
News of the Profession

L. N. Tolstoy v dvizhenii vremeni. Linked conferences in honour of the 175th anniversary of the writer's birth. Iasnaia Poliana, Tula, Moscow, 28 August - 5 September 2003.

Over a period of a week and a half, scholars from all over the world met at three different locations to debate, analyze, and celebrate Tolstoy. Countries from all ends of the earth were represented; from North America through Europe and the Middle East to the Far East. The series began on Thursday at Iasnaia Poliana, where delegates were received in a manner of which the writer himself would have approved: with genuine warmth, hospitality, and simplicity, thanks to our hosts Vladimir Ilych Tolstoy and Galina Vasil'evna Alexeeva. Despite the large number squeezing into the exhibition room of the Volkonsky House, the atmosphere during the three days of panels was informal; after each morning and afternoon session, there followed lively, in-depth discussion of issues raised by the panelists. A cultural programme complemented the intellectual stimulation with a delightful recital of music, including extracts from Prokofiev's opera of *War and Peace*, performed in costume, a visit to a Tolstoy exhibition at his local railway station, Kozlova Zaseka, and an excursion to the Turgenev estate-museum, Spasskoe Lutovinovo. In addition, the research facilities of Iasnaia Poliana were made readily available for delegates' use.

The following Monday the conference moved to the State Tolstoy Pedagogical Institute in Tula. Here, delegates took part in a highly ambitious packed programme. The event was presided over with due gravitas by Vitaly Borisovich Remizov, director of the State Tolstoy Museum in Moscow and ceremonially opened with addresses by political dignitaries and celebrated tolstovedy from around the world. Three plenary sessions followed; the necessarily more formal structure unfortunately allowed for very little time for questions following

the papers, which was a shame as meetings of this kind tend to be at their most fruitful when different views are debated and common themes teased out. The second day in Tula began with a Festival of Tolstoyan Schools and concluded with several parallel 'master-classes' given by Russian and international scholars. The themes and presentational style of these 'master-classes' varied considerably. I took part in an informal discussion led by Donna Orwin, ostensibly about the role of journal publication in Tolstoy research, but which largely centred on participants sharing their personal approaches to reading and teaching Tolstoy with a group of Tula student teachers. Other sessions took the form of a more traditional address. The final day at Tula comprised seven thematically organised parallel panels, during which an enormous number of papers were presented. Entertainment was provided by our Tula hosts in the form of an expertly performed recital of poetry, prose and music, and a sumptuous ceremonial banquet.

On Thursday after a long and torturous bus ride, the delegates were welcomed at the State Tolstoy Museum to the opening of a new exhibit, Tolstoy's Heaven and Earth. This was a fascinating display, put together with great attention to detail, academic interest and artistic merit, and consisting of all kinds of Tolstoiana, from manuscripts and artefacts to visual art both from Tolstoy's time and the present day. We had ample time to view the exhibit before the afternoon plenary session. Finally, on Friday our hosts were colleagues at the Gorky Institute of World Literature (IMLI), where by now the audience was smaller and once again there was a greater opportunity for questions and discussion following the stimulating papers.

It is difficult to pick out highlights or common themes from such a full and varied programme. However, a few things are of note. More than once it was noted that there is a growing interest in and

emphasis on spiritual matters in Tolstoy, not only in terms of Orthodox philosophy but also with regard to other, particularly Eastern, philosophies. Thus, Lidia Dmitrievna Gromova-Opul'skaia noted in her paper on Russian thinkers that for Tolstoy, the essence of any religion should be that love is the sole path to unity. More importantly, however, the conferences proved that the significance of Tolstoy, both as an artist and as a thinker, has had a far-reaching and enduring impact on world culture. This was clear from a great many papers which dealt with influence, engagement or inter-textual dialogue between Tolstoy and certain writers and thinkers, who came both before and after him. These ranged from fellow Russians such as Shalamov, Bunin and Nabokov, to Sterne, Dumas, Hemingway, Oriental philosophers and Persian writers. That Tolstoy could be linked with such a startling variety of names and approaches illustrates how well he succeeded in creating art with a timeless, universal appeal and how he identified, both in his own works and in those he read, the issues of importance to us all as members of the human race, regardless of race or creed. The latter issue was most eloquently summed up by the director of IMLI, F. F. Kuznetsov, who declared that the values of such as Tolstoy and Dostoevsky could be the salvation of humanity.

