



NEWSNET

News of the Association for Slavic, East European and Eurasian Studies

PERVERTING SLAVIC STUDIES: A LOVE STORY

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Editor's note: The following is an excerpt from an address given on October 22, 2010 at the Graduate Student Conference, hosted by the Department of Slavic Languages and Literatures at Princeton University. The conference theme was "Undoing Eros: Love and Sexuality in Russian Culture."

It's a question I'm raising for us as Slavic scholars: what is it we're talking about when we're talking about sex? Or, perhaps more appropriately for Russianists, what is it we're *not* talking about when we're *not* talking about sex? I want to look at three particular issues: first, the often-noted tendency in Russian culture to leave sex outside of the conversation (at least, until recently). This topic provides the strongest justification for my talk's title, since I want to view Russian sexual silence not simply as an issue unto itself, but as something that has ramifications for the major philosophical questions that have animated Russian cultural production. Yes, that's part one. Parts Two and Three follow up with a deliberate, crude sexualization of the relationship between Russia and the West, first with Russia as desiring subject, and the West as the object of unrequited love, and second, at the sexual dynamics that animate the construction of Slavic Studies here in North America. Another way of looking at this material is that I am turning my attention to two broad categories: the

metaphysics of Russian sexuality, with its emphasis on silence that arguably leads either to spiritual transcendence or purely phatic communion, and the metapolitics of Russian sexuality-- what I've discussed before in terms of nationalism, crisis, and masculine humiliation. All of these questions can also be seen as different attempts to address the relations between self and other, always implicated in sexuality by the phenomenon's very definition.

As I was planning this paper, it was my sincere hope that I would be able to talk about Russian sexuality without resorting to the cliché that follows the topic around like a lovesick puppy. Would it be possible, just this once, not to invoke the infamous 1987 declaration, "*U nas seksa net*"? Apparently not. Sick to death as I am of this phrase, I realize that the impulse to suppress it is in itself an inverted recapitulation of the very silencing of sex that the words attempt to perform. In *Overkill* and elsewhere, I treated these particular words in tried-and-true Foucauldian fashion, as a speech act that served to incite the very discourse whose existence it wished to deny. While I still stand by this reading, I'd like to turn my attention to an aspect of it that I gave short shrift: what, exactly, is this denial of sex trying to preserve? A blogger discussing this incident in 2003 draws our attention to precisely

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that: he reports seeing the famous “no sex” lady interviewed on a program commemorating St. Petersburg’s 300th anniversary (a connection that I must admit is lost on me). When asked what she meant back in 1987, she “responded that she merely implied that in Russia a more elevated and refined form of human interaction is practiced, that of romantic love” (Joerg Colberg, July 25, 2003, http://jmcolberg.com/weblog/2003/07/no_sex_please_were_russian/, last accessed October 14, 2010). I’m assuming that this opposition is familiar to everyone [...]; certainly, Helena Goscilo has dealt with it rather elegantly in *Dehexing Sex*, where she talks about Russian literature’s heightened emotional vocabulary and impoverished sexual lexicon, as well as the proliferation of ellipses any time blood vessels are engorged, orifices are breached, or fluids exchanged. And, indeed, when we put it that way, who wouldn’t prefer ellipses?

If we indulge for a minute in the sort of historical oversimplification that we would never tolerate from our undergraduates, we have two moments of almost frenetic attempts to incite sexual discourse (the 1920s and the present day), against the weight of a cultural tradition that would overwhelmingly prefer silence. Invoking Freudian notions of “repression” would be the psychological equivalent of ascribing everything in Russian culture to the repressive forces of an authoritarian or totalitarian state: repression explains a great deal, but it’s called repression for a reason. Functioning as one easy answer, it closes off many others. Instead, I propose to take the frequent professions I hear in the Russian media and from Russian acquaintances regarding the higher spiritual value of sexual silence at face value, at least as a place to start. Certainly, it fits the Foucauldian model of a discourse about not talking about sex, but there is much more to it. In this profoundly logocentric culture, there is a strong

desire to maintain sexuality as a realm beyond words.

At first glance, such an attitude all but cries out for Derrida. If we set all the hideous jargon aside, we have the basic deconstructive critique of structuralism as a system relying on a center that is itself without structure, a base case that resolves all recursion, a transcendent truth that defies analysis. The deconstructive impulse to make nothing off-limits to critical analysis is familiar in so many other contexts: the feminist notion that the personal is political (there is no realm outside of politics), or even Agamben’s argument that the state of exception defines sovereignty through exclusive inclusion. The very gesture of leaving something out suggests how much it must be brought back in. Derrida refers us to the transcendental signifier, but this concept is inadequate to the role sexuality has played in Russian culture, because what is at stake here is the denial of signification itself. It is as though there were a tacit recognition that sex cannot be just sex, nor can it be something spiritually transcendent, once it is put into words.

The desire to retain a realm entirely *hors discours* is anti-deconstruction *avant la lettre*, and, I believe, can be connected to a pervasive tendency to allow a deliberately underanalyzed notion of sex and gender to reinforce an underanalyzed category of “the natural”. “Natural” gender roles, “natural” sexuality are always available as an implicit reproach to any attempts at radical change: as a safe haven from political and philosophical analysis, they are an ideological “nature retreat.” This, then, accounts for so many of the moments when sex does seem to become part of Russian intellectual discourse, in that it is trotted out as the example of an absolute to which we can simply appeal. This is particularly the case when the subject appears to be gender: by the Soviet period, even when one might assume that Marxist notions of base and superstructure

should work in the other direction, we see an almost reflexive move to transform what could possibly be contingent or constructed into something essential. Platonov does this quite dazzlingly in his essays about sex in the 1920s, but the naturalization of social categories becomes painfully obvious only a few years later: what could be a better example than the idea of the “hereditary proletarian”?

This, however, is when sex is invoked as a category or a concept, discussed as a social and metaphysical phenomenon, but left virtually undescribed. What happens when sexual acts are depicted in fiction? Here we see that preserving sex from Russian discourse serves a double role, in that it also saves sexuality from a disturbing transformation that so often happens in its Russian verbalization. If there is a tendency in Russian culture to avoid analyzing sex in terms of politics and power (so familiar in Western feminist critique), it may well be because the Russian verbalization of sex almost immediately falls into overdetermined metaphors of power. Or, more specifically, violence. Tiutchev famously tells us that words can never succeed in conveying the truth: *mysl’ izrechnennaia est’ lozh*. The thought, once pronounced, is a lie. Crudely speaking, a similar transformation happens to sex. Sex, once put into words, becomes violence.

Here I have in mind not the odd coincidence that the titles of so many Russian masterpieces, when rendered into English, sound like softcore bondage (*Crime and Punishment*, *Master and Margarita*, *Master and Man*, *How the Steel Was Tempered*). Nor do I mean merely to invoke my previous work on the sexualization of power relations in post-Soviet popular culture. I’m thinking of the ways that ellipses produce violence as much as they produce sex, and the way sex works as a punchline as long as it’s really about hierarchy and implied violence. I think back to the old joke about

Brezhnev commissioning a bust of himself from a Soviet sculptor. Weeks go by, and when the bust is unveiled, Brezhnev expresses hesitant approval, but wonders why he is portrayed with large, female breasts. The sculptor replies that it is an allegory about the leader's relationship to the Soviet people: with the left breast, he nurses the working class. With the right, the peasantry. Brezhnev asks, "But what about the intelligentsia?" To which the sculptor replies: "For that I would have needed to sculpt your torso." At the risk of draining the joke of all humor through over-analysis (an enterprise for which there is ample precedent), I should point out that it operates through the sculptural equivalent of verbal ellipsis: what's left out is entirely overdetermined, in terms of both sex and power. Popular accounts of Russian power relations inevitably bring up the common saying, "Kto kogo?", inadequately translated into English as "Who whom?" The assumption in these accounts is that

the omitted word is one of violence, but it would work just as well if it were a previously unprintable verb describing sex. Certainly, Vladimir Sorokin has built his entire career on exploiting the slippage between sex, violence, and dominance in Soviet and Russian letters: the almost mechanical acts of rape and sadism in *Norma*, the infamous buggery scene in *Goluboe salo* involving clones of Khrushchev and Stalin (Khrushchev is "kto" and Stalin is "kogo"), and the phantasmagoric climax of *Den' oprichnika*, in which all the leader's murderous henchmen indulge in a "centipede" orgy (an all-male acrobatic gang bang that is a cross between anal sex and a conga line) (you can't imagine how much I wish Sorokin had already written this book when I was working on *Men Without Women*). Even the intrigues of Sergei Minaev's vapid novel *The Telki: Povest' o nenastoiashchei liubvi*, which might best be pitched as *Les Liaisons dangereuses* meets *Entourage*, reveal that the serial manipulation of

multiple sexual partners is actually part of a convoluted power struggle between the sexes, masterminded by the lothario narrator's jilted lover (she leads him to believe he is dying of AIDS, but, unfortunately for the reader, he isn't). Years of Western feminist readings alert us to the fact that sexual silence facilitates ideological power, but recent Russian cases suggest the opposite: frank sexual discussion functions as virtual euphemism for power.

Sexuality is a more culturally comfortable category when it is behind the scenes, shaping ideas in an all but invisible fashion. This is the point in my talk when a young man's fancy so naturally turns to... Slavophiles and Westernizers. Please do not panic: as much as I am sympathetic to any enterprise that "queers" Russian intellectual culture, even Sorokin has yet to imagine these illustrious men in

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	<h2 style="margin: 0;">Harvard Ukrainian Summer Institute</h2> <h3 style="margin: 0;">June 27 to August 12, 2011</h3>
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anything like a “centipede orgy” (sadly, now, we can no longer say the same for ourselves—just be thankful that I’m not using PowerPoint). Instead, I have in mind the erotics of the central relationship that preoccupied these Russian thinkers: that of East and West, with Russia in the middle. These rather tiresome debates are not just about Russia’s future, they are about Russia’s past and Russia’s very identity. In other words, they represent a particularly adolescent self-consciousness. As Russia comes of age, it no longer recognizes itself in the mirror, and doesn’t particularly like what it sees. Americans would address these issues with chirpy practicality: instead of philosophical tracts, one imagines a helpful guide: “My Body Politic is Changing” “Your Body Politic and You”. The questions of cultural origin also suggest a guidebook, but for younger audiences: Russia, where do I come from? When a Western civilization and an Eastern civilization love each other very, very much, they want to get as close to each other as possible. Eventually, they produce Russia. The perpetual Russian search for a “third way,” a “third path,” resembles an Oedipal denial of origins, an adolescent protest of unique individuality.

These are admittedly cheap comparisons, but they do cast the Russian cultural preoccupation with the nation as synthesis, or as the mystical resolution of opposites, in a slightly different light. Here I recall the Symbolist fascination with alchemical marriage, which Viktor Pelevin transforms so wonderfully in *Chapaev i pustota*. World culture will be saved by an alchemical marriage between East and West, somehow embodied as the star of the Mexican soap opera *Simplemente Maria* and Arnold Schwarzenegger, respectively. Dmitrii Bykov puts several further twists on the idea in his scandalous novel *Zh.D.*, which reimagines Russia as the ideological and literal battleground between two hostile nations that

are also eternally attracted to each other: the *Variagi* (more or less the Russians, as imagined in the crypto-fascist writings of Grigorii Klimov, Lev Gumilev, Aleksandr Dugin, and the Book of Veles) and the *Khazary* (the Jews, as reimagined by Arthur Koestler on the one hand and Gumilev on the other). The situation is complicated by the existence of a “native population” that is not simply “Russian/*variag*” but often misidentifies itself as such, and the apocalyptic consequences of the birth of a child who is the result of a complicated, notionally three-way miscegenation.

