had a bumpy ride in the field is simply not being totally honest with you). I admit that not all of my field experiences have been wonderful, rosy events. My contacts (colleagues/

interviewees/performers) have at times been challenging and demanding to work with, which can be very discouraging. But I also know that I could have handled some things better than I did and that I've made mistakes. There are always two sides to any conflicts in the field: how we behave and are perceived vs. how our contacts do. So you need to take a step back and see if you can sort through some of the reasons on both sides as to why field research sometimes ends up being problematic. You can't change the behavior of your contacts in the host country, but you can work on some of your own strategies and “skills,” thus perhaps improving your success in the field as well as making it more enjoyable. Needless to say, there is no set of easy guidelines for fieldwork; nonetheless, I will address three main areas: making connections, showing appreciation, and maintaining a sense of humor.

Connections among scholars and in fieldwork are super important. I recognize that the situation in the Former Soviet Union and Eastern Europe (FSU/EE) has changed considerably since the communist period, when Soviet and East European scholars' contacts with Americans provided much-wished-for ties for them with the West. Now, the contacts that are forged between scholars in the FSU/EE and Americans—especially young doctoral students—are perhaps even more critical for success-

*Editor: Nina Wieda  
Northwestern University*

ful work because, to put it bluntly, scholars “over there” don't need us as much as they used to. You should definitely lay some groundwork before heading off to do research in the FSU/EE; it is a good idea to have a sense of who the established and influential scholars are there in your field. Ideally, you should find out from scholars here in the States (e.g., your professors) whom you should meet in the host country and, if possible, be given letters of introduction to present to the scholars abroad. Personal connections such as this can go a long way and should definitely be exploited in order to make contacts abroad. Moreover, if scholars in the host country give you some leads for local people you could meet in your field, certainly follow through with them. The more people you meet in connection with your research project (within reason, of course), the better command you'll have overall of your materials. What you invariably find is that within communities of people (e.g., in academia) in the FSU/EE, everyone seems to know everyone else, so once you make a couple connections, they typically start to multiply. As for contacts in fieldwork, get advice from the local specialists in your field; they will know best where promising fieldwork lies. Finally, if you have names of people in the host country who are family or friends of people you know in the States, they can also be very fruitful connections, e.g., for socializing. In short, connections in the FSU/EE can be extremely helpful in terms of getting to know people both professionally and personally.

How you show your appreciation for “services rendered” in your fieldwork, such as by colleagues, interviewees, or performers, is also of utmost importance. Your appreciation should translate into something that your contacts can gain from by way of their association with you: most often opportunities and gifts, but in the case of certain types of fieldwork involving performers, money. You have to

be careful, in some circumstances, not to set unrealistic precedents with the amount that you “pay” for receiving what you are seeking, but you also need to show your gratitude. Ask scholars if there are research materials (e.g., books) that you can get for them in the States and either send them or give them when you next visit. When you go out for coffee with your peers, show your generosity by treating them. When you visit someone at home, be sure to bring something—flowers, chocolate, wine, whatever. You’ll always hear, “Oh, you didn’t have to!” but you also always know that yes, you did have to—their statement is as much a formality as is your offering them something as a sign of your recognition. The culture of gifts in the FSU/EE should not be underestimated.

The last thing I will mention is a different sort of advice (and may be the hardest to implement). It is to keep (or develop, as the case may be) a sense of humor, and to not take what you perceive as a lack of geniality or sociability too personally. Americans are all so smiley and accessible, which

is superficial in many ways. Many people in the FSU/EE, however, just don’t initially present themselves that way; instead they may grow into feeling warmth and affection for you. If they don’t deliver at first, it’s not because of you personally; it’s simply a different set of cultural conventions. So, if the people you meet and (try to) work with are “neither particularly friendly nor open,” and you really don’t know why, don’t turn it in on yourself; it’s their problem, and they may very well eventually come around. You’ll benefit in the long run from not taking it to heart. Laugh, and good luck!

Margaret Beissinger  
Princeton University

### Recent Publications Continued

*Continued from page 1*

Maxwell, Alexander. 2009. *Choosing Slovakia: Slavic Hungary, the Czechoslovak language, and accidental nationalism.* Tauris Academic Studies.

Sioras, Efstathia. 2009. *Czech Republic (Cultures of the World)*. Marshall Cavendish. (children’s book)  
Trigos, Ludmila A. 2009. *The Decembrist Myth in Russian Culture*. New York: Palgrave Macmillan.  
Volkov, Solomon. 2009. *Magical chorus: A history of Russian culture from Tolstoy to Solzhenitsyn*. Vintage.

### Economics

Cooper, William, H. 2009. *Russia’s economic performance and policies and their implications for the United States*. US Congressional Report.