It is not surprising, then, that the overriding mood of the conferences was one of reverence towards the great writer, but this is not to say that criticism was not welcomed. Many papers, including several contributed by international delegates, seasoned the proceedings with a certain amount of 'piquancy' and some drew out passionate, committed commentaries. For example, Daniel Rancour-Laferriere's paper, "Was Tolstoy a Christian?," analyzed evidence of masochistic tendencies in Tolstoy in the context of his Christianity. A contrasting approach was taken by Brett Cooke in his paper "Tolstoy and Darwinism: evolutionary structures in *War and Peace*," which considered the propagation of genes as a motivational and organisational factor in the novel. Lidia Dmitrievna's closing address paid tribute to the international contributions; she stressed the importance of Tolstoy research outside Russia as a necessary

stimulant or foil to ensure the sharpness of domestic scholarship.

It was in fact most pleasing to see the healthy state of *tolstovedenie* both in Russia and abroad. A number of regular publications are now established in the field, and these were showcased at the conferences. Alongside the new one-hundred volume complete works being edited and published by IMLI, there are the *Iasnopolianskii sbornik* and the State Tolstoy Museum's *Tolstovskii ezhegodnik*. In addition IMLI's *Institutskii sbornik* and *Russkaia literatura* under the editorship of Galina Galagan are of note.

Altogether the conferences were both broad in scope and rich in detail, offering something for everyone. Thanks are due to all involved in the organisation, especially Galina Alexeeva, Vitaly Remizov and Donna Orwin.

Programme*

Iasnaia Poliana, 28 August 2003

Caryl Emerson (USA). "Опера, которая понравилась бы Толстом" [An opera which Tolstoy would have liked: Prokofiev's *War and Peace*].

Edwina Cruise (USA). "Роль книг в *Анне Каренине*" [The role of books in *Anna Karenina*].

Barbara Lonnqvist (Finland). "Употребление иностранных слов в *Анне Каренине*" [The use of foreign words in *Anna Karenina*].

Sarah Hudspith (UK). "Преступление, совесть и личная ответственность в *Воскресении* Л. Н. Толстого" [Crime, conscience and personal responsibility in Tolstoy's *Resurrection*].

*The text of programs was only in Cyrillic, and in a few cases it was impossible to ascertain Latin spellings for names. The author apologizes for any proper names of authors or presenters that are misspelt.

Rick McPeak (USA). "Иконопись великого иконоборца «Алеша Горшок» Льва Толстого" [Icon-painting by a great iconoclast: Tolstoy's "Alesha Gorshok"].

Alexei Alexeevich Gaponenkov (Saratov). "Толстовский номер журнала «Русская мысль» 1910 года" [The Tolstoy issue of "Russkaia mysl" in 1910].

Donna Orwin (Canada). "Толстой, Стерн и Платон" [Tolstoy, Sterne and Plato].

Ksana Blank (USA). "Мандат неба Толстой и Конфуций" [The heavenly mandate: Tolstoy and Confucius].

Elvira Filippovna Osipova (St Petersburg). "Концепция истории Р. У. Эмерсона и Л. Н. Толстого" [The concept of history in R. W. Emerson and L. N. Tolstoy].

Iasnaia Poliana, 29 August 2003

Alla Nikolaevna Polosina (Iasnaia Poliana). "Толстой и Аврелий Августин о памяти, времени и пространстве" [Tolstoy and Aurelius Augustine on memory, time and space].

Ridkha Bougeffa (France). "Восприятие Л. Н. Толстого во Франции в начале XX века" [The perception of Tolstoy in France at the beginning of the twentieth century].

Ol'ga Vladimirovna Slivitskaia (St Petersburg). "Толстой и Стендаль" [Tolstoy and Stendhal].

Vladimir Gudakov (France). "Произведения Л. Н. Толстого и А. Дюма о Кавказе как этнологический источник" [The Caucasus as an ethnological source in the works of Tolstoy and Alexandre Dumas].