This, in turn, leads me to the ill-starred alchemical marriage so longed-for in the twentieth century, but apparently never fated to come true: the marriage of Russia and America. In the States, this was an idea that never received all that much enthusiasm. Former Oberlin College President, [...] and delightfully earnest New Age [physicist] Robert Fuller spent much of the late eighties lecturing on his idea for “AmerRuss,” the convergence of the two late twentieth-century empires into one supranational enlightened entity. His original 1986 *Whole Earth Review* essay, later retitled “One World Scenario,” would be entirely forgotten now if it hadn’t been taken up by American right-wing militias and millenarian Christians who see it as another sign that the black helicopters will be coming for them any minute. But in the Soviet Union/Russia, America was more than just the official enemy: it was the object of unrequited love for generations of young people who, as they tend to do, eventually turned into generations of old people. This should all be familiar territory (jeans, rock and roll, Sylvester Stallone and *Star Wars*), and much has been written about the disappointment expressed within the post-Soviet Russian media and cultural industries at the fact that, with the Cold War now over, America had moved on. Think of all the libidinal energy each side invested in the other: here, the

Cold War becomes the equivalent of endless foreplay with no release. This is not to say that there aren’t plenty of arguably good reasons for Russians to be ill-disposed towards America, but that there is, at times, a vehemence that seems more interpersonal than geopolitical: all these years, we were leading Russia on.

Where, then, does that leave us, North American Slavists? As the few people left who still care about our old dance partner. If Russia didn’t play quite the same formative role in the American cultural imaginary that America did in Russia’s, this hardly means that the American attitude was all business. For America, Russia is exotic, but not *too* exotic. An American desire for an eroticized Russia can be found throughout the history of American cinema. From Greta Garbo’s cold and sexy *Ninotchka* to a parade of Bond girls (who give us the other terrible cliché of our topic, “From Russia with Love”), Russia is repeatedly embodied as a woman who is sexy, alluring, but somewhat closed off—her face shows limited, controlled affect, but she is not “inscrutable.” Indeed, she is potentially *quite* scrutable.

For Slavists in North America, the sexual question has, I think, been almost as vexing as it has been in Russia, if for different reasons. The Western critical response to Russian sexual discourse inevitably becomes both a part of that very discourse and a part of a complex process that itself deserves examination. The revival of Russian public interest in Russian sexuality can be considered an attempt at self-knowledge; the impulse behind the Western interest in the phenomenon would presumably be different. If Russia so easily plays the role of “Other” to the West, it is difficult to avoid seeing the Western critical relation to Russian sexuality as itself erotic. Indeed, the insularity of Soviet

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society was inherently provocative, since there is nothing more erotic than that which is obscured from view. Journalistic accounts of Russian life, such as those of Hedrick Smith (*The Russians*. New York: 1984: 188-191, 239-242) and Martin Walker (*The Waking Giant: Gorbachev's Russia*. New York: 1988: 179-181), inevitably included discussions of the mysteries of the Russian sex life: how they managed to find the time and place for sex in a country where private space is an unimaginable luxury, and how the birth rate was kept so low in a country with little reliable birth control. The sexual question was posed almost in parallel to the economic one: inquiries about both the ability to put food on the table in an economy of scarcity and the capacity to make room for sex in puritan (and overcrowded) conditions often elicited that classically frustrating Russian refrain: "*Vam eto ne poniat*". The situation used to be exacerbated by the Soviet censors: what, after all, can be more intriguing than that which we know has been hidden or excised?

Given the libidinal dynamics of the Cold War, though, the timing of North American scholarly interest in Russian sexuality is striking. Why do we talk about it now, and why did it take our field so long to get around to saying something? A decade into the twenty-first century, we have a fairly substantial body of scholarship on the topic--the works of such North American scholars as Brian Baer, Gregory Carleton, Susanne Fusso, Helena Goscilo, Dan Healy, Ronald LeBlanc, and Eric Naiman, not to mention a list of last names that would surely set off alarm bells among certain circles in contemporary Russia: Laura Engelstein, Laurie Bernstein, Frances Bernstein, Eliot Borenstein, and Evgenii Bershteyn--a veritable Elders of Zion of Russian sex. Most of the North American scholars I've listed are not part of the Russian diaspora, and I think all of us are cognizant of the potential pitfalls

when talking about the sexuality of another culture. In such cases, either the foreign interest or the foreign subject matter can easily assume the air of the pathological. After all, why study the sexual practices or sexual discourse of a particular country unless one expects to find something radically different from what is considered the norm? This is perhaps one of the reasons that the Western approaches to Russian sexuality tend to be social constructionist, whereas the Russian ones rely more on a faith in "biology" or the "natural." When we study Russian sexuality, we implicitly assume that we will find something different. Wouldn't this be the case for all foreign scholars dealing with sex in the culture they study? Perhaps, but, again, I think we're stuck in the particular dynamics of Russian-American relations. While I admit that I have not done a longitudinal study, I'm willing to bet that things are playing themselves out different in our field, in part because of the assumption of difference. This could be my ignorance: maybe American experts on Scandinavia are finding something really intriguing about sex and gender in Norway. But even if they are, it means something different for their discipline.

Trying to figure out the dynamics of a process in which you yourself are so professionally invested is never a simple proposition--claims of scholarly neutrality look a bit laughable. And, in the interest of full disclosure, I'll admit what several of you already know, which is that I used to be married to a woman from the Russian Federation. Rest assured: the fact that my first marriage was the worst mistake of my life in no way informs my view on this subject matter. But this does, with a great deal of embarrassment, lead me to the third big cliché of our topic, one that we all know from our years in college, graduate school, and after, but that is never part of the scholarship itself: infatuated by things

Russian, North American student of Russian goes to the Soviet Union/Russian Federation, falls in love with a local, gets married, and lives... happily every after? For the last part, I refer us to Tolstoi on happy families. As I bring up this humiliating scenario, I recall one of the most important lines on this season of *Mad Men*: "No one likes to think they're a type." My point, which I hope is obvious, is this: perhaps better than anyone, Slavists knew about the libidinal attractions of the Cold War. Certainly, those of us old enough to remember the drama of divided spouses, kept apart for years by cruel Soviet bureaucrats who refused to issue exit visas, can make the connection to Romeo and Juliet, or, more appropriately, Pyramus and Thisbe (with the proverbial "Iron Curtain" serving as dividing wall). So why did it take us so long to start talking about Russia and sexuality?

The answer has to do with politics, but politics of a specific kind. First, there is the overwhelming seriousness that framed the Cold War: wherever one stood on the political spectrum, there was the very significant possibility that our ideological conflict could lead to global annihilation. By comparison, Russian sexuality did not seem that compelling an issue. But more significant for scholars of literature and culture is a reflexive backlash against the great power politics that rendered mutually assured destruction thinkable. This, in itself, was seen as an anti-political, rather than a political stance. If such a proposition might seem naive today, it's worth considering the motivations that led to it. During their heyday, Slavic Studies and Sovietology were a huge pig feeding at a rich government trough, and literary scholars were lucky to be the pig's distaff end. Faced with an area studies model that rendered all Soviet literature a kind of sociological proof-text for explaining Soviet "real life" and ideology, the best Slavists of their generations retreated to the

realm that was the least compatible with this approach: aesthetics.

Our field's former reluctance to address sexuality, then, has multiple causes. In part, there is something less like prudishness and more like self-consciousness, in that so many of us were uncomfortably implicated in the subject matter. More important, though, is the fact that sex itself was not the taboo: the taboo was politics. At roughly the same time that the rest of literary studies was examining the unbreakable ties between the personal and the political (thanks to feminism) and the hidden role of ideology in cultural production (thanks to Foucault, Said, and Derrida), scholars of Russian and Slavic literatures were understandably running away from politics as fast as they could. And, really, what possible appeal could ideological critique have for Slavists? The cultural studies model of politics is conspiratorial: scholars uncover hidden political agendas and deconstruct implicit ideologies. For Slavists during the Cold War, this was not just shooting fish in a barrel: this was how we were considered useful. And this was what we needed to avoid. When discussing Russian sexuality, I find myself repeatedly arguing that, for the West, Russia has functioned far less as a sex object than as a politics object (even when sex is involved): everything is interpreted through a beguiling haze of politics. And are Western scholars really to blame, when the country is governed so provocatively? In the Slavic world, political and ideological interpretations were the last resort of the lazy and unimaginative.

But politics and ideology are the things that make the cultural study of sexuality compelling--I don't think anyone in this room does work on sexuality that could be considered phenomenological. How many of us have had to suppress a sigh when faced with a question about what Russians "really" do or did in bed, and explain

that we're not talking about "real life"? The primary frustration, though, is not with naive misunderstanding, but with the sense that we have been fighting battles that other fields resolved two or three decades ago. Our field's traditional distaste for ideology is exacerbated by a reflexive preference for theories and approaches with a Slavic pedigree, as if we somehow internalized the essentialist "blood and soil" notions of nationality put forward by extremists from the countries we study, even if all of us consciously find these ideas repulsive. Russian and Slavic Studies have only begun to overcome an oppressive "SEEJ mentality" (a pun that, in itself, points to our insularity: how many people outside of this room could get it)? Certainly, there is a valid argument to be made that we were fortunate to be able to sit out the worst of the Culture Wars. And I personally feel a sense of disciplinary schizophrenia and contrarianism as I hop from one field to the other. After spending all last weekend at an interdisciplinary dissertation workshop on gender and culture, I do find it refreshing to be at an event where the word "neoliberal" is not uttered so often that it would seem like a verbal tic if it weren't pronounced with such contempt. (For those of you who aren't familiar with the term, there will be a reeducation session after my talk is over.) But we congratulate ourselves at our own risk. At the same workshop, one of the participants casually made the comment that "of course, Queer Theory is over." I had to repress the urge to say: "Really? But we just got here!" All the parties end before the Slavists arrive. *Russkii chelovek na rendez-vous*, like hell.

The point is that North American Russian Studies has only recently begun to emerge from a sexual silence that appears to resemble the silence preferred in the culture we study, but actually results from our own local taboos about things other than sex. This is not to say that

Russian and Slavic Studies hasn't been astonishingly blind to sexual implications: after all, most of us do belong to an organization that had to go through years of entirely unironic soul-searching about whether or not to give up a name whose acronym looks like a seventies blaxpotation spelling of "ASS." (Am I really the only one who remembers the embarrassed confusion of hotel clerks when making reservations with our convention discount? "So you're with...uh... the Slavic Studies conference?") It is not sexual prudishness that has delayed the study of sexuality, but a profound discomfort with ideology. We should be quite happy with ourselves that we've begun to overcome this barrier and talk about sexuality and gender. But we shouldn't be too busy patting ourselves on the back to ask an importation question: what else might we be missing? The study of eros should not be the only thing that brings us out of our underground. Otherwise, we're not really leaving the underground at all: it's just Undergroundhog's Day, and, scared of our own shadows, we'll retreat back into our hole for six more weeks of critical winter.

