

RUSSIAN, EAST EUROPEAN AND EURASIAN STUDIES

Courses offered by the Center for Russian, East European and Eurasian Studies are listed under the subject code REES on the Stanford Bulletin's ExploreCourses web site.

The Center for Russian, East European and Eurasian Studies (CREEES) coordinates the University's teaching, research, and extracurricular activities related to Russia, Eastern Europe, Central Asia, and the Caucasus and administers a one-year interdisciplinary M.A. graduate degree program. Information on the center's degree programs and other activities is available at the CREEES (<http://CREEES.stanford.edu>) web site. CREEES and its degree programs are directed by the CREEES Steering Committee, composed of faculty members associated with the Center. The program draws on the strengths of nationally recognized area faculty and research affiliates and significant library and archival collections at Stanford. The Center is a U.S. Department of Education Title VI National Resource Center for Russia, East Europe, and Eurasia.

Undergraduate Programs in Russian, East European and Eurasian Studies

Students interested in a minor should consult the Director of Undergraduate Studies in the Department of Slavic Languages and Literatures which offers the following relevant minors:

- Russian, East European and Eurasian Studies
- Russian Language
- Russian Language, Literature and Culture
- Russian Culture

Slavic Theme House

Slavianskii Dom (SlavDom), at 650 Mayfield Avenue, is an undergraduate residence which houses 50 students and offers a wide variety of opportunities to expand knowledge, understanding and appreciation of Russia and the nations of East Europe, the Caucasus and Central Asia.

Overseas Studies Programs

Undergraduates interested in the study of languages, history, culture and social organization of the countries of Russia, Eurasia and East Europe may apply to study at the Stanford centers in Istanbul and Berlin. Information about these programs is available at the Bing Overseas Studies Program (<http://bossp.stanford.edu>) at web site.

Graduate Programs in Russian, East European and Eurasian Studies

The center offers an M.A. in Russian, East European and Eurasian Studies, a coterminal M.A. in Russian, East European and Eurasian Studies, and a joint M.A./J.D. in conjunction with the Stanford Law School.

Learning Outcomes (Graduate)

The purpose of the master's program and the joint M.A./J.D. program is to further develop knowledge and skills in Russian, East European and Eurasian Studies and to prepare students for a professional career or doctoral studies. This is achieved through completion of courses, in the primary field as well as related areas, and experience with independent work and specialization.

Financial Aid

Subject to funding, CREEES may have a limited number of Foreign Language and Area Studies (FLAS) fellowships for U.S. citizens or permanent residents. Additional financial aid may also be available from CREEES. Applicants to the M.A. program have priority in the annual FLAS competition; in recent years CREEES has also awarded FLAS fellowships to students enrolled in the School of Education and the School of Law. Consult the CREEES associate director for further information about the application and award process. Applications for FLAS fellowships can be obtained at the CREEES (<http://CREEES.stanford.edu/grants>) web site.

Doctoral Programs

Since the University does not offer a Ph.D. in Russian, East European and Eurasian Studies, students wishing to pursue a REEES-related doctoral program must apply to one of the departments offering a Ph.D. with an emphasis on Russia, Eurasia, or Eastern Europe, such as the departments of History, Anthropology, Political Science, or Slavic Languages and Literatures.

Undergraduate Minor in Russian, East European, and Eurasian Studies

Students interested in a minor should consult the "Minors in Slavic Languages and Literatures (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/slaviclanguagesandliteratures/#minortext>)" section of this bulletin which describes the following relevant minors:

- Russian, East European, and Eurasian Studies
- Russian Language
- Russian Language, Literature, and Culture
- Russian Culture

Master of Arts in Russian, East European and Eurasian Studies

CREEES offers a one-year interdisciplinary master's degree program in Russian, East European and Eurasian Studies for students with a strong prior language and area studies background.

The program structure allows students the flexibility to pursue their particular academic interests, while providing intellectual cohesion through a required core curriculum that addresses historical and contemporary processes of change in the Russian Federation, Eastern Europe, the Caucasus, and Central Asia.

The core curriculum consists of three courses (one each quarter), the REES 200 Current Issues in Russian, East European, and Eurasian Studies seminar series in Autumn and Winter quarters, and REES 300 MA Capstone Seminar in Spring Quarter. The program may be taken separately or coterminal with a bachelor's degree program.

The interdisciplinary M.A. program typically serves three types of students:

1. Those who intend to apply to a Ph.D. program involving Russian, East European and Eurasian studies and who need to enhance their academic skills and credentials
2. Those who intend to pursue careers and/or advanced degrees in such fields as journalism, education, business, government, law, or medicine, and who wish to establish competence in Russian, East European and Eurasian studies.
3. Those who are mid-career professionals and/or students interested in gaining competence or continuing their interest in and wish to gain competence in Russian, East European and Eurasian studies.

Advising

The advising structure is two-tiered: each M.A. candidate works with the CREEES associate director who advises on the program of course work and monitors the student's progress toward completing the degree. Candidates are also assigned a faculty adviser from the Academic Council faculty, who provides intellectual and academic guidance.

Admission

Applicants apply electronically; see the Office of Graduate Admissions (<http://gradadmissions.stanford.edu>) web site for a link to the electronic application and general information regarding graduate admission. In addition, prospective applicants may consult with the CREEES associate director regarding the application process.