### History

Heaney, Dominic et al., eds. 2009. *Eastern Europe, Russia, and Central Asia 2009*. Europa Publications.  
Krasinski, Henry. 2009. *The Cossacks of the Ukraine*. General Books LLC.  
Qualis, Karl D. 2009. *From ruins to reconstruction: Urban identity in Soviet Sevastopol after World War II*. Ithaca, NY: Cornell University Press.

*Continued on page 22*



Bureau of Educational  
and Cultural Affairs

## 2010 Intensive Summer Language Institutes for Arabic, Chinese and Russian Teachers

This program is designed to strengthen critical need foreign language instruction at U.S. schools by providing intermediate and advanced level teachers of Arabic, Chinese, and Russian as a Foreign Language with the opportunity for intensive language study abroad. The summer 2010 program is open to current K-12 teachers as well as community college instructors of Arabic, Chinese, and Russian; university students enrolled in education programs intending to teach these languages are also eligible to participate.

The deadline for applications is March 1, 2010.

For more information please visit our website at [www.americancouncils.org](http://www.americancouncils.org)  
or send an e-mail to [isli@americancouncils.org](mailto:isli@americancouncils.org).

*This program is funded by the Bureau of Educational and Cultural Affairs (ECA) of the U. S. Department of State, and administered by American Councils for International Education: ACTR/ACCELS*

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## PSYCHOLOGY OF LANGUAGE LEARNING

*This column is intended to promote a dialogue for teachers of Slavic languages regarding the psychological aspect of language learning.*

*Submissions for future editions of this column should be sent electronically to Valery Belyanin (russianforyou@gmail.com)*

### Enhancing Output Practice Based on Levelt's Model of Speech Production

Dr. Serafima Gettys

Director of the Foreign Language  
Program, Lewis University, Illinois  
gettysse@lewisu.edu

Teaching students to speak in a foreign language should be in sync with psycholinguistic mechanisms underlying speaking in L2. One of the most influential psycholinguistic models of speech production today is the model proposed by William Levelt (1993). Although the model was initially developed for L1, it is often used to describe processes involved in L2 production.

In simple terms, in accordance with Levelt's model, speech production consists of three stages taking place in the Conceptualizer, the Formulator, and the Articulator. In the Conceptualizer, the speech intention is conceived and relevant information is selected and ordered. This process results in a preverbal message, the conceptual structure, which then begins to be translated into a linguistic structure taking place in the Formulator. There, the preverbal message activates lemmas in the speaker's mental lexicon (the syntactic, morphological information and semantic information attached to lexical items) and syntactic building processes take place. These in turn produce a surface structure of the future utterance - an ordered string of lemmas grouped in phrases and sub-phrases. While knowledge of lemmas in the mental lexicon is a declarative knowledge, their activation adheres to production rules (Anderson, 1982, 1983, 1993) - a type of a procedural knowledge. Procedural knowledge is the knowledge used in the performance of some task and is usually

expressed in the format: IF X, THEN Y. The resulting surface structure then goes for phonological encoding in the Articulator.

It is important to emphasize that most processes in the Formulator and Articulator are conducted automatically, which allows for more attention resources in the Conceptualizer. This is the point where L1 production differs significantly from L2 production. For the proceduralization to take place in the Formulator, this stage of speech production in L2 needs a lot of practice. And it is this formulating component that classroom teachers should seek to facilitate. This claim can be easily demonstrated by the kind of errors a beginning learner of Russian makes. Most Russian teachers are familiar with such mistakes as:

Я говорю \*литовец (I speak Lithuanian \*man)

Я говорю \*литовский язык (I speak \*in Lithuanian language)

Я изучаю \*по-русски. (I study \*in a Russian language)

Иллинойс большой штат в \*Америка (Illinois is a big state \*America)

One possible psycholinguistic explanation of the above mistakes (often treated as interference) is the presence of these forms in the newly-emerging L2 (in this case, Russian) mental lexicon. These forms are most likely tied into semantic clusters and the zone of activation affects all or almost all the already existing forms in a cluster: *литовец, литовка, литовский, по-литовски, литовский язык; or по-русски, русский язык, русская; or Америка, американский, американец, американка*, etc. In other words, all the activated variants come to the mind of

*Editor: Valery Belyanin  
(Kaluga State University)*

the L2 speaker, who does not yet have a fixed knowledge of the right one.

It is evident that some scaffolding is needed to assist learners in selecting appropriate lemmas from their yet very unstable L2 mental lexicon. To facilitate the process, I propose a very simple technique that assists learners at the formulating stage of speech production. The scaffolding activity we are about to describe is intended to help the beginning learner to select correct forms out of the variety of those that presumably become activated along with the required form.

Students receive worksheets with the script of the phrases they are asked to produce in L2. These phrases serve as simulated 'preverbal messages' expressed in the L1. Each speech task is followed by a list of words that might interfere with correct forms.