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February 1	Deadline: All news and ads for March issue of the NewsNet
February 18	Start of Convention Pre-registration
March 31	First notification to panel organizers on panel acceptance (without exact panel schedules). Organizers are expected to notify all panelists.
April 1	Deadline: All news and ads for May issue of the NewsNet
April 15	Deadline: Davis Graduate Student Travel Grant applications
April 15	Deadline: Nominations for the Board Graduate Student Representative
April 15	Deadline: Submissions for the Cohen-Tucker Dissertation Prize
May 1	Deadline: Nomination for the Distinguished Contributions in ASEEEES
May 6	Deadline: Nomination for all other ASEEEES Book/Essay Prizes
May 15	Notification for the Davis Student Travel Grant goes out
June 1	Deadline: Submissions for the ASEEEES Graduate Essay Prize
Early June	Preliminary Convention program available on the ASEEEES website
July 1	Deadline: All news and ads for August issue of the NewsNet
July 31	Deadline: Convention audio-visual requests
August 1	Deadline: Convention Program ads
August 19	End of early pre-registration (fees higher after this date)
September 1	Deadline: All news and ads for October issue of the NewsNet
September 12	Final Deadline for all Convention Program changes
September 30	Deadline by which all Convention participants must register in order to appear in the Program Index of Participants
Early October	Forms for the 2012 Convention proposal available online
October 12	End of Convention Pre-registration (After this date, you must register on site at the Convention)
November 17-20	43rd Annual Convention, Omni Shoreham, Washington, DC
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THE CURRENT DIGEST

OF THE RUSSIAN PRESS
VOLUME 63, NO. 3
January 17-23, 2011

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ASEEES 43rd Annual Convention • November 17-20, 2011
Omni Shoreham • Washington, DC

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For more information about the convention or to register, please visit: <http://www.aseees.org/convention/registration.html>



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LIBRARY AND THE INTERNET NEWS

THE POLISH WORKERS' MOVEMENT COLLECTION AT INDIANA UNIVERSITY

The Indiana University Libraries at Bloomington recently acquired a Polish collection, now called the "History of the Workers' Movement Collection of Indiana University" (The BHRZ Collection hereafter). It is an extensive print collection consisting of 650 bound newspaper and journal volumes, 1,300 unbound journal issues, and 1,200 monographs. Many of these 3,000 items are not found outside Poland. It was acquired through the active support of the Indiana University Libraries administration, in cooperation with the Russian and East European Institute and the Polish Studies Center of Indiana University.

The history of the BHRZ Collection goes back to the summer of 2008, when Professor Padraic Kenney of the IU Department of History approached the Librarian for Slavic and East European Studies with a proposal for the collection's acquisition. The Library of the History of the Workers' Movement in Warsaw, from which the BHRZ Collection originated, was at the time in the final stage of dispersal after 40 years of existence. It was created in the late 1950s under the aegis of the Central Trade Union Council (Centralna Rada Związków Zawodowych, or CRZZ) to support research and publication regarding the history of the workers' movement in Poland. The library showed exceptional resilience, first surviving the political crisis of 1980 which was symbolized by the rise of the independent trade union movement, Solidarity (Solidarność), and then the fall of communism in 1989. But in 2005 the library became unsustainable, and a portion of it found a home at the Indiana University Libraries at Bloomington, giving birth to the BHRZ Collection of Indiana University.

The BHRZ Collection consists of the publications produced and collected by the official workers' movement of Communist Poland. Perhaps the most noteworthy part of the whole collection is the periodicals. Among them are 20 of the 22 national papers that the CRZZ published in the early 1970s, including: the all-union daily *Głos pracy* (1951-1981); the CRZZ's theoretical monthly, *Przegląd związkowy* (1949-1981); the monthly organ of the Historical Bureau of the CRZZ, *Kwartalnik historii ruchu zawodowego* (1967-1988); and its predecessor, *Biuletyn Biura Historycznego CRZZ* (1962-1966). The collection also includes the dailies and biweeklies of individual trade unions such as *Górnik* of the miners' union, *Signały* of the railroad workers' union, and *Robotnik rolny* of the agricultural workers' union, to name only a few. Besides these national papers, the collection also contains more than 60 periodicals related to various aspects of the workers' movement.

The monograph section of the BHRZ, far more than a monotonous litany of communist propaganda, is an assembly of diverse topics. It duly contains quite a few publications emanating from the party and trade union congresses, directives, reports (sprawozdania), plenum records, and works by communist leaders. However, the rest touches upon a wide array of issues and topics including women, youth, social problems (most frequently alcoholism), social welfare, education, workplace safety and hygiene. A preliminary examination of the collection identified more than 20 distinctive subject matters. Particularly numerous are guidebooks and manuals entitled "poradniki" or "informatory" on such important matters as workers' vacation, various leaves (urlopy), compensations, and welfare benefits. Another important aspect of the

monographs, particularly interesting from a bibliographic point of view, is the presence of 83 monographic series. They are predominantly booklet-size publications, usually under 100 pages long. The topics range from straightforward communist ideology (for example "Biblioteczka marksizmu-leninizmu") to stories of heroic workers (for example "Biblioteka przodowników pracy").

The collection, in its present condition at the Herman B. Wells Library of Indiana University, represents a rare resource in the United States for research on the workers' movement of Communist Poland. But it is also a project in progress in so far as it can anticipate further growth and development in its interaction with students and scholars using it for their research. The collection has already been presented to the public through an exhibition at the Indiana University Libraries in October 2010. It is now accessible, though so far only partially, in IUCAT, the online catalog of the Indiana University Libraries, through a keyword search with "biblioteka historii ruchu zawodowego."

Submitted by Wookjin Cheun (wcheun@indiana.edu), Librarian for Slavic and East European Studies.

TEACHING RUSSIAN HISTORY IN THE MIDDLE EAST

PAUL DU QUENOY
AMERICAN UNIVERSITY OF BEIRUT

Upon arrival at Beirut's Rafiq Hariri International Airport, the official stamping my passport inspected my Lebanese residency card and noted that I am a professor at the American University of Beirut. "What do you teach?" he asked me in Arabic. "Russian History," I replied in his language's Egyptian dialect, which I had studied before the more elegant Levantine variety and never quite shook off. He looked confused for a moment, knitted his eyebrows, and, slowly shaking his head back and forth in disbelief, asked the next logical question, "Why?"

Why, indeed? It was one of the rare occasions when I had no fast answer. Could I have convinced him that a robust knowledge of Russia is vitally important for the youth of a small developing country in the Middle East? Should I have launched into a pedantic — and probably not very convincing — rant about how my discipline's critical and analytical skills are useful for many fields of endeavor, regardless of the immediate subject of study? Dared I officiously lecture him on the historical footnote of Beirut's brief occupation by Russian naval forces in the 1770s? Not having a real answer, if there is one, I settled for a caustic "Why not?", shared a good laugh with him, and went home to relax from my long trip.

This short comic exchange has stayed with me. Indeed, I have often wondered exactly why I teach Russian History in the Middle East and what it means, both for an academic career and in general.

Why the Middle East? To be perfectly honest, there is no particular reason. Although my first conscious political memory is CNN's report of the bombing of the US embassy in Beirut in 1983 (I was five years old at the time), I never had any serious interest

in the region. In college I focused on European History and German Literature. In graduate school I specialized in Imperial Russia and wrote a dissertation (now a book) on the performing arts. The few strands of family history brushing the region were exotic threads in a bizarre tapestry. Distant ancestors on my father's side appear on various rolls of Crusader knights. An eighteenth century antecedent spent sixteen years as France's ambassador to the Ottoman Empire. My maternal grandfather, a career officer in the United States Marine Corps, was part of the 1958 deployment to Lebanon in the wake of Iraq's revolution that year. A great-uncle was in the oil business in Saudi Arabia and Iran.

But this was all far at the back of my mind when I first came to the region as a tourist. Researching my dissertation in St. Petersburg left me, well, cold, and like any Russian confronted with proliferating tourist agency ads, I ended up celebrating my twenty-sixth birthday in Istanbul. By that Christmas — when Petersburg daylight had almost totally vanished and my home sauna offered ever less consolation — no destination seemed more natural than sunny Egypt. The famous sites in and around Cairo and Luxor were special draws, as were the Red Sea beach resorts. The weather was still impossible after returning to Russia, and a return trip delivered two more sun-drenched weeks in the Sinai resort of Sharm el Sheikh. I was a tourist on all three trips, attracted by ruins and museums and beaches and marine wildlife. It would be a lie to say that I felt this travel would have any impact on my life and career. Indeed, I felt more affirmed in my choice of field when a Russian monk at Sinai's ancient St. Catherine's monastery announced in a booming ecclesiastical voice that all written prayers had to be submitted

in Russian that day.

Ironically, the flights of fancy that took me to Egypt go a long way toward explaining how I got my first job, at the American University in Cairo (AUC), where I began my academic career in 2005. Expecting a successful dissertation defense at Georgetown, I applied for a Modern Europe job AUC had advertised (with the number of Russian History job openings usually in the single digits or lower, Modern Europe becomes an expedient alternative). In what should have been a red flag, the dean and search committee seemed barely interested in my work but instead dwelled heavily on why I applied and what prior experience in Egypt I had. I believe I was the only candidate who had ever actually been there. This, apparently, was enough to beat out whatever competition a modest young ABD faced, however, and the offer duly came just after another job I would have preferred fell through.

I spent three years on AUC's faculty. I was excited to go and began learning Arabic. However, for a variety of professional and personal reasons the institution displeased me and I applied for another Modern Europe position at the American University of Beirut (AUB). I had visited Beirut frequently while in Egypt and, despite its periodic civil unrest and summer 2006 war with Israel, I always enjoyed it and wanted to spend more time there. While my new department showed much more interest in my work, familiarity with the place also appeared to be very important. I have been at AUB for two and a half years and have never regretted either the mid-assistant professorship lateral move or remaining in the Middle East. Indeed, I accepted the job at AUB over more highly paid private sector offers in Moscow and later elected to

stay rather than accept a much better compensated position in government.

These last sentences may sound counterintuitive. Isn't the Middle East dangerous, war torn, underdeveloped, and hostile, especially to innocent, unassuming, blue-eyed blond academics like me? Shouldn't I have more concern for my safety, or as some drone-like Washingtonians I encountered in graduate school called it, my "personal security"? While my family and friends do a lot of exotic travel and were unfazed, a number of colleagues looked at me as though I were crazy when I announced my move to the region. A few seriously asked — with what I am sure was the best of intentions — if I worried about being kidnapped or killed by terrorists. On the eve of my move to Cairo, one colleague wrote, "I knew you were adventurous, but Jesus!" An associate dean at my graduate institution's prestigious international affairs school advised me not to accept the job in Beirut because he, never having visited Lebanon, was convinced it would be too dangerous. A (jobless) classmate who fancied himself an experienced man of the world told me I risked being killed by an Israeli missile. An academically inclined old acquaintance implores shared friends to talk me into moving back to the United States, even to this day.

It has been more than five years and I am still alive and, unlike many young academics, even enjoying faculty life. How is this possible? From my experience, I honestly believe that the alarmist Western media's distorted commentary creates fears — even among well educated people in the nation's capital and those charged with educating students bound for international careers — that are not founded on the whole truth. Episodic violence, war rumors, and tales of fanaticism notwithstanding, in five and a half years I have witnessed just one episode of civic unrest — the opposition takeover of West Beirut

Continued on Page 16



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in May 2008. It was a tense moment, when I was briefly detained and questioned after taking the wrong pictures, but living and working in the Middle East, particularly in Beirut, has been both a boundless thrill and endlessly fascinating.

Back in the US conferences teem with awkward moments when other grown adult participants stare at my nametag after noting my institutional affiliation but remain too abashed to ask a question or make a comment. Party gossip around Washington and at home in Florida holds that I am some kind of secret agent. Who else would spend so much time in Russia, Egypt, and Lebanon? After a little too much wine, an American host at a dinner in Cairo even accused me of being an impostor. I had no wish to insult him, but did wonder aloud who in his right mind would pretend to be an assistant professor of history.

Along with the political and religious tensions that dominate the airwaves, the Middle East is experiencing a remarkable period of growth, modernization, and change. Anxiety easily mixes with optimism. Rising expectations echo along with the exigencies of tradition. For any student of Russia, this is irresistible. What other field offers the twin spectacles of rapid modernization – which Russia experienced in the last decades of the imperial era – and a crash transition to the globalized twenty-first century? The only difference is that here in the Middle East, it is all happening at once.