To qualify for admission to the program, the following apply:

1. Applicants must have earned a B.A. or B.S. degree, or the equivalent.
2. At least three years of college-level language study in Russian, an East European or Central Asian language is preferred. Candidates with fewer years of area language study will be considered.
3. A one-page statement of purpose that explains how the program would advance the applicant's academic or career goals.
4. Applicants must include the following additional materials in their online application: a writing sample of 20 pages or less in English on an academic topic in Russian, East European, or Eurasian studies and a resume of college-level courses taken that are relevant to Russian, East European & Eurasian Studies, including language courses, with self-reported final grades. These additional materials may be uploaded as "Additional Materials" in a single file along with the application.
5. Applicants must send official transcripts from all post-secondary institutions attended to CREEES.
6. All applicants must take the General Test of the Graduate Record Examination (GRE) and have the results sent to Graduate Admissions, Office of the University Registrar.
7. Applicants whose native language is not English and do not possess a U.S. bachelor's degree are expected to take the Test of English as a Foreign Language (TOEFL) and have the results sent to Graduate Admissions, Office of the University Registrar.

The deadline for submission of applications for admission and for financial aid is January 10, 2017. Admission is normally granted for Autumn quarter, but requests for exceptions are considered.

The successful applicant generally demonstrates the following strengths: requisite foreign language study, significant course work in Russian, East European and Eurasian studies in multiple disciplines, outstanding grades in previous academic work, strong analytical writing skills, high GRE scores (particularly verbal and analytical writing), study or work experience in the region, strong letters of recommendation from faculty members in the Russian, East European, and Eurasian Studies field (one letter may be from a language instructor), and a persuasive statement of purpose explaining how the program would advance the applicant's academic and career goals.

Degree Requirements

Candidates for the M.A. degree must meet University requirements for an M.A. degree as described in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees>)" section of this bulletin.

The M.A. program in REEES can ordinarily be completed in one academic year by a well-prepared student; longer periods of study are permitted.

Requirements to complete the interdisciplinary M.A. degree are principally ones of distribution, with the exception of three required core courses and a core seminar, as described below. Each student, with the

advice of the CREEES associate director, selects courses according to the student's interests, needs, and goals.

All students in the M.A. REEES program must complete a minimum of 48 academic credit units within the following guidelines.

1. *Core Courses:* Students must complete the following 3 core courses during the 2016-17 academic year for 5 units each: REES 301B History and Politics in Russian and Eastern European Cinema during Autumn Quarter (5 units), either REES 224A The Soviet Civilization or REES 325 The Russian Empire Between Europe and Asia during Winter Quarter (5 units), and either SLAVIC 260 History and Politics of Russian Language or REES 313 Transformation of Socialist Societies during Spring Quarter (5 units).
2. *Core Seminar Series:* REES 200 Current Issues in Russian, East European, and Eurasian Studies is required of all students in the M.A. program in Autumn and Winter quarters (2 units total). The goal of this seminar series is to survey current methodological and substantive issues in Russian, East European and Eurasian studies, acquaint students with Stanford resources and faculty, and present professional development and career options.
3. *Interdisciplinary Course Work:* All courses (other than language courses and approved activity courses) must be taken on the graduate level (200-level or higher). Courses in Russian, East European and Eurasian studies must be completed and distributed among at least three disciplines. All course work applied to the 48-unit minimum must deal primarily with Russian, Eurasian, or East European studies.
4. *Language Study:* Students in the program are encouraged to study Russian, an East European or Central Asian language, or a language from the Caucasus. Credit towards the 48-unit minimum (maximum 4 units per quarter, 12 units total) is allowed for advanced language work.
5. Course work qualifying for the 48-unit minimum must have a letter grade of 'B' or higher. ('B-' does not count for degree credit, nor does 'CR'). Students may apply a maximum of three units of course work with a final grade of 'S' to the 48-unit minimum. 'S' units counting towards the 48-unit minimum must be approved by the CREEES associate director.
6. All courses counting towards the 48-unit minimum must be approved by the CREEES associate director, who ensures that planned course work satisfies requirements towards the degree. The CREEES director and steering committee determine the requirements. The list of pre-approved courses for the current academic year appears below. Students can petition to have courses that do not appear on this list counted towards the degree.
7. *Capstone Requirement:* Students must complete a capstone project (research paper and/or research presentation) in consultation with a faculty advisor, the CREEES director and associate director. Students will enroll in REES 300 MA Capstone Seminar for 1 unit in Spring Quarter.

Pre-approved courses for 2016-17

The following courses are those that have been pre-approved to satisfy the M.A. interdisciplinary course work requirement for 2016-17. Students may choose from:

		Units
ARTHIST 408	Hagia Sophia	5
HISTORY 302G		5
HISTORY 304G	War and Society	4-5
HISTORY 306E		4-5
HISTORY 307E	Totalitarianism	4-5
HISTORY 324C	Genocide and Humanitarian Intervention	3
HISTORY 325	The Russian Empire Between Europe and Asia	4-5
HISTORY 326E	Famine in the Modern World	3