Galina Vital'evna Ovchinnikova (Tula). "Отражение национального характера в повести Л. Н. Толстого *Хозяин и работник* и в повести Поль Ля-Шенэ *Хозяева и работники*" [The reflection of national character in Tolstoy's *Master and Man* and Paule La Chêne's *Masters and Men*].

Dale Peterson (USA). "«Казачи» в Испании: отзвуки Толстого в романе *По ком звонит колокол*"

[«The Cossacks» in Spain: echoes of Tolstoy in *For Whom the Bell Tolls*]

Alexander Zweers (Canada). "Пьеса Л. Н. Толстого «Власть тьмы» за рубежом" [Tolstoy's play "The Power of Darkness" overseas].

Mireille Berutti (France). "Толстой и Шаламов" [Tolstoy and Shalamov].

Iasnaia Poliana, 30 August 2003

Galina Vasil'evna Alexeeva (Iasnaia Poliana). "Американский журнал WHIM как источник «Круга чтения» (по материалам личной библиотеки писателя)" [The American journal WHIM as a source for the "Reading Circle" from materials from the author's personal library].

Valery Alexandrovich Alexandrov (Moscow). "Лев Толстой и Марк Твен" [Lev Tolstoy and Mark Twain].

John Woodsworth (Canada). "Л. Н. Толстой и М. В. Эддисопоставительный взгляд" [L. N. Tolstoy and Mary Baker Eddy: a comparative approach].

Sim Son Bo (South Korea). "Лев Толстой и Лю 'н Мо (к вопросу о восприятии религиозно-философских мыслей Л. Н. Толстого в Корее)" [Lev Tolstoy and Lu Yon Mo: towards the perception of Tolstoy's religious-philosophical thought in Korea].

France Roy (France). "Свобода по Толстому: педагогический опыт и опыт жизни" [Freedom according to Tolstoy: the pedagogical experience and the experience of life].

Bernhard Suin de Boutemard (Germany). "Немецкий инженер Густав Келер: из опыта преподавания в яснополянской школе" [The German engineer Gustav Keler: from the experience of teaching at the Iasnaia Poliana school].

Ronald LeBlanc (USA). "Толстой – не вегетарианец" [Tolstoy was not a vegetarian].

Daniel Rancour-Laferriere "Был ли Толстой христианином?" [Was Tolstoy a Christian?]

Tula, 1 September 2003

Welcoming addresses; plenary sessions.

Tula, 2 September 2003

Festival of Russian Tolstoyan Schools.

Master-classes given by Marina Ivanovna Shcherbakova (Russia), Stefan Kolafa (Czech Republic), Natal'ia Vladimirovna Kudriavaia (Russia), Donna Orwin (Canada), Vitaly Borisovich Remizov (Russia), Elena Dmitrievna Meleshko and Vladimir Nikolaevich Nazarov (Russia), Eberhard Dickmann (Germany), Lev Alexandrovich Anninsky (Russia), Caryl Emerson (USA), Viacheslav Alekseevich Sitarov (Russia).

Tula, 3 September 2003

Parallel sessions

Художественный мир Л. Н. Толстого [The artistic world of Tolstoy].

Л. Н. Толстой и русская культура [Tolstoy and Russian culture].

Л. Н. Толстой и зарубежная литература [Tolstoy and foreign literature].

Л. Н. Толстой как философ [Tolstoy the philosopher]. Педагогическое наследие Л. Н. Толстого и современность [Tolstoy's pedagogical legacy and the present].

Творчество Л. Н. Толстого как предмет лингвистического изучения. [Tolstoy's works as a subject for linguistic study].

Краеведческие и музееведческие аспекты изучения наследия Л. Н. Толстого [Local history and museum research as aspects of the study of Tolstoy's legacy].

Moscow, State Tolstoy Museum, 4 September 2003

Vitaly Borisovich Remizov (Moscow). "Государственный музей Л. Н. Толстого как источниковедческий центр по изучению наследия писа-

теля" [The State Tolstoy Museum as a primary source centre for the study of the writer's legacy].