The pace is dizzying and the contrasts are astonishing. Lebanon's economy is surging. Beirut — thanks to a smart central banker who banned trading in mortgage-back securities in 2002 — boasts one of the world's fastest rising real estate markets. A young Egyptian woman who might have been veiled yesterday is wearing a miniskirt today, or vice versa. Hummers and S-Class Mercedes careen past herds of sheep and fruit sellers pushing their own carts. My students invite me to raves, punk rock shows, poetry readings, protests,

violin recitals, scuba diving trips, and all sorts of other events via BlackBerry Messenger. Virtually everyone uses Facebook to communicate, advertise, do business, flirt, share pictures of last night's debauchery, and even request letters of recommendation. Social media has played a crucial role in the recent government-toppling events in Tunisia and Egypt and in on-going unrest among young people in Iran, Yemen, Jordan, Bahrain, and Libya. At Skybar, Beirut's top nightclub, the staff casually manages the exclusive guest list with iPads, a device that did not exist a year ago but could be spotted on my campus lawn within days of its first release. No one ever asks me to bring anything special from the US or Europe because whatever they would want is readily available here. Instead, well-heeled Beirutis complain about their "lame" cousins who "just don't know how to party," by which they mean the ones who live in Iowa or Kansas rather than in Chouf or Bcharre. Last summer my girlfriend complained about hearing an R&B tune that begins, "I wanna be a billionaire so freakin' bad" every time she worked out at the rooftop gym of a Dubai-based luxury hotel.

Exploring this dynamic culture has taught me more than my academic work ever could. In my research on Russia's performing arts culture, I carefully considered the implications of civil society, the development of business culture, the commercialization of entertainment, and how a nation and its government tried to manage a challenging transition to cultural — as well as political and economic — modernity. I spent a lot of time doing that: pouring over reams of pages of academic analysis, studying vast tranches of empirical evidence, and evaluating more theoretical explanations than I really cared to. And yet, for all that effort, on any day of the week I can see extraordinarily vivid examples of the very same things (and more) in the course of my ten-minute walk to campus. I have never felt afraid, nor, despite the frank criticism of American foreign policy that one encounters, have I ever

personally experienced any kind of anti-Americanism. There was more of that in Washington. Indeed, when I first went to Egypt and people at home asked whether I ever encountered hostility there, I would deadpan, "Yes, from my American colleagues at the university." The Egyptians, Lebanese, and people of the other regional nationalities I have encountered, on the other hand, have been lovely.

Why would Middle Eastern students be interested in Russia? Neither AUB nor AUC had ever offered Russian History before, and I am not aware of any other university in the region that has. A few months ago, a senior visiting colleague sarcastically implied that my Russian History courses, a standard two-semester sequence made up of pre- and post-1917 components, could not be very popular among our students. He was left with speechless when I replied that they are in fact my department's highest enrolled courses and typically fill to capacity within seconds of registration opening. The waitlist for my Spring 2011 Imperial Russia course actually exceeded the maximum number of enrolled students even though I had been on sabbatical the previous semester. In the 2009-2010 academic year, which was only my second at AUB, every Russian History class began with an uncommon ritual: the students greeted me with a round of applause when I entered the room. How could this be?

First, as the region's rapid and highly visible modernization indicates, the Middle East is an incredibly diverse social environment. Its metropolitan centers are increasingly cosmopolitan, and constituencies that would be drawn to courses on Russia almost anywhere are here. Among my students in Beirut and Cairo, several lived in the former Soviet Union and experienced life there. AUB and AUC are elite institutions, and in most cases the students had been in post-Soviet space because their parents were there doing high-profile jobs. In Cairo one of my Russian History courses included the daughters of Armenia's ambassador

to Egypt and Egypt's ambassador to Uzbekistan. In Beirut I have taught students whose fathers run companies in Moscow, build dams in Georgia, fly planes to Russian destinations, design oil refineries in Azerbaijan, and so on. Their children are left wanting to know more.

Second, a number of my students come from backgrounds touched by the long legacy of Russian involvement with the Middle East. My former department chairman in Beirut, a Palestinian Christian, recalled during my campus visit that his grandmother's Russian-sponsored school sported a portrait of Alexander II. Several students at both universities had parents who received their higher education in the Soviet Union (former Egyptian President Hosni Mubarak was an air force officer who did his flight training in Soviet Kyrgyzstan). One AUB student's parents met and married while studying medicine in the Soviet Union, an environment where they felt free to send home wedding photos to taunt their own parents, who came from different religious sects (Shi'ia Muslim and Druze) that did not customarily intermarry. Another student was interested in my course because his father had joined the French communist party in his youth and spent time in the USSR. Still others, influenced by the fading ideals of Arab socialism, have professed interest in Russia because of its ideological past. In a more post-modern context, I taught a young Saudi Arabian man who astonished the others in the course with the often profane conversational Russian he had learned from his "new Russian" classmates at a Swiss boarding school. I have had at least three students called Lara, all named after the character in *Doctor Zhivago*.

Perhaps inevitably, many of these students have a Russian parent, ethnically or in the *rossiiskii* sense. It is usually a mother brought home in late Soviet times by an Arab father. The children all speak Russian with native fluency, in addition to Arabic, English, and often French or another

language or two. Most plan careers in technical or scientific (dare I say practical?) fields, but they stay very close to each other and to their shared heritage. Some visit Russia regularly, and the young men with Russian citizenship fret over the possibility of being drafted into the Russian army. A few even use Russian names in addition to their official Arab ones. AUB boasts a student Russian Cultural Club (of which I am the faculty adviser) with several dozen members, not all of them Russian. It interacts with the Russian embassy, the city's active Russian cultural center, and the rest of the student body, who enjoy its concerts, films, and parties.

To my complete surprise, Beirut even still has a White Russian community, the children and grandchildren of first emigration refugees who ended up in the French mandate in the Levant after 1917. Many relocated to France, Cyprus, or the United States to escape Lebanon's civil war, but a handful still reside here, speaking the milder, more appealing pre-revolutionary Russian one encounters among older émigrés elsewhere and hosting relaxed dacha weekends in the hills above Beirut. The older generation, which includes a grandson of the painter Valentin Serov, a Princess Pozharskaia, and the heiress of a Volga German military family, has been an invaluable source of encouragement and a living resource that wants its story told.

Third, Russian History draws students from the Greek and Armenian diasporas that still exist in the Middle East. Although segments of these communities have been here for generations and some are at least partially Arabized, they are still very conscious and protective of their identities, Orthodox Christian traditions, and, especially for the Armenians, the legacy of their homeland's ties to Russia, which, though imperial, compares favorably to Armenia's relationship with the Ottoman Empire. I often receive special requests to do more with Armenian history in my courses on Russia.

Finally, the majority of my students – Arabs and others with no Russian connections – have enrolled out of pure curiosity. Most major in demanding engineering, business, and science curricula that allow few opportunities to study the humanities. They must choose strategically to find something that interests them enough to find a place in their schedules and compete for their attention with their major subjects. For many, the draw of Russia is rooted in the common stereotypes about its weather (unimaginably cold in the Mediterranean experience), alcohol consumption (Russian Standard vodka is widely available in the region and cultural anti-alcohol taboos only add to its allure), women (who both enjoy and suffer from a certain reputation in the Middle East), and other features of what might be called Russia's "exoticism." More historically minded students are attracted by Russia's tough involvement in World War II, the extremities of Soviet dictatorship, and the splendors of the tsarist past – all features that have analogues in their home region's recent experience.

Some topics generate controversy that might be unfamiliar to colleagues in the Western world. Russia's long and often difficult relationship with its Muslim population is unknown to most students. Those who admire aspects of Russia's Soviet past have their convictions visibly shaken when they discover that the USSR was the first nation to accord *de jure* recognition to the state of Israel, a neighbor that the very same ideological perspective predisposes them to hate in the contemporary political universe, or when they learn about the depravities of the Soviet war in Afghanistan and post-Soviet wars in Chechnya. Discussion of Russian Jewish history can challenge anti-Semitic prejudices still very much alive in countries that have been at war with and partially occupied by Israel in the recent past. *The Protocols of the Elders of Zion*, the infamous Russian-

Continued on Page 18

authored anti-Semitic text, is widely available in Arabic translation in both Egypt and Lebanon, though not everyone seems to know or admit it is a forgery. Lebanon's barely enforced but official censorship laws prohibit any media "promoting sympathy for the Jews," a category that formally includes *The Diary of Anne Frank* and the film *Schindler's List* (though both are easily available). But these moments strengthen rather than lessen interest in Russia and provoke the critical thought that good humanities professors should provoke.

Most of all, teaching Russian History in the Middle East has been about imagination. In a globalizing and ever more interconnected world, curiosity about faraway peoples and places is not merely natural; it is the new norm, even an expectation. The demand is all the more acute in this society that places a higher emphasis on education (relative to other cultures), and the rewards of teaching in it are that much greater as a result. Just as it would be ridiculous for American students to enroll only in American History courses, my Middle Eastern students passionately desire to learn about something different from their own history and civilization. If there is one want they all seem to share, it is to know as much as possible about the world around them and to explore that world. In Beirut, Russia offers that to them on Wednesday and Friday afternoons at four, just as their culture offers that to me all day, every day of the week.

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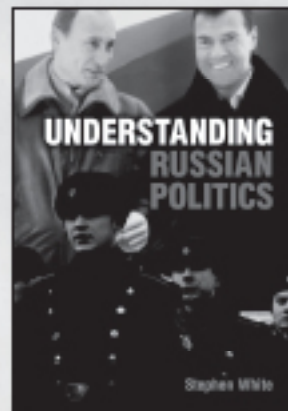
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NEW FROM SLAVICA PUBLISHERS

Nikolay Leskov. *The Cathedral Clergy: A Chronicle*. Translated by Margaret Winchell, 393 p., 2010 (ISBN 978-0-89357-373-7), \$29.95.

A master storyteller and connoisseur of language, Leskov has remained largely unknown in the West, even as his wit and humor, fresh style, vivid depictions of characters from all classes of society, and treatment of spiritual themes have endeared him to his countrymen. This expert annotated translation of *The Cathedral Clergy*, his masterpiece, now affords English speakers the pleasure of discovering a novel that Russian readers have long considered a classic.

Gary Marker et al., eds. *Everyday Life in Russian History: Quotidian Studies in Honor of Daniel Kaiser*, 405 p., 2010 (ISBN 978-0-89357-378-2), \$34.95.

Presented in honor of Dan Kaiser and his many contributions to Russian history, this collection of scholarly articles is constructed around the theme of everyday life in Russian history.

Gail Lenhoff and Ann Kleimola, eds. *"The Book of Royal Degrees" and the Genesis of Russian Historical Consciousness*, 364 p., 2010 (ISBN 978-0-89357-377-5), \$39.95.

The fruit of a collaborative project to

prepare a new critical edition of the *Kniga stepennaia tsarskogo rodosloviia*, Russia's first narrative history, these articles focus on the book's representation of Kievan and Muscovite history, the politics of its creation, its literary status, and its ideological uses in its time as well as larger themes.

Sophia Lubensky and Irina Odintsova. *Advanced Russian: From Reading to Speaking*, 2010. Vol. 1 (ISBN 978-0-89357-375-1); vol. 2 (ISBN 978-0-89357-376-1); set (ISBN 978-0-89357-374-4), \$69.95.

This suite of instructional materials for advanced students of Russian fosters the transition from slow, controlled speech to native-like fluency. The textbook centers around authentic stories by contemporary writers, supplemented by cultural background, activities, and explanation of select grammatical points. Includes a fully integrated DVD-ROM.



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ASEEES GRADUATE STUDENT PRIZES

TUCKER/COHEN PRIZE: Deadline: **April 15, 2011**
<http://www.aseees.org/prizes/tuckercohenprize.html>

The Robert C. Tucker/Stephen F. Cohen prize, sponsored by the JKW Foundation, is awarded annually (if there is a distinguished submission) for an outstanding English-language doctoral dissertation defended at an American or Canadian university in the tradition of historical political science and political history of Russia or the Soviet Union as practiced by Robert C. Tucker and Stephen F. Cohen. The dissertation must be completed and defended during the calendar year prior to the award. The prize is awarded at the ASEEES Annual Convention in November.