HISTORY 327	East European Women and War in the 20th Century	4-5
HISTORY 327D	All Quiet on the Eastern Front? East Europe and Russia in the First World War	3-5
HISTORY 330F	Surveillance in Modern Europe	4-5
HISTORY 381D	Shia Islam	4-5
HISTORY 424B	The Soviet Civilization, Part 2	4-5
IPS 210	The Politics of International Humanitarian Action	3-5
IPS 241	International Security in a Changing World	5
MS&E 293	Technology and National Security	3
POLISCI 216E		4-5
POLISCI 217A	American Foreign Policy: Interests, Values, and Process	5
POLISCI 314D	Democracy, Development, and the Rule of Law	5
REES 200	Current Issues in Russian, East European, and Eurasian Studies	1-2
REES 224A	The Soviet Civilization	4-5
REES 227	All Quiet on the Eastern Front? East Europe and Russia in the First World War	3-5
REES 300	MA Capstone Seminar	1-3
REES 301B	History and Politics in Russian and Eastern European Cinema	5
REES 304G	War and Society	4-5
REES 313	Transformation of Socialist Societies	3-5
REES 327	All Quiet on the Eastern Front? East Europe and Russia in the First World War	3-5
REES 340A	Post-secular Humanities: Religion and Spirituality in the Contemporary World	5
REES 409	Iconoclasm	5
SLAVIC 236	The Russian Long Take	3-5
SLAVIC 240	The Yiddish Story	3-5
SLAVIC 251	Dostoevsky: Narrative Performance and Literary Theory	3-5
SLAVIC 252	Anton Chekhov	2-4
SLAVIC 260	History and Politics of Russian Language	2-5
SLAVIC 270		1-5
SLAVIC 300B	Research Tools and Professionalization Workshop	1
SLAVIC 311	Introduction to Old Church Slavic	2-4
SLAVIC 326	(Pseudo)Bakhtin: Marxism, Formalism and Psychoanalysis in the Early 20th-Century Cultural Discourse.	2
SLAVIC 327	Boris Pasternak and the Poetry of the Russian Avant-garde	2-5
SLAVIC 329	Russian Versification: History and Theory	3-4
SLAVIC 345	Survey of Russian Literature: The Age of Experiment	3-5
SLAVIC 346	The Great Russian Novel: Tolstoy and Dostoevsky	2-5
SLAVIC 347	Modern Russian Literature and Culture: The Age of War and Revolution	2-5
SLAVIC 360	Cultural Hybridity in Central-Eastern Europe	2-5
SLAVIC 365	City Myth: Soviet and Post-Soviet Sites of Memory	2-5
SLAVIC 379	Literature from Medieval Rus' and Early Modern Russia	2-4
SLAVIC 384	Word & Image: From the Soviet Avant-Garde to the Late Soviet Post-Modernism	2-5
SLAVIC 387	Russian Poetry of the 18th and 19th Centuries	2-4

This list of courses may be updated as relevant courses are offered. Courses not appearing on this list may be counted towards the M.A.

by special arrangement with the instructor and the CREEES associate director.

A description of the M.A. program is also available on the web at the CREEES (<https://creees.stanford.edu/content/ma-program>) web site and by request from the Center for Russian, East European and Eurasian Studies.

Coterminal Master's Program in Russian, East European, and Eurasian Studies

To qualify for a coterminal M.A. degree in Russian, East European, and Eurasian Studies, besides completing University requirements for the B.A. degree, a student must:

1. Submit the Application for Admission to Coterminal Masters' Program (<http://registrar.stanford.edu/pdf/CotermApplic.pdf>) for admission to the program by the CREEES M.A. admission deadline.
2. Include in the application a proposal which outlines, by quarter, the schedule of courses the student plans to complete toward the M.A. degree. The student should seek the advice of the CREEES associate director in drafting this schedule. The application also should include:
 - a. a current Stanford transcript
 - b. a one-page statement of purpose
 - c. three letters of recommendation from Stanford faculty (one may be from a language instructor)
 - d. a writing sample of 20 pages or less in English on an academic topic in Russian, East European, or Eurasian Studies
3. Applicants must have a grade point average (GPA) of at least 3.0 (B). Coterminal applicants must take the general test of the Graduate Record Examination and have the results sent to Graduate Admissions, Office of the University Registrar.
4. Complete 15 full-time quarters or the equivalent, or three quarters in full-time residence after completing 180 units; and complete, in addition to the 180 units required for the bachelor's degree, a minimum of 48 units for the master's degree.

University Coterminal Requirements

Coterminal master's degree candidates are expected to complete all master's degree requirements as described in this bulletin. University requirements for the coterminal master's degree are described in the "Coterminal Master's Program (<http://exploreddegrees.stanford.edu/cotermdegrees>)" section. University requirements for the master's degree are described in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/#masterstext>)" section of this bulletin.

After accepting admission to this coterminal master's degree program, students may request transfer of courses from the undergraduate to the graduate career to satisfy requirements for the master's degree. Transfer of courses to the graduate career requires review and approval of both the undergraduate and graduate programs on a case by case basis.

In this master's program, courses taken three quarters prior to the first graduate quarter, or later, are eligible for consideration for transfer to the graduate career. No courses taken prior to the first quarter of the sophomore year may be used to meet master's degree requirements.

Course transfers are not possible after the bachelor's degree has been conferred.

The University requires that the graduate adviser be assigned in the student's first graduate quarter even though the undergraduate career may still be open. The University also requires that the Master's Degree Program Proposal be completed by the student and approved by the department by the end of the student's first graduate quarter.

Joint Degree Program in Russian, East European, and Eurasian Studies

The joint degree program in Russian, East European, and Eurasian Studies and Law allows students to pursue the M.A. degree in REES concurrently with the Doctor of Jurisprudence (J.D.) degree, with a significant number of courses that may apply to both degrees. It is designed to train students interested in a career in teaching, research, or the practice of law related to REES legal affairs. Students must apply separately to the REES M.A. program and to the Stanford School of Law and be accepted by both. Completing this combined course of study requires approximately four academic years, depending on the student's background and level of language training. For more information, see the Joint Degree Programs (<http://exploreddegrees.stanford.edu/graduatedegrees/#jointdegreestext>) section of this bulletin and the Stanford Law School (<http://www.law.stanford.edu>)'s website. Students who have been accepted by both programs should consult with the departments to determine which courses can be double-counted.