Before producing the statement or question required by the script, the student is asked 'to scan' other possible lexical variants to make a conscious decision required for selecting the correct forms.

The activity has the following format:

a. Ask your friend if he or she speaks Russian. Before you do it, think what word forms you are going to use.

You = ты, вы, Вы?

Speak = говорить, говорю, говоришь, говорит, говорим, говорите, говорят?

Russian - русский, русская, русские, по-русски, русский язык?

b. State that your parents do not speak Russian.

My = мой, моя, моё, мои?

Parents = родители

Do not = не

Speak = говорить, говорю, говоришь, говорит, говорим, говорите, говорят?

Russian = русский, русская, русские, по-русски, русский язык?

For example, in order to state that his or her parents do not speak Russian (b), the L2 learner needs to select the form “*по-русски*” as the only correct form corresponding to the syntactic pattern of the sentence. In realizing this speech intention, however, not only this correct form becomes activated: the process will most likely involve other competing or incorrect forms to which the correct form is inherently tied in the learner’s mental lexicon, for example, such forms as *русская, русский, русские, русский язык, etc.* Scanning these other forms pushes the learner to reflect actively on the language structures through cognitive comparison in order to develop the hypothesis before he or she actually produces it. On producing the required form, students receive immediate feedback that either confirms or rejects their hypothesis so that they can modify their hypothesis accordingly. The scanning procedure in

a way replicates the one that takes place in the mental lexicon as the Formulator searches for the appropriate lemma.

The learners scan the data, presumably replicating their mental lexicon, and selecting the necessary (correct) form. The procedure frees the L2 speakers’ Conceptualizer from semantic processing associated with conceiving the Message, forcing them to make conscious choices of linguistic forms.

My experience shows that selecting correct forms becomes automatic relatively soon and that applying this procedure on a regular basis significantly enhances fluency and accuracy, promotes noticing and hypothesis testing (see Swain’s Output Hypothesis, 1998, 2000) and prepares learners for spontaneous communication. Thanks to this simple technique, beginning learners of Russian become more prepared for creating with the language - an important qualitative difference between the Novice and Intermediate levels of proficiency. Further experimental study

is needed to support these very preliminary observations.

### Literature

- Anderson, J. (1993). *Rules of the Mind*. Hillsdale, NJ: Lawrence Erlbaum
- Levelt, William J. M. Levelt Willem J. M. *Speaking: From Intention to Articulation*. Mit Press, 1993.
- Swain, M. (2000). *The output hypothesis and beyond: Mediating acquisition through collaborative dialogue*. In J. Lantolf (Ed.). *Socio-cultural theory and second language learning* (pp. 97-114).

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# So, what are you doing next? SUMMER?

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◆ Fellowship deadline March 19. *Generous scholarships available through CREES-FLAS & SLI. ACLS funding provides for full tuition waivers for graduate students in Beg., Int. & Advanced Mastery BCS & Beginning Polish.* For more information please write or call:

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Pittsburgh, PA 15260  
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## SUMMER LANGUAGE PROGRAMS

*The AATSEEL Newsletter regularly announces information about summer and winter language programs in Slavic and East European languages. We also announce programs in Russian and East European cultural studies. As of the time of publication this fall, however, we had little specific information about any forthcoming programs.*

*Program directors are encouraged to use these pages not only for display ads, which do attract reader attention, but also for more detailed program descriptions which are carried in this column as a service item, in other words, free of charge.*

*If you are a program director wishing to share information about your program(s), please e-mail your information to one of the editors by the deadline for the various issues, typically six weeks in advance of the issue's publication date. These deadlines can be found on the back cover of any issue of the newsletter or at the AATSEEL website: <http://www.aatseel.org>.*

*Our strong preference is for information to be submitted electronically. However, we do continue, even in this era, to take copy submitted in paper form. The address for mailing information to the AATSEEL Newsletter is contained at the masthead on page 2.*

*Summer program information is carried in every issue, beginning in October of the academic year leading up to the deadline for enrollment in the program, typically through the April issue of the newsletter. Winter program information is carried in the October and December issues.*

### **Cosmopolitan Educational Center, Novosibirsk, Russia**

We have been running these programs for fourteen years already. For the past years volunteer teachers from Argentina, Australia, Austria, Canada, China, Denmark, Fiji, Finland, France, Germany, Great Britain, Holland, Hong Kong, India, Ireland, Italy, Japan, Malaysia, Singapore, Sweden, Switzerland, Spain, the United States of America, as well as university students and school children from the USA, Great Britain, Germany, Greece, Sweden and Switzerland have participated in our summer and winter language camp programs.

The major benefits to join our program are as follows:

We organise an exciting cultural, social and excursion program for international participants of the camp, which is a very enriching experience. You will be involved in interaction with the Russian children, youth and adults all the time. This is the kind of experience you will never get if you go as a tourist.

