Change and Continuity: An Interdisciplinary Survey of South Siberia

This is a 15 week interdisciplinary course surveying the peoples of South-Central Siberia. The parameters of this course will be limited to a specific geographic area within a large region of the Russian Federation. This area is East of Novosibirsk but West of Ulan-Ude, North of the Mongolian Border (Northwest of the Altai Range) and South of the greater Lake-Baikal Region. This course will not cover the Far East nor the Polar North.

This course will be a political, historical, religious, and anthropological exploration of the vast cultural landscape within the South-Central Siberian area. The course will have an introductory period consisting of a brief geographical overview, and an historical short-course. The short-course will cover Steppe history and periodized Russian history. The second section of the course will overview indigenous groups located within this region limited to the following groups: Tuvan, Buryat, Altai, Hakass/Khakass, Shor, Soyot. The third section will cover the first Russian explorers/fur trappers, the Cossacks, the Old Believers, the Decembrists, and waves of exiled people to the region. Lastly, the final section will discuss contemporary issues facing the area.

The objective of the course is to provide a student with the ability to demonstrate an understanding of the complex chronology of human presence and effect in South-Central Siberia. The class will foster the ability to analyze, summarize, and identify waves of influence upon the area. The overarching goal of the course is to consider the themes of “change” versus “continuity” in regard to inhabitants of South Siberia.

Basic knowledge of Russian is not needed in order to be a successful participant of this course. All coursework will be in English.

Course Requirements:

Attend all meetings and classes, be present and conscious in class. Two “free” absences are allowed and those absences will not affect the final attendance grade. Each absence after the free absences will lower your attendance by one full letter grade. Being on a computer or internet ready device for reasons outside of the class topics will count
as a 0.5 point deduction off of your attendance for that day. **(Attendance: 25% of your final grade)**

The course readings must be completed before attending class. The readings will be available for purchase in a course packet while some will be posted online. All online materials will be available from the start date of the course.

Students will comment and discuss on the readings and respond to instructor-provided questions in an online forum before each class. Not all questions will need to be answered but at least one should be addressed. This discussion should be lively and responsive, and students should respond to other students' postings. To encourage this, each student will choose a pseudonym, this will be an online “handle” that the student will post under. Only the instructor will know which student is the creator of the student’s alias **(Participation: 25% of your final grade)**.

The midterm and final will be combined into an annotated bibliography, a presentation in-class, and a final paper. A student will present ideas for a final project near the midterm and complete an annotated bibliography and mini-proposal for their final paper topic. The presentation will be 5 minutes long and will cover the thesis/puzzle you have defined for your paper, supporting observations, scope, and discussion of selected sources. Students will each be graded by their peers as well as the instructor. These peer grades will be kept anonymous, but the aggregated data will be shared with the student presenter. Of course, the instructor will have the final say in grading a presentation. **(The presentation will count for 10% and the bibliography and mini-proposal will count for 15% of your final grade.)**

The final paper will have a draft due two weeks before the final date of this class. This 10-15 page paper should define and explore historical or contemporary problems considering the overarching themes of “change” and “continuity” faced by people living in South Central Siberia. Topics such as identity, religion, language, economics, and politics may be discussed and students are encouraged to develop a topic of interest and application to their own personal studies. Development of the topic will happen as the course progresses in stages. **(Final paper: 35%)**

**Required readings:**
(daily reading assignment substituted with RR in syllabus below)


**Extended, Annotated Syllabus:**

**Week 1: Introductions and Important questions**

**Class 1:** Introduction to the syllabus and the course policies. Pre-quiz writing activity in class, asking the following questions:

- What is Siberia in your own words? What do you think of when
- Who are Siberians? Who lives in Siberia?
- Where does Asia begin and Europe end?
- What is the importance of Siberia to Russia?
- What are the major religions of Siberia?
- How diverse do you believe the populations are in Siberia?

These prequiz answers will be collected as attendance for the day. They will be kept until the end of the semester and handed back to the students as a reflective exercise. The purpose is to show we all have preconceptions on a subject, and in keeping with the theme of the class, some of our ideas will change while some of our notions remain static. This is to challenge the trope of Siberia as a frozen hinterland, or make the students rethink some stereotypes they may have about people living in Siberia.
**Class 2: Geography of the Region**


Blinnikov’s extensive study on the cultural and physical geography of Russia will not be covered in whole. The purpose of this reading and this lecture are to detail important cities and landmarks within the region. Blinnikov opens his chapter with interesting facts on the region and trends in population mobility. He then begins to discuss physical geography which outlines fun facts and figures about some of the most notable land formations within the region. The chapter acts as a very good overview of the economic importance of the region and serves to add snippets of cultural, historical, and geographical facts to a larger summary.