2011 Robert C. Tucker/Stephen F. Cohen Dissertation Prize Committee

Daniel Orlovsky: Clements Department of History, PO Box 750176, Southern Methodist University, Dallas, TX 75275

Heather DeHaan: 724 South Saint Asaph Street, B307, Alexandria, VA 22314

Janet Elise Johnson: 357 13th St., Apt. 2, Brooklyn, NY 11215 USA

Rules of eligibility for the ASEEES Robert C. Tucker/Stephen F. Cohen Dissertation Prize are as follows:

- The dissertation must be defended at a university in the United States or Canada by a US citizen, Canadian citizen or permanent resident of the United States.
- The dissertation's primary subject and analytical purpose must be in the realm of the history of domestic politics, as broadly understood in academic or public life, though it may also include social, cultural, economic, international or other dimensions.
- The dissertation must focus primarily on Russia (though the topic may also involve other former Soviet republics) during one or more periods between January 1918 and the present.

A nomination will consist of a detailed letter from the dissertation's main faculty supervisor explaining the ways in which the work is outstanding in both its empirical and interpretive contributions, along with an abstract of 700-1000 words, written by the candidate, specifying the sources and general findings of the research. A faculty supervisor may nominate no more than one dissertation a year. By April 15, 2011 faculty supervisors should send each committee member listed above their letter and the 700-1000-word abstract. (Candidates may also initiate the nomination, but it must come from their advisers.) The committee will read this material and then request copies of the dissertations that best meet the criteria set out above.

GRADUATE STUDENT ESSAY PRIZE: Deadline: **June 1, 2011**
<http://www.aseees.org/prizes/studentprize.html>

The Graduate Student Essay Prize is awarded for an outstanding essay by a graduate student in Slavic, East European, and Eurasian Studies.

2011 Committee on the Student Prize

Brian Porter-Szűcs, University of Michigan; baporter@umich.edu

Alexander Prokhorov, College of William and Mary; axprok@wm.edu

David Lloyd Hoffmann, Ohio State University; hoffmann.218@osu.edu

Samuel Charap, Center for American Progress; scharap@americanprogress.org

Rules of eligibility for Graduate Student Essay Prize:

- ASEEES Regional Affiliates and Institutional Members are invited to hold their own competitions for best essay among their graduate students, and submit the winning paper to the ASEEES Grad Student Prize Committee.
- Essays can be any of several formats:
 - Expanded versions of conference papers
 - Graduate level seminar papers
 - Master's Thesis Chapters
 - Dissertation Chapters
 - Submitters must clearly indicate the format of the essay submitted.
- Essays should have a minimum word count of 7,500 and a maximum word count of 14,000 (25 to 50 pages approximately) inclusive of footnotes and bibliography.
- Essays should be submitted to the ASEEES by the Chairs of the Regional Affiliates or the primary or secondary representatives of the Institutional Members. Graduate students whose institution is not an institutional member of the ASEEES or is not holding a competition this year, are advised to check the rules for their regional competition.
- Essays should be sent in electronic format, simultaneously to the Publications Coordinator and to all members of the prize committee.

CALL FOR NOMINATIONS FOR 2011 ASEEEES BOOK PRIZES

ELIGIBILITY REQUIREMENTS APPLICABLE TO ALL PRIZE COMPETITIONS:

- The copyright date inside the book must list the previous calendar year as the date of publication (the book must have been published in 2010 to be eligible for the 2011 competition).
- The book must be a monograph, preferably by a single author, or by no more than two authors.
- Authors may be of any nationality as long as the work is originally published in English in the United States.
- Textbooks, collections, translations, bibliographies, and reference works are ineligible.
- Additional eligibility requirements unique to each prize competition are listed below

NOMINATING INSTRUCTIONS APPLICABLE TO ALL PRIZE COMPETITIONS

Send one copy of eligible monograph to each Committee member AND to the ASEEEES main office. Nominations must be received no later than **May 6, 2011**.

Submissions should be clearly marked with the name of the prize. If you would like to receive an acknowledgment that your nomination was received please enclose with the copy mailed to the ASEEEES main office a note with your e-mail address or a self-addressed stamped envelope or a postcard.

THE ASEEEES WAYNE S. VUCINICH BOOK PRIZE sponsored by the Association for the Slavic, East European and Eurasian Studies (ASEEEES) and the Stanford University Center for Russian and East European Studies, is awarded annually for the most important contribution to Russian, Eurasian, and East European studies in any discipline of the humanities or social sciences published in English in the United States in the previous calendar year.

2011 ASEEEES Wayne S. Vucinich Book Prize Committee

Valerie Sperling

Department of Political Science, Clark University, 950 Main Street, Worcester MA 01610

Francine Hirsch

University of Wisconsin-Madison, 4124 Mosse Humanities Bldg, 455 N Park St, Madison, WI 53706

Stephanie Sandler

76 Snell St., Amherst, MA 01002

Catherine Wanner

Department of History, 108 Weaver Building, The Pennsylvania State University, University Park, PA 16802

Rules of eligibility specific to this prize

- Works may deal with any area of Eastern Europe, Russia, or Eurasia.
- The competition is open to works of scholarship in any discipline of the social sciences or humanities (including literature, the arts, film, etc.). Policy analyses, however scholarly, cannot be considered.

<http://www.aseees.org/prizes/vucinichprize.html>

THE UNIVERSITY OF SOUTHERN CALIFORNIA BOOK PRIZE IN LITERARY AND CULTURAL STUDIES,

established in 2009, and sponsored by the [Department of Slavic Languages and Literatures at the University of Southern California](#), is awarded annually for an outstanding monograph published on Russia, Eastern Europe or Eurasia in the fields of literary and cultural studies in the previous calendar year.

2011 University of Southern California Book Prize in Literary and Cultural Studies Committee

John Bowlt

Department of Slavic Languages and Literatures, University of Southern California, Taper Hall 255, University Park, Los Angeles, CA 90089-4353

Margaret Beissinger

Department of Slavic Languages and Literatures, 245 East Pyne, Princeton University, Princeton, NJ 08544

Robert Bird

The University of Chicago, Department of Slavic Languages and Literatures, Foster Hall 402, 1130 E 59th Street, Chicago, IL 60637

Rules of eligibility specific to this prize:

- Works may deal with any area of Russia, Eastern Europe, or Eurasia.
- The competition is open to works of scholarship in literary and cultural studies, including studies in the visual arts, cinema, music, and dance.

<http://www.aseees.org/prizes/uscprize.html>

THE REGINALD ZELNIK BOOK PRIZE IN HISTORY, established in 2009 and sponsored by the [Institute of Slavic, East European, and Eurasian Studies at the University of California, Berkeley](#), is awarded annually for an outstanding monograph published on Russia, Eastern Europe or Eurasia in the field of history in the previous calendar year.

2011 Reginald Zelnik Book Prize in History Committee

Henry Reichman

Cal State U, East Bay, 1507 Beverly Place, Albany, CA 94706

Alice Freifeld

U of Florida, 2020 NW 46th Street, Gainesville, FL 32605

Marianne Kamp

University of Wyoming, Department of History, Dept 3198, 1000 E. University Ave, Laramie, WY 82071

Rules of eligibility specific to this prize

- Works may deal with any area of Russia, Eastern Europe, or Eurasia
- The competition is open to works of scholarship in history

<http://www.aseees.org/prizes/zelnikprize.html>

THE DAVIS CENTER BOOK PRIZE IN POLITICAL AND SOCIAL STUDIES, established in 2008, and sponsored by the [Kathryn W. and Shelby Cullom Davis Center for Russian and Eurasian Studies at Harvard University](#), is awarded annually for an outstanding monograph published on Russia, Eurasia, or Eastern Europe in anthropology, political science, sociology, or geography in the previous calendar year.

2011 Davis Center Book Prize in Political and Social Studies Committee

Lynne Haney

New York University, 295 Lafayette Street, 4th floor, New York, New York 10012

Jennifer Dickinson

509 Williams Hall, Department of Anthropology, University of Vermont, Burlington, VT 05405

Regina Smyth

Department of Political Science, Indiana U, 210 Woodburn Hall, 1100 E 7th St, Bloomington, IN 47405

Rules of eligibility specific to this prize:

- Works may deal with any area of Russia, Eurasia, or Eastern Europe
- The competition is open to works of scholarship in anthropology, political science, sociology, or geography, and also to social science works that cross strict disciplinary boundaries

<http://www.aseees.org/prizes/davisprize.html>

THE MARSHALL SHULMAN BOOK PRIZE, sponsored by the [Harriman Institute of Columbia University](#), is awarded annually for an outstanding monograph dealing with the international relations, foreign policy, or foreign-policy decision-making of any of the states of the former Soviet Union or Eastern Europe. The prize is dedicated to the encouragement of high quality studies of the international behavior of the countries of the former Communist Bloc.

2011 Marshall Shulman Book Prize Committee

Ted Hopf

Ohio State University, The Mershon Center, 1501 Neil Avenue, Columbus, OH 43201

Yoshiko Herrera

University of Wisconsin, Madison, Department of Political Science, North Hall, Room 110

1050 Bascom Mall, Madison, WI 53706

David Holloway

Department of Political Science, Stanford University, Encina Hall West, Room 100, 616 Serra Street

Stanford CA 94305

Rules of eligibility specific to this prize:

- Works must be about international behavior of the countries of the former Communist Bloc.

<http://www.aseees.org/prizes/shulmanprize.html>

THE ED A. HEWETT BOOK PRIZE, sponsored by the [National Council for Eurasian and East European Research \(NCEEER\)](#), is awarded annually for an outstanding publication on the political economy of the centrally planned economies of the former Soviet Union and East Central Europe and their transitional successors. Ed A. Hewett was a distinguished scholar, a fine colleague, and an internationally respected member of the field. The Hewett Prize was established in 1994 in his honor to recognize and encourage the high standard of scholarship that he so admirably advanced in the area of his interests.

2011 Ed A. Hewett Book Prize Committee

Mark Harrison

Department of Economics, University of Warwick, Coventry CV4 7AL United Kingdom

Elizabeth Brainerd

Economics Department, Mailstop 021, 415 South St., Brandeis University, Waltham, MA 02454

William Pyle

Economics Department, Warner Hall, Middlebury College, Middlebury, VT 05753

Rules of eligibility specific to this prize:

- Works must be on the political economy of the centrally planned economies of the former Soviet Union and East Central Europe and/or their transitional successors.

<http://www.aseees.org/prizes/hewettprize.html>

THE BARBARA JELAVICH BOOK PRIZE, sponsored by Charles Jelavich, is awarded annually for a distinguished monograph published on any aspect of Southeast European or Habsburg studies since 1600, or nineteenth- and twentieth-century Ottoman or Russian diplomatic history. Barbara Jelavich was a distinguished and internationally respected scholar whose numerous publications included *Modern Austria*, *Russia's Balkan Entanglements*, and the two-volume *History of the Balkans*. The Jelavich Prize was established in 1995 in her memory to recognize and to encourage the high standards she set in her many areas of scholarly interest and to promote continued study of those areas.

2011 Barbara Jelavich Book Prize Committee

Maureen Healy

Department of History, Miller 406, Lewis & Clark College, 0615 S.W. Palatine Hill Rd, Portland, OR 97219

Charles King

Department of Government, ICC 658, Georgetown University, Washington, DC 20057

Jennifer Siegel

Department of History, The Ohio State U, 106 Dulles Hall, 230 West 17th Ave., Columbus, OH 43210-1367

Rules of eligibility specific to this prize:

- Authors must be scholars who are citizens or permanent residents of North America
- The competition is open to works on any aspect of Southeast European or Habsburg studies since 1600, or 19th- and 20th-century Ottoman or Russian diplomatic history

THE KULCZYCKI BOOK PRIZE IN POLISH STUDIES (formerly the Orbis Prize), sponsored by Mr. and Mrs. Jerzy Kulczycki, former owners of the Orbis Books Ltd. of London, England, is awarded annually for the best book in any discipline, on any aspect of Polish affairs.