You will gain a first-hand experience of the Russian culture and life style and particularly the Siberian one. They say if you want to know what real Russia is like you should go to Siberia.

This is a not-for-profit program. Participation fee covers expenses on accommodation and ALL meals, and tuition fee for students as well. If you come to Russia (Siberia) on your own or through a travel agency you will spend much more money compared to what you would pay to participate in our programme. Participating in our program you won't need much pocket money, you may only need some spending money to buy souvenirs and gifts to take back home.

All the local services (airport pick-up, local transportation, excursions) are provided by our school without any additional payment.

You don't have to be a professional teacher in order to volunteer for the program. The most important aspect is your willingness to participate and share your knowledge and culture, as well as your

enthusiasm and good will. Teaching at the camp is not like an academic teaching routine, it's more like fun where emphasis is made on communication. Our school will provide you with the daily topical schedule for the classes and will be happy to assist with lesson planning and teaching materials. University students are eligible to apply as volunteer teachers. You will gain valuable practical experience, proven ability and contacts that you can use to get a future job. Teaching at the camp can also be considered as an INTERNSHIP with all necessary paperwork and an on-site internship supervision provided.

International participants have an opportunity to attend Russian languages classes every day. Russian classes are taught by well-educated native speakers trained to teach foreigners. Students are placed in a group according to their level of Russian. No previous knowledge of Russian is required.

We will also be happy to arrange courses on the Russian culture, history, music, etc., if required.

We are dedicated to providing a student with the most excellent supervision possible. All the students are supervised and each group has a group leader who is normally responsible for 10 students and stays with the group 24 hours a day. Everyone can expect a warm, supportive and friendly atmosphere along with professional service. Our goal is that a student has the most enjoyable and worthwhile experience possible during the stay with us. We are determined to ensure that everyone benefits fully from the interaction with other students and the staff. The Head of Studies, Psychologist, the Social Program Coordinator and the Program Director are constantly monitoring the program to assure that everyone is enjoying the stay and taking advantage of the many activities offered by the school. Parents are allowed to the program.

We also offer excursion packages which include trips to Moscow, St. Petersburg, Novosibirsk, Krasnoyarsk, Lake Baikal, the Altai Mountains, TransSiberian Railroad, 'Welcome to Siberia' program. All the details and

tour descriptions are available at request.

We provide all our foreign participants with an invitation to obtain a Russian visa and arrange their registration on arrival.

For further details please email [cosmopolitan@rinet.su](mailto:cosmopolitan@rinet.su) or [cosmoschool2@mail.ru](mailto:cosmoschool2@mail.ru)

### Dubravushka School

Getting potential Russian language students to Russia helps get students to begin the Russian language and/or to continue with it. A prestigious 19 year old college preparatory boarding school located outside Moscow has a summer camp program where English is taught to high school aged Russians. Because the school is anxious to expose these students to native English speakers, it offers a program which includes beginning and intermediate Russian lessons at what is in effect a subsidized rate to native English speaking high school aged students. (185 Euros/wk in 2008) This may be the only program where the American students are socializing and living mainly with Russian children. The fee includes room and board, Russian lessons, inclusion in all the camp activities and airport pick up and drop off. Watervaliet, NY Russian language HS teacher Steve Leggiere had 5 of his students in the program in 2008. Thru local fund raising including obtaining funds from service clubs, Steve was able to reduce costs for his students. For additional information, see [www.dubravushka.ru](http://www.dubravushka.ru) or contact Bill Grant, volunteer US Agent, at 941-351-1596 or [grantwb@tampabay.rr.com](mailto:grantwb@tampabay.rr.com)

### IQ Consultancy Summer School of the Russian Language

IQ Consultancy offers an intensive two or three week summer program for studying the Russian language to foreign students majoring not only in the Russian language and literature but also in history, economics, engineering or any other subjects. The summer school is the right option for everyone willing to develop their language skills and get an unforgettable international experience while exploring St. Petersburg,

one of the world's most exciting and fascinating cities. This short term immersion program ensures not only intensive language practice but also a great opportunity to soak up the atmosphere of Russian life and culture.

The classes are held in a historical recently renovated building right in the heart of St. Petersburg, just a five minute walk from Nevsky Prospect, the main and most bustling thoroughfare of the city. The spacious classrooms are perfectly equipped with cutting edge study resources, which ensure an exciting and effective process of learning Russian.

Your students can come to Russia to study the Russian language with IQ Consultancy any time suitable for them. There are two or three week summer programs on fixed dates or we can arrange a course for the students of your university only, if they come in group of 6-10 students. Students can prolong their stay and study the Russian language with IQ Consultancy in a one-to-one format or joining any current group of students.