Director of the Center: Pavle Levi

Affiliated Faculty and Staff:

Anthropology: Ewa Domanska, Alma Kunanbaeva

Art and Art History: Bissera Pentcheva

Biology: Dmitri Petrov

Comparative Literature: Burcu Karahan

Economics: Geoffrey Rothwell

Education, School of: Martin Carnoy

Engineering, School of: Margaret Brandeau, Siegfried Hecker, William Perry (emeritus)

English: Nancy Ruttenburg

Freeman Spogli Institute for International Studies: Coit Blacker, Chaim Braun, Christophe Crombez, Gail Lapidus (emerita), Kathryn Stoner

Graduate School of Business: Ilya Strebulaev

History: Robert Crews, Terence Emmons (emeritus), David Holloway, Katherine Jolluck, Nancy Kollmann, Norman Naimark, Aron Rodrigue, Edith Sheffer, Amir Weiner, Ali Yaycioglu, Steven Zipperstein

Hoover Institute: Elena Danielson (emerita), John Dunlop (emeritus), Timothy Garton Ash, Paul Gregory, Bertrand Patenaude, Anatol Shmelev, Maciej Siekierski

International Policy Studies: Eric Morris

International Relations: Jasmina Bojic, Robert Rakove

Language Center: Jara Dusatko, Shahla Fahimi, Rima Greenhill, Lessia Jarboe, Leelo Kask, Eugenia Khassina, Suzan Negip Schatt, Bisera Rakicevic, Eva Soos Szoke, Gerardina Malgorzata Szudelski

Law, School of: Allen Weiner

Linguistics: Vera Gribanova, Asya Pereltsvaig

Medicine, School of: Jayanta Bhattacharya, Grant Miller, Douglas Owens

Political Science: David Holloway, David Laitin, Michael McFaul

Psychology: Lera Boroditsky

Religious Studies: Shahzad Bashir

Slavic Languages and Literatures: Lazar Fleishman, Gregory Freidin (emeritus), Monika Greenleaf, Yuliya Ilchuk, Gabriella Safran, Richard Schupbach (emeritus), Nariman Skakov

Sociology: Nancy Tuma (emerita), Patricia Young

Stanford Humanities Center: TBD

Stanford Libraries: Zachary Baker, Liisi Eglit, John Eilts, Margarita Nafpaktitis, Karen Rondestvedt (emeritus), Wojciech Zalewski (emeritus)

Theater and Performance Studies: Branislav Jakovljevic

Courses

REES 18. Understanding the Jews of Russia and Poland. 1 Unit.

A preparatory course, for field trip to Moscow and Warsaw, that would cover Russian and Polish History, former Soviet Jewry, international relations, and current social realities.

REES 23. Issues in Global Health: Russia and Eastern Europe. 1-2 Unit.

Activity course features Stanford faculty and researchers who lecture weekly on their experiences working international health issues. Focus this year will be on the global region including Russia, and East Europe.

REES 35. Films of Central Asia. 1-2 Unit.

Films with English subtitles from Tajikistan, Uzbekistan, Kazakhstan, Kyrgyzstan, and Turkmenistan. May be repeated once for credit. (AU).

REES 54A. Central Asia Through Films: A Weekly 3-Hour Seminar. 3-5 Units.

Through films this course explores major issues of contemporary peoples of Central Asia while learning fundamental concepts in cultural anthropology. In this seminar we will consider a wide range of examples, including first of all the new feature films, which will be used as a window into the modern reality and therefore could be served in a certain sense as anthropological fieldwork data. Films are prearranged by the instructor according to certain thematic subjects for in-class discussions.

Same as: ANTHRO 54A

REES 85B. Jews in the Contemporary World: Faith and Ethnicity, Visibility and Vulnerability. 3 Units.

(Same as HISTORY 185B. History majors and others taking 5 units, register for 185B.) This course explores the full expanse of Jewish life today and in the recent past. The inner workings of religious faith, the content of Jewish identity shorn of belief, the interplay between Jewish powerlessness and influence, the myth and reality of Jewish genius, the continued pertinence of antisemitism, the rhythms of Jewish economic life – all these will be examined in weekly lectures, classroom discussion, and with the use of a widely diverse range of readings, films, and other material. Explored in depth will the ideas and practices of Zionism, the content of contemporary secularism and religious Orthodoxy, the impact Holocaust, the continued crisis facing Israel and the Palestinians. Who is to be considered Jewish, in any event, especially since so many of the best known (Spinoza, Freud, Marx) have had little if anything to do with Jewish life with their relationships to it indifferent, even hostile?.

Same as: CSRE 85B, HISTORY 85B, JEWISHST 85B

REES 100. Current Issues in Russian, East European, and Eurasian Studies. 1-2 Unit.

Enrollment limited to REES students. Scholars present analyses of methodologies, challenges, and current issues in the study of Russia, E. Europe, and Eurasia.

Same as: REES 200

REES 105. Central and East European Politics. 5 Units.

Focus is on how the states of Central and East Europe, including the Baltic states, have moved from communism and the Soviet Bloc to democracy, NATO and the EU. Topics include the communist legacy, transitions and their legacies, ethnic issues, and the evolution of economic and social policies, and the comparison of democratization processes in these countries to democracies in other regions, such as Latin America and southern Europe.

Same as: REES 205

REES 130. With God in Russia: Orthodox Christianity in the 19th and 20th Centuries. 4-5 Units.

The experience of religion, particularly Orthodoxy, under tsars and commissars. Religion as a lived experience; practice and belief in the provinces and villages, intertwining of religion and folk customs (the so-called double faith); condition of the Church before and after the Revolutions of 1917; religion under Soviet control; and liberation of the Church since the collapse of the Soviet Union.

Same as: REES 330

REES 145D. Jewish American Literature. 5 Units.

A study of Jewish-American literature from its Russian roots into the present. What distinguishes it from American mainstream and minority literatures? We will consider the difficulties of displacement for the emigrant generation who struggled to sustain their cultural integrity in the multicultural American environment, and the often comic revolt of their American-born children and grandchildren against their grand(parents) nostalgia, trauma, and failure to assimilate.

Authors: Gogol, Dostoevsky, Babel, Olsen, Paley, Yezierska, Ozick, Singer, Malamud, Spiegelman, Roth, Bellow, Segal, Baldwin.