2011 Kulczycki Book Prize in Polish Studies Committee

Barbara Hicks

New College of Florida, Division of Social Sciences, 5800 Bay Shore Rd., Sarasota, FL 34243

Bogdana Carpenter

1606 Granger Avenue, Ann Arbor, MI 48104

Keely Stauter-Halsted

University of Illinois, Chicago, 913 University Hall, MC 198, 601 S. Morgan, Chicago IL 60607-7109

Rules of eligibility specific to this prize:

- Only works originally published in English, outside of Poland, are eligible
- Strong preference will be given to works by first-time authors.
- The competition is open to works in any discipline, dealing with any aspect of Polish affairs.
- Previous winners of the Kulczycki/Orbis Prize are ineligible.

<http://www.aseees.org/prizes/jelavichprize.html>

CALL FOR NOMINATIONS FOR ADDITIONAL 2011 PRIZES

ASEEES DISTINGUISHED CONTRIBUTIONS TO SLAVIC, EAST EUROPEAN, AND EURASIAN STUDIES AWARD

The Association's Distinguished Contributions to Slavic, East European, and Eurasian Studies Award honors senior scholars who have helped to build and develop the field through scholarship, training, and service to the profession.

Contact information for the prize committee can be found: <http://www.aseees.org/prizes/honorsprize.html>

Deadline: **May 1, 2011.**

THE ASSOCIATION FOR WOMEN IN SLAVIC STUDIES (AWSS) HELDT PRIZE

AWSS invites nominations for the 2011 Competition for the Heldt Prize awarded for the best article in Slavic/Eastern European/Eurasian women's studies. To be eligible for nomination, articles must have been published between 15 April 2010 and 15 April 2011. Articles included in collections as well as journal articles are eligible for the "best article" prize, but they must be nominated individually. The prize will be awarded at the AWSS meeting at the ASEEEES Annual Convention in Washington, D.C. in November 2011.

To nominate any article, please send or request that the author send one copy to each member of the Prize committee by 15 May 2011. Contact information for the prize committee can be found here:

<http://www.awsshome.org/heldt.html>

AWSS GRADUATE ESSAY PRIZE

This award will be given for a chapter or article-length essay in any field or area of Slavic/East European/Central Asian Studies written by a woman or on a topic in Slavic/East European/Central Asian Women's/Gender Studies written by a woman or a man.

This competition is open to current doctoral students or to those who defended a doctoral dissertation

in 2009-2010. If the essay is a seminar paper, it must have been written during the academic year 2010-2011. If the essay is a dissertation chapter, it should be accompanied by the dissertation abstract and table of contents. Previous submissions and published materials are ineligible. Essays should be no longer than 50 pages, including reference matter, and in English (quoted text in any other language should be translated).

Deadline: September, 1 2011. The winner will be announced at the ASEEEES convention in November.

Please send a copy of the essay and CV to each member of the Prize Committee listed here: <http://www.awsshome.org/graduate-essay.html>

CZECHOSLOVAK STUDIES ASSOCIATION BOOK PRIZE

The Czechoslovak Studies Association is pleased to announce the opening of competition for its Book Prize in the Field of Czechoslovak Historical Studies. The award will be presented at the CSA meeting at the ASEEEES Convention in November for works published in 2009 or 2010.

Books must be primarily concerned with the history of Czechoslovakia, its predecessor and successor states, or any of its peoples within and without its historical boundaries. The field of historical studies will be broadly construed, with books in all fields considered for the prize if they are substantially historical in nature. The prize committee will decide whether a book matches these criteria. Books under consideration must be new works by a single author written originally in the English language.

The competition is open to members and non-members of the CSA. The deadline for submissions is 15 April 2011. Committee members are Eagle Glassheim, University of British Columbia (chair); Karla Huebner, Wright State University; and Owen Johnson, Indiana University. To inquire about submitting a book, please e-mail Eagle Glassheim at eagle.g@ubc.ca.

POLISH STUDIES ASSOCIATION

The Polish Studies Association invites nominations for the Best Article in Polish Studies Award. For more information on eligibility criteria and the submission requirements, please email PSA President Brian Porter-Szűcs (University of Michigan)

Email: baporter@umich.edu

THE 18TH CENTURY RUSSIAN STUDIES ASSOCIATION MARC RAEFF BOOK PRIZE

The Eighteenth Century Russian Studies Association <<http://www.ecrsa.org/>>, an ASEEEES affiliate organization, is now accepting submissions for the first annual Marc Raeff Book Prize. The award is sponsored by the ECRSA and named in honor of Marc Raeff (1923-2008), historian, teacher, and dix-huitièmiste par excellence.

The Raeff Prize will be awarded annually for a publication that is of exceptional merit and lasting significance for understanding Imperial Russia, particularly during the long eighteenth-century. The submitted work must bear a copyright date of either one or two years preceding the award year (e.g. for the 2011 competition the published copyright dates are 2009 and 2010). It can be published in any language read by members of the ECRSA Prize Selection Committee (including Russian) and in any format (analog or digital). Scholarly merit, originality, and felicity of style will be the main criteria for selection. Submissions from scholars who are less than five (5) years from receiving their doctoral degree are particularly encouraged. The recipient of the award will be recognized with a cash prize, which will be presented in November 2011, during the ASEEEES annual convention.

For details on eligibility and the submission process, please refer to the ECRSA website, or contact ernest.zitser@duke.edu.

PUBLICATIONS

Communism vs. Democracy: Bulgaria 1944 to 1997 by acclaimed Bulgarian journalist and writer Nassya Kravlevska-Owens, with introduction by Professor Mark Kramer, Harvard University. This is an eye-opening chronicle of Bulgaria's history during the second half of the 20th century. The study initiates a series of monographs which deal with Bulgarian history from prehistory through the modern age. (ACRS)

Costs of Justice: How New Leaders Respond to Previous Rights Abuses, by Brian K. Grodsky, analyzes how transitional justice processes have evolved in postcommunist Poland, Croatia, Serbia, and Uzbekistan, by examining the decision-making processes and goals of those actors who contributed to key transitional justice policy decisions. Grodsky offers a compelling account of transitional justice from the perspective of activists who, at the end of a previous regime, were suddenly transformed from downtrodden victim to empowered judge.

Grodsky challenges the argument that transitional justice in post-repressive states is a function of the relative power of new vs. old elites. He maintains that a new regime's transitional justice policy is linked to its capacity to provide goods and services expected by constituents, not to political power struggles. In introducing this goods variable, Grodsky argues that we must revise our understanding of transitional justice. (Notre Dame Press, 2011)

Creating the Empress: Politics and Poetry in the Age of Catherine II by Vera Proskurina is now available (Academic Studies Press)

Engineer of Revolutionary Russia: Iurii V Lomonosov (1876-1952) and the Railways, by Anthony J. Heywood, is the first full biography in any language of one of revolutionary Russia's most distinguished and controversial engineers - Iurii Vladimirovich Lomonosov. With an exceptionally rich base of high-quality primary sources,

this book provides a much-needed account and assessment of Lomonosov's life, and contributes to the growing academic interest in the history of science and technology in Russia and the Soviet Union. The subjects of individual chapters include his involvement in the 1905 revolution, his life in the USA in 1917-19 as a member of the Bakhmetev mission, and his work for the Soviet railways during 1919-27. The book is fully illustrated with 63 mostly unpublished black-and-white photographs. (Ashgate)

Getting Over Europe: The Construction of Europe in Serbian Culture, by Zoran Milutinović, examines the discursive construction of the representation of "Europe" in the selected writings of leading Serbian writers and intellectuals in the first half of the 20th century. The book seeks to answer the following questions: who constructed "Europe", and with what authority? For whom were these constructions intended? How was this representation validated? What purposes was it meant to serve? Which issues were raised in comparing "Europe" with Serbia, and why? Which textual traditions were the elements of this construction borrowed from? How did the construction of the European other define Serbian self-representation? This volume is of interest for those working in Slavic or East European studies. (Studia Imagologica 18).

Masquerade and Postsocialism: Ritual and Cultural Dispossession in Bulgaria, by Gerald W. Creed, has been published as part of the *New Anthropologies of Europe Series*. (Indiana University Press, 2011.) It covers topics such as gender and sexuality; civil society and democracy; autonomy and community; ethnicity and nationalism.

Poetics and Phonostylistics. Osip Brik: In memoriam. Vol. 1.: Papers of the 1st Osip Brik International Colloquium, February 2010. The collected research covers a wide range of issues in linguistics, literary theory, modern art, and media studies first raised in the works of Osip Brik (January 16, 1888

— February 22, 1945). The publication also contains the Photo Archive, which includes a substantial number of photographs from Lily Brik and LEF archives and also the collection of images reflecting the creative activity of Russian futurists, formalists and productivists, such as Alexander Rodchenko, Vladimir Mayakovsky, Vassily Jermilov, Viktor Shklovsky, Alexander Reformatsky, and Osip Brik.

Russian America: An Overseas Colony of a Continental Empire, 1804-1867, by Ilya Vinkovetsy, will be released in April 2011. (Oxford University Press, 2011)

On the Jewish Street/На Еврейской Улице: A Journal of Russian-Jewish History and Culture Vol. 1, No. 1 (January 2011) is a new journal edited by Michael C. Hickey. It includes articles by Professor Hickey, as well as by Maxim D. Shrayer. ("Mark Egart and the Legacy of His Soviet Novel about Halutzim")

East View Press announces a title change. Starting with Issue No. 3, Vol. 63 (2011), "The Current Digest of the Post-Soviet Press" (ISSN 1067-7542) will now be titled "The Current Digest of the Russian Press".

This change in title was prompted by the dated nature of the term "post-Soviet" in today's world. It also serves as a more accurate description of the content of the journal, which selects and translates articles exclusively from major Russian news sources.

The change in title will not affect our methodology concerning article selection, nor our careful approach to translation and editing. Rest assured that "The Current Digest of the Russian Press" will continue to publish high-quality translations of pertinent articles from the Russian press on events occurring in Russia, the CIS, Europe, the US, and the world over.

For questions, please contact Ana Niedermaier, Director of East View Press, at ana.niedermaier@eastview.com.

NEWS FROM ASEES INSTITUTIONAL MEMBERS

ACTR/ACCELS SUMMER STUDY

American Councils for International Education: ACTR/ACCELS is pleased to announce an exciting opportunity for summer study in Moscow, Russia. A five-week summer program, Contemporary Russia offers both graduate and undergraduate students as well as working professionals an opportunity to study abroad in Russia and to gain new knowledge and competency in Russian area studies and Russian language. Contemporary Russia is the first American Councils program designed to serve participants at all levels of Russian-language proficiency, including those with no prior training in the language. Contemporary Russia provides twenty-two hours per week of in-class instruction in Russian economics, Russian politics, Russian culture, and Russian language. All content-based courses are taught in English by faculty of the Higher School of Economics in Moscow, one of Russia's most prestigious centers for the study of social sciences. Program participants receive Russian language instruction geared toward their skill level (participants with no prior training in Russian will be provided elementary instruction, while those who have completed previous language courses will attend more advanced classes). Participants are registered for academic credit at Bryn Mawr College. A full-time resident director oversees academic and cultural programs; assists participants in academic, administrative and personal matters; and coordinates activities with the host institution faculty. Participants live in university dormitories.

Other program features include weekly cultural excursions, peer tutors, and pre-departure orientation in Washington, D.C.

Program dates: June 21 to July 27, 2011
Application Deadline: March 15, 2011.
Applications are available at:

<http://www.americancouncils.org/program/1g/CRU/>

For more information, please visit our website (www.acrussiaabroad.org) or contact:

Russian and Eurasian Outbound Programs

American Councils for International Education: ACTR/ACCELS

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Telephone: (202) 833-7522

Email: outbound@americancouncils.org

Website: www.acrussiaabroad.org

IREX 2011-2012 FELLOWSHIP OPPORTUNITY

US Embassy Policy Specialist (EPS) Program 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. The EPS Grant covers the cost of travel and in-country housing and provides a stipend for living expenses.