The summer program comprises the following activities which are included in tuition fees: 20 academic hours of General Russian a week in a group; 40 hours for 2 weeks and 60 for 3 weeks respectively.

IQ Consultancy offers different supplementary services to our students (they are charged extra), such as providing visa support, arranging different types of accommodation, transfer and an entertainment program. On your wish, we will fill in your afternoon hours with cultural program after the language classes. We will show you the evening and night life of the city and arrange a massive entertainment program at the weekends. We cooperate with different reputable and established agencies which provide these services and guarantee our students a comfortable stay in St. Petersburg.

IQ Consultancy ensures not only teaching excellence and a great academic experience but guarantees a once-in-a-life-time stay in St. Petersburg.

For further information on summer language programs offered by IQ Con-

sultancy you can contact us at any time by e-mail, skype, phone or ICQ listed:

Tel: +7 (812) 3225808, + 7 (812) 3183390, +7 (911) 206 85 78 E-mail: [natalia.pestovnikova@iqconsultancy.ru](mailto:natalia.pestovnikova@iqconsultancy.ru) or [russian@iqconsultancy.ru](mailto:russian@iqconsultancy.ru) ICQ: 418528066 Skype: RussianinRussia

### Prešov University

The Institute for Rusyn Language and Culture at Prešov University is inaugurating the first international Summer School in Rusyn Language and Culture to take place in Prešov, Slovakia, between June 14 and July 4, 2010. The goal of Studium Carpato-Ruthenorum is to help students (from 18 years of age), scholars, and others interested in Rusyn studies attain proficiency or to improve their existing ability to communicate in the Rusyn language and to broaden their knowledge of Carpatho-Rusyn history and culture. Instruction will be provided by university professors, distinguished Slavists, and specialists in Carpatho-Rusyn studies.

The language of instruction, in parallel courses, will be either Rusyn or English. Language instruction consists of two hours per day of grammar and conversation, for a total of 30 hours. Language classes will be divided into three groups: Language instruction conducted in Rusyn (1) for beginners (levels A1, A2) and (2) for advanced students (levels B1, B2); and (3) language instruction only for beginners offered in English. Participants will also attend history and culture lectures, including presentations on Carpatho-Rusyn folklore and folk life, Carpathian wooden architecture, Carpatho-Rusyn literature, and other topics provided either in English or in Rusyn.

Scholarships for between five and ten participants to cover the costs of the program will be available. Participants interested in applying for a scholarship must send a special request along with their application in the form of a one-to-two-page essay describing their interest in the program and outlining their financial need.

The cost for the entire program (tuition, accommodations, three meals a day, extracurricular program) is 900

Euros (approximately \$1300). Participants will subsidize their own travel to Prešov which can be reached by train from locations in Europe and by plane to the international airport in Košice with bus connections to Prešov.

For further information, please email Patricia Krafcik at [krafcikp@evergreen.edu](mailto:krafcikp@evergreen.edu). For a duplicate of this information here, along with a schedule of classes and activities, as well as an application that can be downloaded, filled out, and sent as an attachment, please go to the following website: C-RS.org (the official site of the Carpatho-Rusyn Society). Completed applications may then be emailed to the following address and must be received no later than March 1, 2010: [urjk@unipo.sk](mailto:urjk@unipo.sk). The postal address and phone number for the Institute for Rusyn Language and Culture at Prešov University is: Ústav rusínskeho jazyka a kultury, Prešovska univerzita, Namestie legionarov 3, 080 01 Presov, SLOVAK REPUBLIC. Phone: +412 (51) 7720 392.

### Summer Semester in Petrozavodsk

12 May - 3 July 2010 (8 Credits)  
Enrollment Deadline: 16 January 2010  
Oklahoma State University offers a six-week course in Russian grammar, conversation, composition, culture and literature at Petrozavodsk State University, and a week-long tour of Saint Petersburg and Novgorod. Excursions to the Kizhi Island Museum of Wooden Architecture, and an overnight at the Island Monastery of Valaam are included. Students will have opportunities for fishing, boating, swimming, and white-water river rafting. Home-stays with host families will include two meals a day. For details and pricing contact Professor Keith Tribble: 405 744 9551 or [keith.tribble@okstate.edu](mailto:keith.tribble@okstate.edu)

### UWM Announces Summer Study in Poland

The University of Wisconsin-Milwaukee announces its 2010 annual Summer Study program in Poland at the John Paul II Catholic University of Lublin.

The five-week Polish language course (July 3-August 9) includes 100 hours of instruction at beginning, intermediate or advanced levels, plus lectures of Polish culture and sightseeing. Cost estimate: \$2,850, including tuition, room, and board, and 5 UWM credits, plus round air trip transportation Chicago-Warsaw-Chicago. The program is open to students and the general public.

