REES 100. 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 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.
From its inception, Jewish-American literature has taken as its subject as well as its context the idea of Jewishness itself. Jewish culture is a diasporic one, and for this reason the concept of Jewishness differs from country to country and across time. What stays remarkably similar, though, is Jewish self-perception and relatedly Jewish literary style. This is as true for the first-generation immigrant writers like Isaac Bashevis Singer and Anzia Yezierska who came to the United States from abroad as it is for their second-generation children born in the United States, and the children of those children. In this course, we will consider the difficulties of displacement for the emigrant generation and their efforts to sustain their cultural integrity in the multicultural American environment. We’ll also examine the often comic revolt of their American-born children and grandchildren against their (grand)parents’ nostalgia and failure to assimilate. Only by considering these transnational roots can one understand the particularity of the Jewish-American novel in relation to mainstream and minority American literatures. In investigating the link between American Jewish writers and their literary progenitors, we will draw largely but not exclusively from Russia and the countries of Eastern Europe.
Same as: AMSTUD 145D, ENGLISH 145D, JEWISHST 155D

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 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 dis harmony 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, REES 408C

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 and 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.
Same as: POLSCI 213, POLSCI 313

REES 213A. Russia and the West. 5 Units.
(Formerly IPS 231A) Today, American-Russian relations, and Russia¿s relations with West more generally, are tense and confrontational. One has to look deep into the Cold War to find a similar era of confrontation and competition. Yet, relations between Russia and the West were not always this way. The end of the Cold War, for instance, ushered in a period of cooperation. Back then, many believed that Russia was going to develop democratic and market institutions and integrate into Western international institutions. This seminar will examine various explanations for these variations in Russia¿s relations with the West, starting in the 19th century, and briefly examining the Cold War period, but a real focus on the last thirty years. In evaluating competing explanations, the course will focus on balance of power theories, culture, historical legacies, institutional design, and individual actors in both the United States (and sometimes Europe) and Russia.** NOTE: The enrollment of the class is by application only. Please send a one page document to Anya Shkurko (ashkurko@stanford.edu) by March 23rd with the following information: full name, class year, major, contact email, which version of the course you want to enroll in (POLISci/REES/IPS). In the document please also outline previous associated coursework and/or relevant experience and write why you want to enroll in the seminar. Application results will be announced on March 30th. Any questions related to this course can be directed to Anya Shkurko.
Same as: INTLPOL 231A, POLISCI 213A

REES 214. LGBTQ in Russia: A Legal History. 3-5 Units.
Russian politicians who support the country's law against so-called "gay propaganda" have repeatedly defended the restriction of LGBTQ rights. They claim that sexual minorities are antagonistic to Russian "traditional values", and some have even suggested that homosexuality should be re-criminalized altogether. This course explores the place of sexual minorities within Russian "tradition" by tracing laws regulating sex from the medieval period to the present day.
Same as: SLAVIC 113, SLAVIC 213

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 Krleza, Milos Crnjanski, Mesa Selimovic, Danilo Kis.
Same as: REES 320A

REES 224A. The Soviet Civilization. 4-5 Units.
Socialist visions and practices of the organization of society and messiannic 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 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 231. Russia, the West and the Rest. 4 Units.
(Formerly IPS 231) 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: INTLPOL 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 259C. Ecological Humanities. 3 Units.
What sort of topics, research questions, approaches, theories and concepts lead to an integration of various kinds of knowledges? Ecological Humanities provides a conceptual platform for a merger of humanities and social sciences with earth and life sciences, soil science and forensic sciences. The course will discuss such selected topics as the Anthropocene, geologic/mineral and exhumed subjects/personae, bio- and geosocial collectives, symbiotic life-forms, non-human agencies, and forensic landscapes as examples of this merger.
Same as: ANTHRO 159C, ANTHRO 259C, DLCL 259C

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.

REES 299. Directed Reading. 1-12 Unit.

REES 300. MA Capstone Seminar. 1-3 Unit.
Required for and limited to REEES 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, Liviv, 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 310. Identity, Memory and Cultural Politics in Post-Soviet Societies. 3-5 Units.
Although often undifferentiated, post-Soviet societies demonstrate a variety of transformation trajectories and diverse approaches to identity and memory politics. This course draws on cases from Ukraine, Belarus and Moldova, the Baltic States, the Caucasus, Russia, and Kazakhstan to explore the sociocultural transformation of post-Soviet countries in comparative perspective. We will analyze the construction of new identities and related issues, including language politics and collective memory and mythscapes as well as their media discourses. We will also examine political and civic participation in reforms, including citizens\' value orientations and attitudes towards human rights and the rule of law.

REES 312. Socio-Economic Issues in Contemporary Russia and Eastern Europe. 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 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 to 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 Krkleza, Milos Crnjanski, Mesa Selimovic, Danilo Kis.
Same as: REES 220A

REES 326. The Russian Revolution: Politics, Society, Culture. 3-5 Units.
The centennial of the Russian Revolution of 1917 serves as the occasion for this course, which surveys the political, social, and cultural upheavals that transformed Russia under the last Tsars and the first Soviet commissars. The course will be offered in conjunction with the exhibition “The Crown under the Hammer: Russia, Romanovs & Revolution,” jointly sponsored by the Hoover Institution and the Cantor Arts Center at Stanford and opening at both venues on October 18, 2017. Several class sessions will be held at the Hoover Institution, where students will be invited to examine archival documents, rare books and periodicals, and the visual arts, including propaganda posters, photographs, motion picture film, and paintings in the collections of the Hoover Institution Library & Archives. One class session will be held at the Cantor Arts Center. The course is open to undergraduate and graduate students.

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 328. Russian Nationalism: Literature and Ideas. 1-5 Unit.
Russia is huge and linguistically and religiously diverse. Yet the ideology of nationalism—the idea that culturally unified groups should rule their own territories—took root in Russia in the early 19th century and is powerful today. What made this happen? Political thinkers, writers, and other artists have argued for the superiority of the Russian nation. Meanwhile, the tsarist, Soviet, and post-Soviet governments have worked to reconcile the ideology of nationalism with the realities of the administration of a diverse state. This course examines the roots of nationalism itself and the paradox of Russian nationalism, looking at literary and political writers including Dostoevsky, Stalin, and Solzhenitsyn.
Same as: SLAVIC 228, SLAVIC 328

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 Nathaniel 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 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 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 (building altermodernity), in the intersection 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 Nathaniel 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 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, REES 208C
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, and 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. Elk'n, imago, ura became the basis on which to build 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

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 801. TGR Project. 0 Units.

REES 87S. Jewish Christmas Trees, Kosher Pork: Soviet Jews and the New Jewish Diaspora. 5 Units.
This course examines the historical roots of contemporary Russian Jewish culture and identity in North America, Israel, and the former Soviet Union: from the Russian Revolution through the collapse of the USSR. The course also emphasizes the story of Soviet Jewish migration and diaspora; it explores the anxieties of immigration and acceptance, the wages of acculturation and assimilation, and the interplay between cultural displacement and nostalgia. Following a highly interdisciplinary approach, this course introduces a wide range of printed, visual, and oral sources, including contemporary Russian Jewish fiction and Soviet war journalism, Soviet cartoons, photography, art, film, music, and archival materials. Students will conduct oral histories with Soviet emigres and taste (and cook) food from the Soviet Jewish kitchen. The course investigates questions particular to the Jewish experience, but also universal concerns about identity, migration, and diaspora in the twentieth and twenty-first centuries. All readings are in English. Priority given to history majors and minors.
Same as: HISTORY 87S, JEWISHST 87S