Eligible Embassies and Fields (for more detailed descriptions of research fields please see application instructions posted on the link below):

Azerbaijan (US Embassy, Baku)

- Caspian Geography/Environment
- Labor
- Education

Georgia (US Embassy, Tbilisi)

- Media

Kazakhstan (US Embassy, Astana)

- Civil Society
- Foreign Relations

Kyrgyzstan (US Embassy, Bishkek)

- Anti-Corruption
- Policy Coordination
- Cross-border trade

Russia

- History of US-Russia Relations (US Consulate, St. Petersburg)

- Environment (US Embassy, Moscow)

- Science Policy (US Embassy, Moscow)

- Energy/Public Policy (US Embassy, Moscow)

Tajikistan (US Embassy, Dushanbe)

- International Relations
- Economics/Corruption

Turkmenistan (US Embassy, Ashgabat)

- Religion
- Education

- Alternative/Solar Energy
- Ukraine (US Embassy, Kyiv)

- Environmental Studies/
Public Health

The EPS application and instructions are available on the IREX website: <http://www.irex.org/application/us-embassy-policy-specialist-program-eps-application>

Completed applications are due no later than March 15, 2011.

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

Questions may be addressed to the EPS Program Staff at eps@irex.org or by telephone at 202-942-9111.

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

NCEEER EXTENDED DEADLINE FOR RESEARCH GRANT

Research on the Indigenous Peoples of Russia grant deadline will be extended until April 15, 2011. Please visit <http://www.nceeer.org/Programs/NRC/RIPR/ripr.php>, for more information.

National Council for Eurasian and East European Research (NCEEER) is pleased to announce, as part of its National Research Competition (NRC), the availability of funds for summer research proposals on the indigenous peoples of Russia. This fellowship supports collaboration of postdoctoral scholars and graduate students at universities in the United States with demonstrated experience in scholarship and/or outreach with indigenous communities and populations. Such scholars and students will conduct research at the Gorno-Altai State University (GASU <http://www.gasu.ru/eng/frame.html>) in the Altai Republic in Russia, a leading Russian university for the support of research on the indigenous peoples of Russia. Research may be conducted at other Russian universities, but only if the proposal demonstrates clear and established contacts for placement at the Russian university. All applicants must be U.S. citizens or permanent residents.

Projects involving the participation of Native American graduate students are particularly encouraged.

The principal investigator must hold a Ph.D. in any discipline of the humanities and social sciences. The maximum award is \$38,000. Research topics will focus on the following issues: environmental protection and sustainability, environmental journalism, preservation of indigenous language and culture studies, educational and curricular reform for indigenous populations, issues of self-determination, sovereignty, and treaty rights, cultural preservation and enrichment, land rights, and the study of networking of indigenous populations and organizations in Russia.

Placements may begin as early as June 1, 2011. Applicants must spend no less than two months in the Altai Republic or another Russian research venue.

OASIES STUDENT CONFERENCE

The Organizations for the Advancement of Studies of Inner Eurasian Societies at Columbia University, New York University, and Yale University are pleased to announce the Fourth Annual OASIES Student Conference:

“PLACES AND PERCEPTIONS: SPACE AND IDENTITY IN INNER EURASIA”
Saturday, April 9, 2011 at Columbia University in New York City.

This conference seeks to bring together scholars from a variety of disciplines who are interested in the perception of place in different epochs of Eurasian history and culture. We hope to examine the meanings that have been attached to spaces across the Eurasian steppe and neighboring regions from a wide range of methodological perspectives and to investigate the uses of spatial theory in the contemporary study of inner Eurasia.

Possible panel topics:

- the role of space in the development of Eurasian states and empires;
- the management of space among given communities, either settled or nomadic;
- the textual representation of Eurasian spaces in and over time (in

state-sponsored cultural products, the media, Western scholarship, travelers' narratives, etc.)

- the role of symbolic and/or physical locales within Eurasia;
- Eurasian identities (e.g. pan-Turkism) that have stretched across space and borders;
- Eurasian regionalisms;
- Eurasian cyberspace, public space;
- urban planning and architecture in Eurasia;
- the roles of monuments and historic sites in national, local, imperial identities;
- networks (e.g. railroads, trade) that have connected Eurasian spaces;
- the effect of missionaries, industrialization, modernity, etc. on the development of spatial identity;
- the role of natural landscapes (the steppe, the desert, the mountains, etc.) in various Eurasian cultures;
- “place-making” and space as narrative of personal memories and collective histories;
- ideas of home/displacement and belonging (or not) in a Eurasian space;
- competition between states and powers for a given territory;
- the interplay among different Eurasian linguistic groups across space;
- the use of Geographical Information Systems (GIS) in Eurasia;
- “inner Eurasia,” “Central Asia,” “Mongolia,” etc. as geographical concepts;
- Orientalisms, colonialisms, “imaginary geographies” in Eurasia;
- the role of social and spatial borders in Eurasia;
- the role of geopolitics, globalization, transnational movement in inner Eurasia;
- the methodological uses of spatial theories in the study of Eurasia.

For current information regarding the event visit www.oasies.org

PIASA BOARD APPOINTS NEW EXECUTIVE DIRECTOR

At its December meeting, the Board of Directors of the Polish Institute of Arts & Sciences of America, appointed Dr. Bozena Leven, Executive Director of the New York based Institute for a three

year term effective June 30, 2011.

Dr. Leven is Professor of Economics at the School of Business of the College of New Jersey in Ewing, N.J. She will succeed Dr. Thaddeus V. Gromada, Professor Emeritus of European History at New Jersey City University, who will be retiring at the end of June 2011. Dr. Leven received her Master's degree in Economics with a specialty in International Trade, from the Central School of Planning and Statistics in Warsaw, Poland, and her Ph.D. degree from Cornell University. She has also been a consultant at the Ford Foundation's International Affairs Division, the United Nations Office of the Under-Secretary General, the William Davidson Institute, University of Michigan and the World Bank. Her publications and research focus on two areas: financial restructuring of Eastern and Central Europe and the welfare effects of marketization reforms in that region.

A member of PIASA, Dr. Leven is also a member of other scholarly organizations e.g. Association for Comparative Economic Studies, Association for Evolutionary Economics, and Eastern Economic Association. She has served on the Scholarship committee of the Polish & Slavic Federal Credit Union and is contributor to “Nasza Gazeta” a publication of the Polish Cultural Foundation of New Jersey.

PIASA is a national not-for-profit tax exempt academic organization founded in 1942. It maintains a center of learning and culture devoted to the advancement of knowledge about Poland and Polish Americas in the U.S. Its national headquarters is a five story townhouse on 208 East 30th St., New York, N.Y 10016 in the Murray Hill section of Manhattan.

SRAS OFFERS IMMERSION PROGRAM

The School of Russian and Asian Studies (SRAS) is offering an original, innovative, immersive program to which we are inviting a new generation of Central Asian scholars and future diplomats to participate.

The Central Asian Studies program

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Review Forum: Soviet Foreign Policy

SABINE DULLIN and DAVID C. ENGERMAN

Review Essays by SUSAN K. MORRISSEY and DAVID SHEARER

Kritika congratulates PAULINA BREN, whose “Mirror, Mirror on the Wall ... Is the West the Fairest of Them All? Czechoslovak Normalization and Its Discontents,” has won the 2010 Pech Prize for Best Essay in Czech and Slovak Studies in 2008–9.

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is offered as a semester-long course in Bishkek, Kyrgyzstan, with an option to extend for a second period (semester or summer). An 8-week summer program is also offered, with a slightly modified curriculum. The program combines intensive language study (options to study Russian, Kyrgyz, Uzbek, Kazakh, Tajik, or Turkmen) with courses on the regional history of the specific countries and major cultures of this diverse area. A month of home stay, an extensive cultural program and educational travel to Kazakhstan and Uzbekistan are included to give a deeper understanding of what locals think and how they live. Students will gain a wider, fuller, first-hand perspective on geopolitics and foreign relations for their future in government, business, or academia.

This course not only provides one of the only opportunities for study and immersion, but is a challenging course of study for more general International Relations students for whom this would be an intensive area focus/case study. This program is valuable at the undergrad and graduate levels and also as a transition or preparatory study between these two levels of education. http://www.sras.org/central_asian_studies.

SRAS is an organization devoted to encouraging and facilitating both study in and study about Russia and neighboring countries. You can read more about us here - <http://sras.org/resume>. You may also be interested in a number of online resources we have devoted to Central Asia, including:

Annotated, organized links to the Internet's best resources on these subjects - http://www.sras.org/library_central_asia

* Who's Who in Kyrgyz Politics - http://www.sras.org/whos_who_in_kyrgyz_politics

* The Talking Kyrgyz Phrasebook - http://www.sras.org/english_kyrgyz_phrasebook

* Regular, monthly updates on Kyrgyzstan (and much more):

<http://www.sras.org/news>

UNIVERSITY OF GRAZ INTERNATIONAL CONFERENCE ON e-LEARNING

On April, 8th 2011, the University of Graz/ Russian East European & Eurasian Studies Center (REEES) will host an "International Conference on e-Learning for Central Asia" in Graz (Austria).

This conference aims at combining two strands of the EU strategy, i.e. rule of law and education, as part of a project to introduce an EU Rule of Law Moot Court for Central Asia. Keynote speakers include the EU Special Representative for Central Asia, Ambassador Pierre Morel, as well as the Austrian Federal Minister for Science and Research, Prof. Dr. Beatrix Karl. In the afternoon discussions will highlight good practice examples of providing rule of law education, using the latest e-learning tools available.

This conference exemplifies the university's commitment to rule of law education in Central Asia. Its Law Faculty is the second-largest in the country and comprises a number of institutions relevant for rule of law education, like the European Training and Research Centre for Human Rights and Democracy, among many others. The Law Faculty also offers classes to prepare students for participation in Model UN and moot courts.

NEWS FROM ASEES AFFILIATES

AMERICAN COMMITTEE OF SLAVISTS

ACS hereby issues a call for papers for the XV International Congress of Slavists in Minsk, Belarus, late summer 2013, to determine the composition of the American delegation.

To be considered, an applicant must have a regular academic position (including emeritus status) in an American college or university; A Ph.D. in hand by April 15, 2011, the deadline date for the submission of the abstract. Details are on the ACS website at <http://www.slavic.fas.harvard.edu/acs/index.html>.

49th ANNUAL SOUTHERN CONFERENCE ON SLAVIC STUDIES

The Southern Conference on Slavic Studies (SCSS) will be held on 7-9 April 2011. Hosted by George Mason University's Center for Eurasian Studies, it will meet at the new Westin Alexandria hotel in Alexandria, VA. SCSS looks forward to the usual wide variety of interesting panels, but also want to address two special themes. One is "Twenty Years After the Collapse" to mark the 20th anniversary of the end of the Soviet Union. The other is "Vasily Aksenov, His Work and Times," to mark the recent death of a man who was one of the most important literary and cultural figures of post-Stalin Russia and also a distinguished professor of Russian literature and culture at George Mason from 1987-2004.

The Westin Alexandria is a beautiful four-star hotel with elegant rooms, and a number of amenities. The conference rate is \$139 plus tax for all rooms. Reservations may be made by calling the Westin Alexandria directly at 1-703-253-8626 or through the Westin Central Reservations office at 1-866-837-4210. When booking please state that you are with the Southern Conference on Slavic Studies. The deadline to be guaranteed this great rate is March 8, 2011, so book early (especially if you want rooms before or after the conference).

Please contact Sharon Kowalsky (<Sharon.Kowalsky@tamu-commerce.edu>) for program information or to submit paper or panel proposals. For other conference information please contact Rex Wade (rwade@gmu.edu or 703-323-6939).