Lilia Valentinovna Chernets (Moscow). "«Гений... дает искусству правила». Художественное творчество Л. Н. Толстого как стимул развития теоретической поэтики [«Genius sets the rules for art.» Tolstoy's artistic creation as a stimulus for the development of theoretical poetics].

Ol'ga Vladimirovna Slivitskaia (St. Petersburg). "Функция памяти в эстетике Бунина и Л. Толстого" [The function of memory in the aesthetics of Bunin and Tolstoy].

Maria Kshondzer (Germany). "Толстой в творческом восприятии Бориса Пастернака" [Tolstoy in the artistic perception of Boris Pasternak].

Igor Borisovich Mardov (Moscow). "Лев Толстой. Учение об обителях" [Tolstoy's teaching about cloisters].

Masha Eguti (Japan). "Принцип неприкосновенности достоинства жизни Д. Икеды и жизнеучение Л. Н. Толстого" [D. Ikeda's principle of the inviolable virtue of life and Tolstoy's teachings].

Vasili Ianovich Bialokozowycz (Poland). "Стефания Ляудын-Хшановская и Лев Толстой. «Ответ польской женщине» («Одной из многих») – программа возрождения славян и всего человечества" [Stefania Liaudyn-Hshanovska and Lev Tolstoy: "A reply to a Polish Lady" ("One of many") – the programme for the regeneration of the Slavs and all humanity].

Hassan Vakhitovich Turkaev (Georgia). "Кавказские произведения Л. Н. Толстого и современная проблема трансформации национального характера" [Tolstoy's Caucasus works and the contemporary problem of the transformation of the national character].

Djanola Karimi-Motakhar (Iran). "Творчество Толстого в Иране и его влияние на современных персидских писателей" [Tolstoy's works in Iran and his influence on contemporary Persian writers].

Moscow, IMLI, 5 September 2003

Galina Iakovlevna Galagan (St Petersburg). "Исповедь Л. Н. Толстого, концепция жизнепониманий" [Tolstoy's Confession: the conception of interpretations of life].

Lidia Dmitrievna Gromova-Opul'skaia (Moscow). "Русские мыслители конца XIX – первой половины XX вв. о Льве Толстом" [Russian thinkers from the end of the 19th to the first half of the 20th centuries on Lev Tolstoy].

Marina Ivanovna Shcherbakova (Moscow). "Наследие Н. Н. Страхова и проблемы изучения Л. Н. Толстого" [The legacy of N. N. Strakhov and problems in the study of Tolstoy].

Alexander Vadimovich Gulin (Moscow). "Объективное и субъективное в художественной проблематике раннего Л. Н. Толстого" [The objective and the subjective in the artistic problems of Tolstoy's early works].

Lee Xan Ze (South Korea). "Л. Н. Толстой в оценке Д. С. Мережковского" [D. S. Merezhkovsky's evaluation of Tolstoy].

Kim Rexo (Moscow). "Азия в мире Толстого" [Asia in the world of Tolstoy].

Brett Cooke (USA). "Толстой и дарвинизм: эволюционные структуры в *Войне и мире*" [Tolstoy and Darwinism: evolutionary structures in *War and Peace*].

Tat'iana Leonidovna Morozova (Moscow). "Л. Толстой и американские трансценденталисты: контрасты и параллели" [Tolstoy and the American transcendentalists: Contrasts and parallels].

Nina Alexeevna Nikitina (Iasnaia Poliana). "Толстой – собиратель многовековой мудрости" [Tolstoy – the collector of centuries of wisdom].

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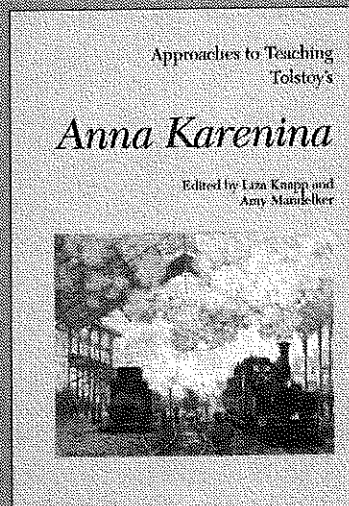
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