The class will discuss the major river systems and bodies of water, mountain ranges, and differences between the natural zones located within Siberia (Steppe, Taiga, Tundra and their definitions). Also points of major industry and settlement will be covered briefly as well.

Task for online discussion: Find a fun fact about Siberia to share with your classmates, i.e., “Siberia is 1.5x larger than the United States” or “Lake Baikal is the largest freshwater lake on Earth”. Link source if applicable and cite using MLA style in post. Do not include things from Mote, Chapter 2, “A Land of Conquest”

**Week 2: Short Course**

**Class 3: Steppe History**

RR: Naumov, Part I, Part II; chapters 1-6.

This class will open up with a warm up exercise of sharing facts discovered about Siberia. The facts will be recorded by different student volunteers and emailed to the class list afterwards.

Then, a discussion of the history of Siberia until the period of the Huns will occur beginning in the Stone Age. We will briefly discuss the Neolithic Revolution (Associated with settling into a sedentary, agricultural lifestyle) and the later Pastoral Revolution (gradually becoming nomadic and dependent on animal herds over the course of around 1500 years). In the RR Naumov details necessary facts on Stone Age and Bronze Age human presence in Siberia. He then chronicles the “Scythian Period” which includes the
time of the slab-grave building people. Lastly, the period of the Huns is briefly discussed, including the social structure of the organization of Hunnic tribes across the area.

Online study questions: Who were the Karasuk people and what animal was central to them? Did the Glazkov people have a matriarchal society or not? How many kinds of horses did the Pazyrik people have? How far did the Hunnic Empire reach North?

Class 4: Steppe History, The Turks and Chinggis Khan
   RR: Naumov, Part III; chapters 7-9.

The next section of the short course will cover the Turkic Kaganate, the Mongol Empire, and the pre-annexation of Siberia by Russia.

As discussed by Naumov, the Turkic Khaganate covered a vast area of Central Asia, from Transbaikalia to the Altai-Yenisei. Khagan or Khan is the word for king among Mongol and Turkic tribes, and social organization fell under leadership of Khans with military support. Most importantly, a written language close to Aramaic was developed during this period (6th-7th century). The Turkic influence on South Siberian culture is visible in the increasing complexity of day-to-day items, such as horse saddles and the invention of stirrups (Naumov 40).

In the 13th century Chinggis Khan successfully united all of the Mongol tribes (Naumov 45) and the Empire's vastness opened Southern Siberia to exchanges of goods and ideas with peoples across the empire. Furs and skins from the north were traded for silks and ornamentation, people migrated from the East to Transbaikalia, and words intermingled in languages of those living under the Mongol Empire.

Online study questions: Who were the Tatars? What happened to the Turkic Kaganates? Did people still practice agriculture at this point? What about the written and spoken languages, how did they change?

Week 3: Short Course

Class 5: Russia's introduction to the East, Ivan Grozny and Muskovy
   RR: Naumov Chapters 10-14 and Mote, Chapter 3.

Moscow rose in power as Mongol power was decreasing. During the 16th century, Prince Ivan adopted the title Tsar for the first time. This Tsar was Ivan the Terrible. At this
time, present-day Russian lands were separated into several Khanates. Using the Cossacks (Slavs with a semi-nomadic lifestyle) as hired armies, each Khanate was slowly adopted into the growing Russian state. Yermak, a Cossack chieftain (ataman), began a campaign through Siberia in 1579. He famously succeeded in incorporating Siberian Khanates into the Russian state (Naumov 57). Siberian locals were forced to pay a fur tax called the yasak, a practice the Russians adopted from their Tatar and Mongol predecessors. Within less than 100 years, Russian Cossacks had traveled to the Pacific in search of furs. The Cossacks believed Siberian populations were useful to them as fur hunters. At this point, European-brought diseases such as smallpox and syphilis begin to decimate Siberian indigenous groups.