NEWEST INSTITUTIONAL MEMBERS

We extend a warm welcome to our newest Institutional Members, who joined us in 2011.

Premium Member Institutions

- Institute of Modern Russia
- U de São José (Macao)
- Webster University

Regular Member Institutions

- American Councils for International Education: ACTR/ACCELS
- Hanyang U., Asia-Pacific Research Center (Korea)
- Institute for the Investigation of Communist Crimes and the Memory of the Romanian Exile (IICCMER) (Romania)
- Lemko Association / Carpathian Institute
- Shevchenko Scientific Society
- U of North Carolina, Center for Slavic, Eurasian, and East European Studies

Institutional members play a critical role not just in supporting the Association, but in strengthening the entire field, particularly through training and funding the next generation of scholars. To join ASEEES as an institutional member, please visit: http://www.aseees.org/membership/ASEEES_2011_institutional.pdf

ASEEES INVITES NOMINATIONS FOR GRADUATE STUDENT REPRESENTATIVE ON BOARD OF DIRECTORS

ASEEES invites graduate students or their advisors to submit nominations for the position of Graduate Student Representative on the ASEEES Board of Directors. The Graduate Student Representative is a voting member of the Board of Directors, elected to serve a two-year term of 2012-2013.

Candidates for graduate student representative can self-nominate or be nominated by a faculty member who is a member of ASEEES. The Nominating Committee will review all nominations and select two to be candidates. Their names will be placed on the ASEEES ballot to be voted on by all ASEEES members.

All nominees for the position of ASEEES Graduate Student Representative should be doctoral

students post-comprehensive examinations and in good academic standing. They may be in any academic discipline associated with Slavic, East European, and Eurasian studies. Nominees also should be current ASEEES members and have a record of active contributions to the field outside of their department that demonstrates their initiative and engagement.

Please submit a current C.V. and a letter of reference from the nominee's advisor or department chair. Materials should be sent by email to ASEEES@pitt.edu. All materials must be submitted to ASEEES by April 15, 2011.

ASEEES ANNOUNCES DAVIS STUDENT TRAVEL GRANTS: Deadline: April 15, 2011

<http://www.aseees.org/convention/davisgrant.html>

Kathryn W. Davis's generous donation to our organization, combined with matching donations from ASEEES members, enables us to subsidize travel costs for graduate students presenting papers at the 2011 ASEEES Convention. We anticipate that we will be able to fund, on a competitive basis, 10 or more awards of up to \$500 each. We are committed to subsidizing students who are attending the convention for the first time or who have no local institutional resources for travel support. Students may only receive ONE Davis Graduate Travel Grant over the course of their graduate studies.

Eligibility:

- Students working at either the master's or doctoral level in any field of Slavic, East European, or Eurasian Studies may apply;
- Citizens of any country may apply;
- Must be a Current ASEEES member to apply.

Applications will be judged on intellectual merit with a broader view to disciplinary and regional balances. Preference is given to first-time presenters. Since our funding is limited and we wish to fund as many deserving applicants as possible, we urge applicants to be practical in estimating their travel and lodging budget. Please consider sharing a room with another

graduate student at the convention hotel if feasible.

All applicants must submit the following materials:

- Grant application form, available on our website;
- Curriculum vitae;
- Abstract of the paper to be presented at the convention;
- Tentative budget; Statement of need, describing anticipated travel costs and potential other sources of funding;
- Scholarly letter of reference from advisor or department chair that includes confirmation that departmental and/or institutional conference travel funds are insufficient.

Application materials should be sent by e-mail to the ASEEES office at: aseees@pitt.edu

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IN MEMORIAM

Walter Arndt was the Sherman Fairchild Professor of Humanities, Emeritus, of Russian Language and Literature at Dartmouth College. With degrees in Business Administration from Warsaw University, in Political Science and Economics from Oxford University, a Masters in Engineering from Robert College (Istanbul), and a PhD. in Comparative Literature from UNC, Arndt was a world-renowned master of metric translations and had produced a number of notable translations including Goethe's *Faust*, a number of poems by Rilke, as well as works by Busch, Morgenstern, and others. His translation of *Eugene Onegin* won the Bollingen Poetry Translation Prize in 1962.

In 1936, he served in the Polish army and, after escaping from a German POW camp, spent a year in the Polish underground. From 1942 to 1945, Arndt worked for the Office of Strategic Services (now the CIA), and the Office of War Information. He also worked in UN refugee resettlement until he was able to emigrate to the United States with his family. In 1956 he received his doctorate from UNC. He taught at Guilford College and then at UNC before accepting a position at Dartmouth College. Arndt continued to write well into his 93rd year. His final published work, an elaboration of his earlier version of his memoirs published as "A Picaro in Hitler's Europe," was completed in 2003. Arndt, 94, passed away on February 15, 2011.

Professor Roy J. Gardner died peacefully in his sleep on January 10th, 2011 at the age of 63. He graduated *summa cum laude* from Bradley University in 1968, served as an artillery officer in the US Army-Vietnam, and earned his Ph.D. in economics from Cornell University (1975). He taught at Indiana University as Chancellor's Professor of Economics (since 1996) and Henry H. H. Remak Professor of West European Studies (since 2004). He also served as the Academic Director of the MA program in Economics at the Ukrainian National University "Kyiv-Mohyla Academy" since 2002.

Leopold Haimson, Professor Emeritus of Russian History at Columbia University, died at age 83 in his Manhattan home, on December 19, 2010, due to complications from a stroke. Haimson was born in Brussels in 1927 and moved to the United States in 1940 (age 13). At age 15, he was accepted to Harvard University and graduated three years later (1945). He worked for several years with Margaret Mead before completing his PhD (1952). Haimson began teaching at the University of Chicago (1956-1965) before moving to Columbia University, where he stayed until retirement. Notably, Haimson published the influential book *The Russian Marxists and the Origins of Bolshevism* (1955), helped found the European University at St. Petersburg (1994), and received the ASEES (then AAASS) award for Distinguished Contributions to Slavic Studies in 2009. Columbia University and the Harriman Institute will hold a memorial service on Friday afternoon, March 25 in the Columbia Chapel. All are welcome. Please contact Richard Wortman [rsw3@columbia.edu] for details.

Ladis Kristof, Professor Emeritus of Eastern European Politics at Portland State University, died at age 91 in his home at Yamhill Farm on June 15, 2010. Born in 1918 Austria-Hungary, Kristof attended university in Poland. After escaping prison and a concentration camp, he fled to Italy, then France, and finally to the United States —where he taught himself English as his eighth language. He graduated from Reed College in 1955 and earned his PhD from the University of Chicago in 1969. He taught at Columbia University, Stanford University, and Portland State University. Kristof was also a founding member of the Portland chapter of Amnesty International.



Association for Slavic, East European and Eurasian Studies (ASEEES)

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Association for Slavic, East European and Eurasian Studies (ASEEES), established in 1948, is a nonprofit, nonpolitical, scholarly society and is the leading private organization dedicated to the advancement of knowledge about Russia, Central Eurasia, and Eastern and Central Europe.

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Submission of materials

Announcements submitted to all regular columns are published free of charge. Articles are usually solicited by ASEEEES, however, *NewsNet* occasionally publishes unsolicited material. All submissions should be e-mailed to: newsnet@pitt.edu

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Appropriate ads are accepted for *NewsNet* on a space-available basis. ASEEEES reserves the right to decline advertisements which fail to meet the scholarly, non-political standards of the organization.

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Format

Ads, in black and white only, can be submitted as camera ready copy (using as few screens and photos as possible), film (2400 dpi or 150 lpi right reading, emulsion down), or in electronic format (eps, tiff, or pdf). Ads sent as files should be set-up for the actual size that it will print. All images should be high resolution. Photos should be at least 300 dpi and line art scans should be at least 600 dpi. If there is anything that bleeds, it must be 1/8" or greater. When creating your PDF file for print, please make sure your Distiller Settings are set for "Press Optimized," which ensures that all fonts will be embedded and images will stay high res. Send a print out of the final file as well. Ads that exceed the dimensions specified above will be returned with a request to resize.

Deadlines for all submissions (ads, articles, and announcements)

January issue—1 December; March issue—1 February; May issue—1 April; August issue—5 July; October issue—1 September

CALENDAR

2011

March 11-12. New Postsocialist Ontologies and Politics; The Annual Symposium of Soyuz: The Research Network for Postsocialist Cultural Studies. University of Illinois at Urbana-Champaign. <http://www.reeec.illinois.edu/events/conferences/SOYUZ.html>

March 26. The Mid-Atlantic Slavic Conference, LaGuardia Community College, CUNY in New York. For more information, contact: Dr. Mary Theis, theis@kutztown.edu.

April 1. "Migrations, Shadow Economies, and Security Issues on the World's Borders" Malott Room, University of Kansas, Lawrence, KS, hosted by the Area and International Studies Centers at the University of Kansas and combined research units at Ft. Leavenworth (Foreign Military Studies Office, Command and General Staff College, and others).

April 2-4. British Association for Slavonic and East European Studies annual conference at Fitzwilliam College, Cambridge. www.basees.org.uk/conference.shtml.

April 7-9. The 49th annual meeting of the Southern Conference on Slavic Studies (SCSS) will take place in "Old Town" Alexandria, Virginia, April 7-9, 2011. For conference information other than the program please contact Rex Wade (rwade@gmu.edu or 703-323-6939). For program information or proposals please contact Sharon Kowalsky (Sharon_Kowalsky@tamu-commerce.edu).

April 9. The Organizations for the Advancement of Studies of Inner Eurasian Societies at

Columbia U, New York U, and Yale U are pleased to announce the Fourth Annual OASIES Student Conference: "Places and Perceptions: Space & Identity in Inner Eurasia" at Columbia University

April 15-16. The Department of Slavic Languages and Literatures at Yale University is hosting the Annual Graduate Student Conference: Cycles, Continuity, and Change in the Post-Soviet World, at Yale University, New Haven, CT. For more information, please write to: yaleslaviconference@gmail.com.

April 29-30. The Twelfth Annual Czech Studies Workshop, which will be held at Columbia University. For more information, you may contact: Chris Harwood, Slavic Department, Columbia U, 708 Hamilton Hall – MC 2839, 1130 Amsterdam Ave., New York, NY 10027, cwh4@columbia.edu. The 2011 Czech Studies Workshop is supported by funding from the Harriman Institute at Columbia University.

May 19-21. "The End of the Soviet Union? Origins and Legacies of 1991", Conference, Research Center for East European Studies at Bremen University (FSO), Germany. For further information, visit: <http://www.forschungsstelle.uni-bremen.de/>.

May 20-22. SOTS-SPEAK: Regimes of Languages Under Socialism, sponsored by Princeton University Department of Slavic Languages and Literatures. The aim of this conference is to bring together scholars whose work helps shed light on the politico-ideological idiom(s) of state socialism, so that we can begin to develop a so-

phisticated, multi-layered picture of this special universe of discourse. A deeper understanding of its constitutive linguistic features and the tendencies that define its evolution represents a major desideratum on its own; yet we see this understanding as prerequisite for engaging in questions of broader cultural significance and soliciting a range of (inter)disciplinary inquiries (sociolinguistics, social psychology, anthropology, philosophy, cultural and literary studies, political science, etc.). Inquiries regarding the conference should be directed to ppetrov@princeton.edu

August 25-27. "Identity and Community after the Cold War Era" at University of Kansas, Lawrence, KS. For more information: crees@ku.edu

November 14-15. Conference on the Contemporary Russian-Speaking Jewish Diaspora, Davis Center for Russian and Eurasian Studies at Harvard University, Cambridge, MA. For additional information about the conference, please see http://daviscenter.fas.harvard.edu/seminars_conferences/diaspora or contact diaspora@fas.harvard.edu.

November 17-20. The 43rd Convention of the Association for Slavic, East European, and Eurasian Studies (ASEEES), Washington, DC, Omni Shoreham Hotel.