Also being offered are two, three, and four-week courses as well as two, three, four, and five-week intensive

and highly intensive courses of Polish language.

For information and application materials contact: Professor Michael J. Mikoś, Department of Foreign Languages and Linguistics, University of Wisconsin-Milwaukee, Milwaukee, WI 53201, (414) 229-4151 or 4948, fax (414) 229-2741, e-mail: [mikos@uwm.edu](mailto:mikos@uwm.edu), [www.lrc.uwm.edu/tour/](http://www.lrc.uwm.edu/tour/)

### UCLA Department of Slavic Languages and Literatures Summer 2010

Course ID	Course title	Session & number of weeks
Russian 10	Intensive Elementary Russian	Session A 8 weeks (12 units)
Russian 20	Intensive Intermediate Russian	Session A 8 weeks (12 units)
Russian 90BW	Russian Civilization 20 century	Session A 6 weeks (5 units)
Russian 4	Intermediate Russian for High School Students	Session A 5 weeks (5 units)
Romanian 103	Intensive Elementary Romanian/Moldovan	Session A 6 weeks (12 units)

Session A – 5-week courses: June 21 – July 23 (Russian 4)  
6-week courses: June 21 - July 30 (R90BW, R6, Rom 103)  
8-week courses: June 21 - August 13 (R10, R20)

Any of the Intensive Language courses satisfy a 1 year foreign language requirement.

Russian 90BW satisfies UCLA's GE Writing II requirement.

For fee breakdown, please go to [www.registrar.ucla.edu](http://www.registrar.ucla.edu) and select Summer 2010 and the class that interests you. Then click on the words "fee chart" located right above the course ID number.

For information on UCLA summer registration and housing, please go to: <http://www.summer.ucla.edu/>.

For more information about the Russian language courses, please contact Anna Kudyma at [akudyma@ucla.edu](mailto:akudyma@ucla.edu).

UCLA Russian program: [www.humnet.ucla.edu/russian](http://www.humnet.ucla.edu/russian).

For more information about the Romanian course, please contact Georgiana Galateanu at [farnoaga@humnet.ucla.edu](mailto:farnoaga@humnet.ucla.edu).

For more information about the other courses, please contact Ksenia Kurnakova at [ksenia@humnet.ucla.edu](mailto:ksenia@humnet.ucla.edu).

UCLA Slavic Dept.: [www.slavic.ucla.edu](http://www.slavic.ucla.edu)

## PROFESSIONAL OPPORTUNITIES

### Grants & Fellowships

March 15, 2010

#### US Embassy Policy Specialist (EPS) Program

IREX is pleased to announce 2010-2011 competition for the US Embassy Policy Specialist (EPS) Program. EPS provides fellowships to US scholars and professionals for up to eight weeks to serve US Embassies in Eurasia as policy specialists on a chosen topic and pursue their own research project independently. EPS Grant covers the cost of travel and in-country housing and provides a stipend for living expenses.

Eligible Embassies and Fields are listed on the link below.

The EPS application and instructions are available on the IREX website: [http://www.irex.org/programs/us\\_scholars/uss\\_info.asp](http://www.irex.org/programs/us_scholars/uss_info.asp)

Completed applications are due no later than March 15, 2010

Scholars and Professionals with advanced degrees (PhD, MA, MS, MFA, MBA, MPA, MLIS, MPH, JD, MD) and US citizenship or permanent residency are eligible to apply for the EPS Program.

Questions may be addressed to the EPS Program Staff at [eps@irex.org](mailto:eps@irex.org) or by telephone at 202-628-8188

EPS is funded by the United States Department of State Title VIII Program

#### Kathryn Davis Fellowships for Peace: Investing in the Study of Critical Languages

Full Scholarships Available for Intensive Language Study at the Middlebury Summer Language Schools - We are pleased to announce the continuation of the Kathryn Davis Fellowships for Peace for the fourth year in a row. The fellowship will cover the full cost of one summer of language study-from the beginner to the graduate level-in any of six languages, including Russian. For more information, please visit [http://www.middlebury.edu/academics/ls/fellowships\\_scholarships/kwd.htm](http://www.middlebury.edu/academics/ls/fellowships_scholarships/kwd.htm).

[www.middlebury.edu/academics/ls/fellowships\\_scholarships/kwd.htm](http://www.middlebury.edu/academics/ls/fellowships_scholarships/kwd.htm).

Need-based Financial Aid Available to All Students - 45% of summer 2009 Language Schools students received a financial aid award, and the average award granted was approximately \$4,900. To learn more about financial aid, visit <http://www.middlebury.edu/academics/ls/finaid/>

For complete information on all Language Schools programs and to apply online - Visit <http://www.middlebury.edu/academics/ls/>.