Online study questions: Who was Kuchum? Which Siberian peoples gave Yermak the greatest resistance? What did the Nerchinsk Russo-Chinese Peace Treaty establish? How was Siberia organized and ruled from Moscow in the 15th century; were the local ministers fair to Siberian people who had been there before Russian rule? What is your understanding of Mote's concept of the “Little Siberians”?

**Class 6: Pre-Revolutionary Russia in Siberia**

**RR:** Naumov Chapters 15-26, Reid Introduction and Chapter 1

During this period, the majority of Siberia had been thoroughly explored. At this time, Siberia was integrated into the Russian administrative orbit. The period before the revolution was a time of both forced and voluntary relocation to Siberia. What followed was increasing poverty and gradual cultural disintegration for Southern Siberian indigenous populations.

Reid also covers a brief history of time in her introduction, traversing through the Soviet Period. Mostly, the introductory chapters of the book are required for understanding of her methods in the context of history. Also, she discusses some of the limits of her study which are purposeful to discuss with students to encourage critical thinking about research methods.

Online Study Questions: What reforms did Catherine II bring to Siberia? As more people migrated to the region, what changes took place in city centers? What happened to the original inhabitants of important trade routes? Is there a mention of Shamanism during the 17th and 18th centuries? What reforms did Peter I bring?

**Week 4: Tuvans**
Class 7: Tuvans, Introduction


Recommended further reading for advanced study: Vainshtein, Nomads of South Siberia

Rupen’s 1965 article acts as a survey of the habits of the Tuvian people. The article is extremely outdated and provides examples of Western bias on the lifestyle of nomadic people. I included this article to challenge students’ thoughts on “natives”, what it means to be “primitive” and also what the arrival of communism brought versus what it was assumed would be brought according to Rupen. The article will be countered by a much more personal, deeper exploration of Tuva in the next week.

The first class on Tuva will overview the Tuvian people. Essentially the lecture will outline the following in greater detail:

The Tuvans, A Turkic speaking nationality called the Tuvans are an indigenous South Siberian people who live East of the Altai, Khakas and Shor nestled on the Northern slopes of the Sayan mountains and bordering the western part of Mongolia. Their territory is an autonomous republic called, Tuva. Tuvans speak a Turkic language that is heavily influenced by Mongol due to their proximity and interaction with their Southern neighbors. Modern Tuvans are in fact descended from various Turkic speaking tribes with Mongol ethnic elements intermixed. The mostly Turkic and Mongol tribes who came together over many centuries to form the Tuvian nation also contain detectable remnants of the now vanished Samoyedic and Ketic peoples of Southern Siberia, especially among the northernmost, forest-dwelling Tuvans.

Other details will follow, including pictures collected while on a Fulbright GSA during the summer of 2013. Further, pictures from Eliot Stone’s personal collection will be used during the lecture with his permission.

Online study questions: What do you think is problematic about Rupen's assessment? Why do you think he felt Communism would bring positive changes to the lives of people in Tuva? Remembering what you know about Western influence on the region during pre-Soviet times, what may you argue about disease and impoverishment in Tuva? Also, has your perspective on the definition of “backwardness” shifted as of yet during this course? What does the word “primitive” mean to you?
Class 8: Tuva Continued

RR: Reid, Chapter 4, also Levin, Chapter 1
Watch: [http://www.youtube.com/watch?v=-ZCCekUbPs8](http://www.youtube.com/watch?v=-ZCCekUbPs8)
SlavTalk Radio (2011), available on iTunes: Recordings of the Alash Ensemble

In her book, The Shaman's Coat, Anna Reid intermingles regional histories with ethnographic portraits in search of understanding Shamanism. In her chapter on Tuva, she details how Tuva similarly remains and does not remain an autonomous republic vis-a-vis the Soviet state. The importance of her chapter on Tuva, however, for the theme of this class is the destruction and recreation of the spiritual side of Tuva. Shamanism and Buddhism were erased during the Soviet period, and Reid discusses her encounters with the reincarnation of both in modern Tuva. This is the first point at which the students will encounter the erasure of aspects of culture as reported in the literature. I would like the students to begin thinking about how closely identity of the Tuvan people may have been intertwined with spirituality.