Same as: JEWISHST 155D

REES 185B. Jews in the Contemporary World: Faith and Ethnicity, Vulnerability and Visibility. 4-5 Units.

(Same as HISTORY 85B.) This course explores the full expanse of Jewish life today and in the recent past. The inner workings of religious faith, the content of Jewish identity shorn of belief, the interplay between Jewish powerlessness and influence, the myth and reality of Jewish genius, the continued pertinence of antisemitism, the rhythms of Jewish economic life – all these will be examined in weekly lectures, classroom discussion, and with the use of a widely diverse range of readings, films, and other material. Explored in depth will be the ideas and practices of Zionism, the content of contemporary secularism and religious Orthodoxy, the impact Holocaust, the continued crisis facing Israel and the Palestinians. Who is to be considered Jewish, in any event, especially since so many of the best known (Spinoza, Freud, Marx) have had little if anything to do with Jewish life with their relationships to it indifferent, even hostile?.

Same as: CSRE 185B, HISTORY 185B, HISTORY 385C, JEWISHST 185B

REES 200. Current Issues in Russian, East European, and Eurasian Studies. 1-2 Unit.

Enrollment limited to REEES students. Scholars present analyses of methodologies, challenges, and current issues in the study of Russia, E. Europe, and Eurasia.

Same as: REES 100

REES 204. Cities of Empire: An Urban Journey through Eastern Europe and the Mediterranean. 3-5 Units.

This course explores the cities of the Habsburg, Ottoman and Russian empires in the dynamic and turbulent period of their greatest transformation from the 19th century through the Two World Wars. Through the reading of urban biographies of Venice and Trieste, Vienna, Budapest, Cracow, Lviv, Sarajevo, Belgrade, Salonica, and Odessa, we consider broad historical trends of political, economic, and social modernization, urbanization, identity formation, imperialism, cosmopolitanism, and orientalism. As vibrant centers of coexistence and economic exchange, social and cultural borderlands, and sites of transgression, these cities provide an ideal lens through which to examine these themes in the context of transition from imperial to post-imperial space.

Same as: HISTORY 223E, HISTORY 323E, REES 304

REES 205. Central and East European Politics. 5 Units.

Focus is on how the states of Central and East Europe, including the Baltic states, have moved from communism and the Soviet Bloc to democracy, NATO and the EU. Topics include the communist legacy, transitions and their legacies, ethnic issues, and the evolution of economic and social policies, and the comparison of democratization processes in these countries to democracies in other regions, such as Latin America and southern Europe.

Same as: REES 105

REES 206. Media, Democratization and Political Transformations in Post-Soviet Societies. 3-5 Units.

The course provides an introduction to the study of media transformations in post-Soviet countries and the role of media in the democratization of post-communist societies. The course addresses theoretical approaches and concepts developed for the study of media and their role in the democratization of societies in transition, provides an extensive empirical overview of media developments in the post-Soviet countries, with a central focus on Ukraine and Russia, and explores the relationship between media and politics in these countries.

Same as: REES 306

REES 208. Constitutional Cultures in Transition: Constitutional Identities and Values in the Post-Soviet Space. 3-5 Units.

This course examines post-Soviet constitutional cultures and identities (with a focus on Armenia, Moldova and Ukraine). It explores the role of constitutional identity in post-Soviet transformation, regional integration and Europeanization processes; analyzes constitutional values in post-Soviet countries; discusses why there is a disharmony between declared values and constitutional reality; and explores the role of the judiciary in the formation and preservation of constitutional identity.

Same as: REES 308

REES 208C. Architecture, Acoustics and Ritual in Byzantium. 1-3 Unit.

Onassis Seminar "Icons of Sound: Architecture, Acoustics and Ritual in Byzantium". This year-long seminar explores the creation and operations of sacred space in Byzantium by focusing on the intersection of architecture, acoustics, music, and ritual. Through the support of the Onassis Foundation (USA), nine leading scholars in the field share their research and conduct the discussion of their pre-circulated papers. The goal is to develop a new interpretive framework for the study of religious experience and assemble the research tools needed for work in this interdisciplinary field.

Same as: ARTHIST 208C, ARTHIST 408C, CLASSICS 175, MUSIC 208C, MUSIC 408C, REES 408C, RELIGST 208C, RELIGST 308C

REES 209. Democratic Transition in Ukraine: Values, Political Culture, Conflicts. 3-5 Units.

This course introduces students to issues of social and political transition in Ukraine from the early 1990s through the Orange Revolution to the Euromaidan and the present-day Russian-Ukrainian crisis in a comparative perspective. Topics to include: democratization, shifts in values, identity, dynamics of political protest and revolutions, economics, corruption, and the international security context (NATO, EU). Class discussions to be based on analysis of relevant survey data and live, online interviews with experts on selected topics.

REES 213. US-Russia Relations After the Cold War. 2 Units.

A quarter century ago, the Soviet Union collapsed and the Cold War ended. At the time, Russian leaders aspired to build democratic and market institutions at home. They also wanted to join the West. American presidents Democrat and Republican encouraged these domestic and international changes. Today, U.S.-Russia relations are once again confrontational, reminiscent of relations during the Cold War. This course seeks to analyze shifts in U.S.-Russia relations, with special attention given to the U.S.-Russia relationship during Obama's presidency. Readings will include academic articles and a book manuscript by Professor McFaul on Obama's reset policy. Open to students with previous coursework involving Russia. This course will meet bi-weekly Wednesdays from 1:30-3:20pm on the following dates (4/12, 4/26, 5/10, 5/24, and 6/7).

Same as: POLISCI 213, POLISCI 313

REES 219. The Russian Economy. 4-5 Units.