July 15 Annually

#### Kluge Center Fellowships for Library of Congress

Library of Congress Invites Applications for Kluge Center Fellowships. The Library of Congress (<http://www.loc.gov/>) invites qualified scholars to conduct research in the John W. Kluge Center using the Library of Congress collections and resources for a period of up to eleven months.

Up to twelve Kluge Fellowships will be awarded annually. Fellowships are tenable for periods from six to eleven months, at a stipend of \$4,000 per month. Visit the Library of Congress Web site for complete fellowship program information and application procedures Location: USA Deadline: July 15 each year. Website: <http://www.loc.gov/loc/kluge/fellowships/kluge.html>

### Call for Papers

#### University of Nebraska at Lincoln

Czech and Slovak Americans: International Perspectives from the Great Plains. An international symposium will take place on April 7-10, 2010, at the University of Nebraska-Lincoln. This is the link to the press release <http://newsroom.unl.edu/releases/2009/07/15/UNL+to+host+international+conference+on+Czech%2C+Slovak+Americans+in+2010>

Among the guest speakers are former Senator Martin Mejstrik, the Velvet Revolution student leader and the Honorable Martin Palous, Czech Republic Ambassador to the United Nations.

The symposium dealing with contributions of the US Czech and Slovaks to the development of relationships between the new and the old countries will take place April 7-9, 2010. For personal contact and submission of papers contact: Linda Ratcliffe at [lratcliffe1@unl.edu](mailto:lratcliffe1@unl.edu), or Mila Saskova-Pierce at [MSaskova-Pierce1@unl.edu](mailto:MSaskova-Pierce1@unl.edu)

Additional information is on <http://www.unl.edu/plains> <a href="http://www.unl.edu/plains">Czech</a> <a href="http://www.unl.edu/plains">Slovak</a>

### Conferences & Workshops

March 26-28, 2010

#### CARTA Annual Conference

The Twelfth CARTA Annual conference will take place in Kansas City, Missouri (Marriott Hotel) and Kansas, March 26-28, 2010. Yevgeniy Yevtushenko will read his poetry during the Opening Reception on Friday, March 26. For more info, contact Mara Sukholutskaya at [msukholu@ecok.edu](mailto:msukholu@ecok.edu).

### Recent Publications Continued

*Continued from page 16*

Wilson, Andrew. 2009. *The Ukrainians: Unexpected nation, 3d edition*. New Haven, CT: Yale University Press.

#### Literature & Film

Bulgakov, Mikhail. 2009. *The Master and Margarita*. Tr. Kathleen Tiernan O'Connor. Createspace. (From the publisher: "This uncensored translation of Bulgakov's posthumously published masterpiece of black magic and black humor restores its sliest digs and sharpest jabs at Stalin's regime, which suppressed it.")

Emerson, Cary. 2008. *The Cambridge introduction to Russian literature*. Cambridge, UK: Cambridge University Press.

Hames, Peter. 2009. *Czech and Slovak cinema*. Edinburgh, Scotland: Edinburgh University Press.

Ransome, Arthur. 2009. *Old Peter's tales*. Evinity Publishing. (for children)



## **Join or Renew in 2010**

Dear Members of AATSEEL,

As you know, the Annual Meeting of our Association takes place at the same time and in the same city as the annual convention of the Modern Language Association. The MLA has decided to change its regular meeting dates, beginning in 2011, from December 27-30 to the first Thursday through Sunday following January 2. AATSEEL will follow that practice. Thus there will be no AATSEEL annual meeting in 2010; we will next convene in Los Angeles in January 2011.

Because of this change the AATSEEL Executive Council has mandated a one-time adjustment in the way in which membership dues will be collected over the next 18 months. AATSEEL will collect a single set of dues for the period from January 1, 2010 to June 30, 2011. These dues will be prorated to account for the fact that they cover 18, rather than 12, months of membership: they will be equal to one-and-a-half times the twelve-month 2009 membership dues rate (which will remain unchanged). Thereafter, beginning on July 1, 2011, dues will be once again gathered on a 12-month basis, and will cover the period from July 1 to June 30 (i.e. the 2011-2012 dues will cover from 7/1/2011 to 6/30/2012), a fiscal year or academic year rather than a calendar year.

You will be able to renew your AATSEEL membership for 2010-11 online, at [www.aatseel.org](http://www.aatseel.org), as of January 25, 2010. We urge you to renew as soon as you are able. Your membership will entitle you to receive all four issues of Volume 54 of the *Slavic and East European Journal*, and six issues of the Newsletter (February 2010 – April 2011). Members will also be able to vote in both of the upcoming elections in the spring of 2010 and 2011.

Best wishes,  
Caryl Emerson, President  
Patricia Zody, Executive Director

# AATSEEL 2010/2011 MEMBERSHIP FORM

THIS FORM MAY BE PHOTOCOPIED.