Brief introduction to the economic history of Russia, general overview of the modern Russian economy with analysis of its macroeconomic features and dynamics, industrial structure, and the major institutional features that are important for understanding Russian economic development. The period of transition from Soviet-type planned economy to a market economy and market reforms (1991-1998), the period of economic growth (1999-2007), and the economic development of Russia during the current global crisis of 2008-2010. Analysis of Russia's social structure and social policy, labor markets, the regional structure of the economy, the role of the state, and major Russian industries (oil, metals, machinery). Emphasis on the specific institutional aspects that have shaped Russia's economic development.

Same as: ECON 119

REES 220A. Literature and Cultural Politics in the Former Yugoslavia. 3-5 Units.

Socialist Yugoslavia disintegrated after 46 years. The story is a telling one, let's read it! Literature in Yugoslavia went through transformations from socialist-realism at the beginning toward nationalist-realism at the end. To understand this process, it is crucial to relate it to its political and ideological background: social myths and taboos, questions of language, cultural and class identity, individual and collective rights. These issues will be explored through fictional texts by prominent Yugoslav writers, including Ivo Andric, Miroslav Krleža, Milos Crnjanski, Mesa Selimovic, Danilo Kis.

Same as: REES 320A

REES 220G. Demons, Witches, Old Believers, Holy Fools, and Folk Belief: Popular Religion in Russia. 4-5 Units.

19th and early 20th centuries. Peasants, parish priests, witches, possessed persons, cults and sects, old believers, saints, and women's religious communities. Nominally Christian, and members of the Orthodox Church, Russians embraced beliefs and customs that combined teaching from Church and folk traditions.

Same as: HISTORY 220G, HISTORY 320G, REES 320G

REES 224A. The Soviet Civilization. 4-5 Units.

Socialist visions and practices of the organization of society and messianic politics; the Soviet understanding of mass violence, political and ethnic; and living space. Primary and secondary sources. Research paper or historiographical essay.

Same as: HISTORY 224A, HISTORY 424A

REES 227. All Quiet on the Eastern Front? East Europe and Russia in the First World War. 3-5 Units.

Until recently history has been comparatively quiet about the experience of World War I in the east. Far from being a peripheral theater of war, however, the experiences of war on the Eastern Front were central to shaping the 20th century. Not only was the first shot of the war fired in the east, it was also the site of the most dramatic political revolution. Using scholarly texts, literature and film, this course combines political, military, cultural and social approaches to introduce the causes, conduct and consequences of World War I with a focus on the experiences of soldiers and civilians on the Eastern Front. Topics include: the war of movement, occupation, extreme violence against civilians, the Armenian genocide, population exchanges, the Russian Revolution and civil war, and the disintegration of empires and rise of nation-states.

Same as: HISTORY 227D, HISTORY 327D, REES 327

REES 231. Russia, the West and the Rest. 4 Units.

Focus on understanding the diversity of political, social, and economic outcomes in Russia since the collapse of the Soviet Union. Exploration of questions, including: Is Russia still a global power? Where does it have influence internationally, how much, and why? Developmentally, what is the relevant comparison set of countries? Is Russia's economic growth over the last decade truly similar to Brazil, China, and India or is it more comparable to Kazakhstan, Nigeria, and Kenya? How has Russia's domestic political trajectory from liberalizing country to increasingly autocratic affected its foreign policy toward Ukraine, Georgia, and other formerly Soviet states? Finally, is Russia's reemergence as an important global actor more apparent than real?.

Same as: IPS 231

REES 244A. Practice of Everyday Life in Kazakhstan: From Nomadism to Modernity. 3-5 Units.

An interdisciplinary introduction to the historically nomadic land of Kazakhstan, its peoples and their lifestyles & the practice of everyday life. Ranked as the ninth largest country in the world, Kazakhstan is also the world's largest landlocked country; its territory is greater than Western Europe: it stretches from the fringes of Europe to the borders of Mongolia and China. The seminar surveys language and society, traditional economics and customary law, rituals and folk customs, local dwelling, craft and art, the cultural panorama, the historical relationship between sedentary and nomadic peoples as well as new approaches to the study of nomads in modernity. Speaking of the present time, we will follow the changing nomads in a changing world. The instructor is going to base, to the extent possible, on the extremely rich fieldwork data recently discovered in Kazakhstan -- the data is yet little known in the West. The seminar will make extensive use of audio-visual materials and films.

Same as: ANTHRO 144A

REES 247A. Folklore, Mythology, and Islam in Central Asia. 3-5 Units.

Central Asian cults, myths, and beliefs from ancient time to modernity. Life crisis rites, magic ceremonies, songs, tales, narratives, taboos associated with childbirth, marriage, folk medicine, and calendrical transitions. The nature and the place of the shaman in the region. Sources include music from the fieldwork of the instructor and the Kyrgyz epoch *Manas*. The cultural universe of Central Asian peoples as a symbol of their modern outlook.

Same as: ANTHRO 147A

REES 250A. Minaret and Mahallah: Women and Islam in Central Asia. 3-5 Units.

Introduction to women's culture and art in Muslim countries of Central Asia. Women, bearers of family rites and folklore, are the key figures in transmission of traditional culture and guardians of folk Islam. Women helped to keep the continuity of Islamic education in Central Asia during the harsh times of Communist dominance. The whole wealth of women's oral tradition will be demonstrated and examined to the extent possible. The course will make broad use of audio-visual materials.

Same as: ANTHRO 150A, FEMGEN 150A

REES 260. History and Politics of Russian Language. 3-4 Units.

How did standard Russian develop? Who determines how the language is spoken and written? How does Russian interact with other languages of the region (such as Ukrainian and Yiddish)? This class examines the development of the standard literary Russian language, focusing on the 19th century, the Soviet period, and post-Soviet language politics. Taught in English, reading in Russian.

Same as: SLAVIC 260

REES 299. Directed Reading. 1-12 Unit.**REES 300. MA Capstone Seminar. 1-3 Unit.**

Required for and limited to REES MA candidates. Colloquia with CREEES Director and Associate Director to assist with refinement of research topic, advisor support, literature review, research, and thesis writing.

REES 301. An Introduction to Russian, East European and Eurasian Studies. 5 Units.

This seminar investigates the origins and evolution of the field and exposes students to major debates about the history, geography, politics, societies, economies, cultures, and languages of the region.

REES 301B. History and Politics in Russian and Eastern European Cinema. 5 Units.

From 1945 to the mid-80s, emphasizing Polish, Hungarian, Czech, Slovak, and Yugoslav contexts. The relationship between art and politics; postwar establishment of film industries; and emergence of national film movements such as the Polish school, Czech new wave, and new Yugoslav film. Thematic and aesthetic preoccupations of filmmakers such as Wajda, Jancso, Forman, and Kusturica. Permission of instructor required prior to the first day of classes.

Same as: FILMSTUD 245B, FILMSTUD 445B

REES 304. Cities of Empire: An Urban Journey through Eastern Europe and the Mediterranean. 3-5 Units.

This course explores the cities of the Habsburg, Ottoman and Russian empires in the dynamic and turbulent period of their greatest transformation from the 19th century through the Two World Wars. Through the reading of urban biographies of Venice and Trieste, Vienna, Budapest, Cracow, Lviv, Sarajevo, Belgrade, Salonica, and Odessa, we consider broad historical trends of political, economic, and social modernization, urbanization, identity formation, imperialism, cosmopolitanism, and orientalism. As vibrant centers of coexistence and economic exchange, social and cultural borderlands, and sites of transgression, these cities provide an ideal lens through which to examine these themes in the context of transition from imperial to post-imperial space.

Same as: HISTORY 223E, HISTORY 323E, REES 204

REES 304G. War and Society. 4-5 Units.

How Western societies and cultures have responded to modern warfare. The relationship between its destructive capacity and effects on those who produce, are subject to, and must come to terms with its aftermath. Literary representations of WW I; destructive psychological effects of modern warfare including those who take pleasure in killing; changes in relations between the genders; consequences of genocidal ideology and racial prejudice; the theory of just war and its practical implementation; and how wars are commemorated.

Same as: HISTORY 204G, HISTORY 304G

REES 306. Media, Democratization and Political Transformations in Post-Soviet Societies. 3-5 Units.

The course provides an introduction to the study of media transformations in post-Soviet countries and the role of media in the democratization of post-communist societies. The course addresses theoretical approaches and concepts developed for the study of media and their role in the democratization of societies in transition, provides an extensive empirical overview of media developments in the post-Soviet countries, with a central focus on Ukraine and Russia, and explores the relationship between media and politics in these countries.

Same as: REES 206

REES 308. Constitutional Cultures in Transition: Constitutional Identities and Values in the Post-Soviet Space. 3-5 Units.

This course examines post-Soviet constitutional cultures and identities (with a focus on Armenia, Moldova and Ukraine). It explores the role of constitutional identity in post-Soviet transformation, regional integration and 'Europeanization' processes; analyzes constitutional values in post-Soviet countries; discusses why there is a disharmony between declared values and constitutional reality; and explores the role of the judiciary in the formation and preservation of constitutional identity.

Same as: REES 208

REES 312. Socio-Economic Issues in Contemporary Russia and Eastern. 3-5 Units.

Course focus on the political dynamics of market liberalization and response to economic crisis in these emerging markets, including the sources of support and opposition to reform, the interplay between international organizations and domestic politics, and the challenges of protecting the losers of economic liberalization.

REES 313. Transformation of Socialist Societies. 3-5 Units.

A quarter-century from the fall of the Berlin Wall, we have gained broad perspective on the challenges of wholesale transformations away from socialism. This course explores the process and social consequences of opening the economies of Eastern Europe, Eurasia, and China to market forces. We will answer questions about how individuals and social systems respond to the particular challenges of rapid economic and political openings, including demographic challenges, corruption, nationalism, and growing inequality. We will compare the Eastern European and Post-Soviet experiences of these issues with the Chinese experience, and highlight the similarities and distinctions between transformations in these societies.

Same as: SOC 213A, SOC 313A

REES 320. State and Nation Building in Central Asia. 3-5 Units.

Issues of identity, development, and security following the dissolution of the Soviet Union and the emergence of independent states in Central Asia and the Southern Caucasus. Topics include the impact of 9/11, the spread of radical Islamist movements in the region, its growing role as a transit route for drugs, weapons, and possibly nuclear materials, the impact of the Soviet legacy, the nature of political and economic transformations, relations with neighboring countries, security challenges, and options facing U.S. policy makers.

REES 320A. Literature and Cultural Politics in the Former Yugoslavia. 3-5 Units.

Socialist Yugoslavia disintegrated after 46 years. The story is a telling one, let's read it! Literature in Yugoslavia went through transformations from socialist-realism at the beginning toward nationalist-realism at the end. To understand this process, it is crucial to relate it to its political and ideological background: social myths and taboos, questions of language, cultural and class identity, individual and collective rights. These issues will be explored through fictional texts by prominent Yugoslav writers, including Ivo Andric, Miroslav Krleža, Milos Crnjanski, Mesa Selimovic, Danilo Kis.

Same as: REES 220A

REES 320G. Demons, Witches, Old Believers, Holy Fools, and Folk Belief: Popular Religion in Russia. 4-5 Units.

19th and early 20th centuries. Peasants, parish priests, witches, possessed persons, cults and sects, old believers, saints, and women's religious communities. Nominally Christian, and members of the Orthodox Church, Russians embraced beliefs and customs that combined teaching from Church and folk traditions.

Same as: HISTORY 220G, HISTORY 320G, REES 220G

REES 325. The Russian Empire Between Europe and Asia. 4-5 Units.