WE ENCOURAGE ALL NEW AND RENEWING MEMBERS TO PAY 2010/2011 DUES THROUGH THE WEB (www.aatseel.org) WITH MASTERCARD OR VISA.

TO JOIN, RENEW or CHANGE YOUR ADDRESS BY MAIL, fill in the information requested and return it with your check (payable to AATSEEL in US dollars) to: AATSEEL, c/o Patricia Zody, P.O. Box 569, Beloit, WI 53512-0569 USA. If you wish a receipt in addition to your canceled check, please enclose a self-addressed stamped envelope. AATSEEL also accepts payment by Visa or Mastercard.

(Please PRINT all information.)

First name \_\_\_\_\_ Last name \_\_\_\_\_

Mailing address: \_\_\_\_\_ Contact info (in case we have questions):  
 \_\_\_\_\_ Phone: \_\_\_\_\_  
 \_\_\_\_\_ Fax: \_\_\_\_\_  
 \_\_\_\_\_ Email: \_\_\_\_\_

MEMBERSHIP 2010/2011		
MEMBERSHIP CATEGORIES	CY 2010/2011	Circle applicable rate(s) at left and enter amount(s) below:
Affiliate (Newsletter only)	\$45	
Students	\$20	
Independent Scholars	\$60	
Retired & Emeritus	\$60	
Secondary School Teachers	\$67.50	
Instructors & Lecturers	\$75	
Assistant Professors	\$82.50	
Associate Professors	\$97.50	
Full Professors	\$112.50	
Non-Academic Members	\$82.50	
Administrators	\$97.50	
Sustaining Members	\$300	
<b>SUPPLEMENT for Joint Membership</b> Name of Other Member: _____	Fee for Higher-Ranking Member +\$37.50	
<b>SUPPLEMENT for Mail to address outside N. America</b>	+\$37.50, all categories	
<b>Benefactor/Life Member</b>	\$1000	

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Check (US funds; payable to "AATSEEL, Inc.")

(if check: check # \_\_\_\_\_, date \_\_\_\_\_, amt. \$ \_\_\_\_\_);

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Credit Card:  Visa;  Mastercard

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Billing Address: \_\_\_\_\_

Account Number: | | | | - | | | - | | | - | | | |

City/State/Zip: \_\_\_\_\_

Exp. Date (MM/YY): (\_\_\_\_/\_\_\_\_) Signature: \_\_\_\_\_

## AATSEEL Newsletter Information

The *AATSEEL Newsletter* is published in October, December, February, and April. Advertising and copy are due six weeks prior to issue date.

### PUBLICITY AND ADVERTISING POLICY

*Free of Charge:* Full scholarship study tours and stateside study programs, meetings, job information, new classroom materials, and similar announcements are published free of charge.

*Advertising Rates:* Commercial ads of interest to the profession are accepted at the following rates and sizes: (Other sizes, such as vertical half-pages and quarter pages, can sometimes be accepted; please query first.)

Full page	\$200	7 5/8" x 9 3/8"
Half page	\$150	7 5/8" x 4 5/8"
Quarter page	\$90	3 5/8" x 4 5/8"
Column inch	\$30	Approx. 6 lines

*Advertisement Composition Fee:* The *AATSEEL Newsletter* staff will compose your advertisement for you based on your text, specifications (if any), and graphics (provided by you or suggested by the staff). There is a \$75 fee for this service.

*Error Correction Fee:* If advertisers wish to have the *AATSEEL Newsletter* staff correct errors in text, graphics, or composition that were created by the advertiser, there will be a \$50 correction fee. Similarly, if an advertiser wishes to use an advertisement from a previous year and change dates and other information within the ad, there will be a \$50 correction fee.

Questions on advertising fees and determination of whether an announcement is an advertisement should be addressed to the Executive Director.

*Format:* Preferred format for advertisements is PDF or eps with embedded fonts. Either Macintosh or PC format is acceptable. Advertisements without graphics may be sent as word files; rtf is preferable if using programs other than Word or WordPerfect. Files may be e-mailed to the editor (Leaver@aol.com). Detailed instructions for advertisers on how to prepare advertisements for the *AATSEEL Newsletter* can be found on the AATSEEL website: <http://www.aatseel.org>. Questions not answered there and requests for exceptions should be addressed to the Editor.

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## Visit the AATSEEL Web site

**For current online information about AATSEEL  
and its activities, employment opportunities,  
publishing advice, and many other resources visit  
AATSEEL on the web:**

**<http://www.aatseel.org>**

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# *The* **AATSEEL NEWSLETTER**

*Volume 53 Issue 1*

*February 2010*

## **AATSEEL is now on FACEBOOK!**

Become a Fan of the AATSEEL Facebook page. Keep updated on news of the organization and profession, and find other AATSEEL fans.



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