Analyzes theoretical construct of "Eurasian Empire" and assesses how well the early modern Russian empire (1450- 1800) fits the concept; sets Russian empire in European and Asian context.

Same as: HISTORY 225, HISTORY 325

REES 327. All Quiet on the Eastern Front? East Europe and Russia in the First World War. 3-5 Units.

Until recently history has been comparatively quiet about the experience of World War I in the east. Far from being a peripheral theater of war, however, the experiences of war on the Eastern Front were central to shaping the 20th century. Not only was the first shot of the war fired in the east, it was also the site of the most dramatic political revolution. Using scholarly texts, literature and film, this course combines political, military, cultural and social approaches to introduce the causes, conduct and consequences of World War I with a focus on the experiences of soldiers and civilians on the Eastern Front. Topics include: the war of movement, occupation, extreme violence against civilians, the Armenian genocide, population exchanges, the Russian Revolution and civil war, and the disintegration of empires and rise of nation-states. Same as: HISTORY 227D, HISTORY 327D, REES 227

REES 330. With God in Russia: Orthodox Christianity in the 19th and 20th Centuries. 4-5 Units.

The experience of religion, particularly Orthodoxy, under tsars and commissars. Religion as a lived experience; practice and belief in the provinces and villages, intertwining of religion and folk customs (the so-called double faith); condition of the Church before and after the Revolutions of 1917; religion under Soviet control; and liberation of the Church since the collapse of the Soviet Union. Same as: REES 130

REES 335A. Animism and Alter-Native Modernities. 5 Units.

For many years indigenous knowledges were treated as a field of research for anthropologists and as "mistaken epistemologies," i. e., unscientific and irrational folklore and childish worldviews. This old view of animism was a product of the evolutionist and anthropocentric worldview of the Enlightenment. However within the framework of ecological humanities, current interest in posthumanism, postsecularism and discussions on building altermodernity (Michael Hardt and Antonio Negri), indigenous thought is used to critique modern epistemology and develop an alternative to the Western worldview. Treating native thought as an equivalent to Western knowledge is presented as a decolonizing and liberating practice. The term alter-native modernities as response to the challenges of Euromodernity and suggests modernities that might emerge out of indigenous ways of being in the world. Comparison between literature on indigenous cultures from Latin America and from Russia (animism in Amazonia and Siberia). Following recent works by anthropologists and archaeologists such as Nurit Bird-Rose, Philippe Descola, Graham Harvey, Tim Ingold and Viveiros de Castro, new animism is treated as an alternative (relational) ontology that allows rethinking the problem of matter and agency, goes beyond human exceptionalism and embraces non-humans. Topics include: alternative and alter-native modernities; Jean Piaget's theory of childhood animism; problem of anthropomorphism and personification; indigenous knowledge and the problem of epistemic violence; vitalist materialism (Jane Bennett, Rosi Braidotti); connectedness as the principle of life (relational epistemologies and ontologies); non-human agency (Bruno Latour). Same as: ANTHRO 335A, FRENCH 335A

REES 340A. Post-secular Humanities: Religion and Spirituality in the Contemporary World. 5 Units.

The term *postsecularism* refers to various theories and approaches regarding the revival of religion in the present, as well as current reevaluations of the relationship between faith and reason in knowledge building. When thinking about a postsecular humanities, the course would follow scholars that are usually associated with this trend (like Agamben, Badiou, Derrida, Habermas), on the one hand, and discuss Braidotti's ideas of a new vitalism, Chakrabarty's postcolonial postsecularism, and Harvey's new animism, on the other. The course will examine the way interactions and collisions among various worldviews can provoke the rethinking of key ideas of our times: what it means to be secular, religious, a citizen, a hybrid, an indigenous, a non-human. Same as: ANTHRO 340A, FRENCH 341A

REES 371B. New Methodologies in the Humanities and Social Sciences. 3-5 Units.

The course will discuss how social virtues are converted into methods of research (hope, friendship, sincerity, trust, utopia), and how they affect processes of knowledge building within the humanities and social sciences in terms of revival of futurity. The concepts will be critically examined in their positive as well as negative potential for practicing prefigurative politics the creation of desirable modes of social relationships of conviviality and co-existence in the world. Same as: ANTHRO 371B, DLCL 371

REES 408C. Architecture, Acoustics and Ritual in Byzantium. 1-3 Unit.

Onassis Seminar "Icons of Sound: Architecture, Acoustics and Ritual in Byzantium". This year-long seminar explores the creation and operations of sacred space in Byzantium by focusing on the intersection of architecture, acoustics, music, and ritual. Through the support of the Onassis Foundation (USA), nine leading scholars in the field share their research and conduct the discussion of their pre-circulated papers. The goal is to develop a new interpretive framework for the study of religious experience and assemble the research tools needed for work in this interdisciplinary field.

Same as: ARTHIST 208C, ARTHIST 408C, CLASSICS 175, MUSIC 208C, MUSIC 408C, REES 208C, RELIGST 208C, RELIGST 308C

REES 409. Iconoclasm. 5 Units.

By the seventh century three large political entities formed in the Mediterranean the Umayyads, the Carolingians, and the Byzantines each competed for legitimacy; all three emerged from the ashes of Late Antique culture, yet each tried to carve out an identity out of this common foundation. In this parting of the ways, the three empires took among others the issue of what constitutes an image and what role it plays in devotion. *Eik'n, imago, ura* became the basis on which to built differences and accuse the other political players of idolatry. This course explores medieval image theory, especially the phenomena of iconoclasm, iconophobia, and aniconism. The discussions focus on monuments in the Mediterranean as well as objects in the Cantor collection and facsimiles of manuscripts at the Bowes Art Library.

Same as: ARTHIST 209C, ARTHIST 409, CLASSICS 158, CLASSICS 258