Supporting Reid, Levin's highly detailed chapter explains a link between the natural world, Tuvan art, and personal spirituality. Further, Levin exquisitely discusses the intricacies of Tuvan music, describing the instruments, style, and purpose of making music for the Tuvan people. In addition to Levin, during lecture, I will play a recording of the Alash Tuvan Folk Ensemble that was recorded for SlavTalk Radio

Online Study Questions: According to Reid so far, what is your understanding of Shamanism? Do you feel that ideas of race were organic within Tuva, or do you think they may have been socially constructed at some point; can you support your thoughts? What do you think the connection between Tuvan music and the environment is? How do you feel about some of the thoughts Levin and Reid report on the fact that nature is “alive”? How do your own religious conceptions affect your opinions on the readings?

Week 5: Buryats, Introduction

Class 9:

RR: Zhimbiev, 1-86

Just like the Tuvan lecture, the Buryat lecture will have a general overview of the distinctions of the ethnic group.

The Buryats have a language that is closely related to Mongolian, and are ethnically
related to Mongolian people. Buryats but live in the Southern portion of Central-Eastern Siberia. The ethnonym Buryat derives from a Turkic term meaning "wolf" (one of the traditional Buryat-Mongol clans had as its totem the wolf). Today most of the 400,000+ Buryats live in the Russian Federation. Before the arrival of the Russians in Siberia, the Buryats also lived on the Western side of Lake Baikal. Ulan-Ude is the capital of Buryatia, a bustling city in the center of the republic. Buryatia also boasts the largest Datsan in Russia and is called the center of Buddhism within the Russian Federation, much like Kazan is famous for being the center of Islam.

Zhimbiev details the building of Ulan-Ude in his book, and though his writing is quite dry, his chronology is paced by explaining the purposeful disintegration of a nomadic lifestyle. Before the 1917 Revolution, the Buryats were engaged in either pastoral nomadism or sedentary agriculture. The sedentary Buryats also raised some cattle and horses. Hunting also played an important role in the family and clan economy; the animals hunted included the bear and the Baikal seal.

The in-class lecture will also discuss the length of Russian influence on the Buryat people which has been significantly longer than more Southerly Siberian locations. As discovered on the Fulbright GSA, part of the Soviet influence perpetuated partial-amnesia of the spoken language. Now in Buryatia, Buryat is required to be taught in schools. Once again, the theme of change and continuity returns.

Questions for online discussion: Why do you think the Soviets desperately attempted to break the seasonal cycle of nomadic people? Knowing what you know from our first lectures that discussed the significance of Siberia's resources, is there a higher purpose to resettling the indigenous populations? How closely do you think identity and language are tied together? Is there a similar American comparison? Can you think of other groups who have lost and consequently are trying to regain their language?

Class 10:
RR: Reid, Chapter 3 and Hamayon in entirety
In Reid's chapter on Buryatia, she does not get into as much detail as she does in the Tuvan chapter, but discusses some of the effects of Soviet presence on the Buryat people. This is significant in comparison with the history of Tuva, as mentioned earlier Buryatia has had a much longer history with Russia. Reid finds that similar to Tuva, there is an amalgamation of practices concerning spirituality and Lamaism/Buddhism and Shamanism are sometimes both believed in and consulted.

Strengthening what Reid discusses, Hamayon proffers perspective on three growing spiritual movements within Buryatia after the fall of the Soviet Union. She outlines Shamanism, Lamaism, and Heroism (from the Tibetan Geser). Her main thesis is the revival of identity-fever, and that all three movements work in unique ways within culture to support that.
Questions for online discussion: Why do you believe there was a revival in discovering identity? What is so important about practicing parts of culture that may have been lost, in your opinion? Does your culture have any instances of religious amalgamation? Are there practices in your religion that are outside the facets of your religious text? Would you like being able to pick and choose aspects from different spiritual experiences or do you think there should only be one system?

**Week 6: Altai/Altay**

**Class 11:**


The Altaians are a grouping of smaller Turkic peoples scattered along the Altai and Sayan mountains including groups such as the Shor, Teleut, Kumandin, Tubalar, and Telengit. Altai has several meanings, including “golden” and also “knowledge”. Within the Altai group, there are two distinct ethnographic groups; the Northern and the Southern. The Southern Altai were groups of nomadic herding people living on the steppe. The Northern Altai groups practiced a hunter/gatherer lifestyle, fishing and hunting in the taiga. Because of the linguistic similarity to other Turkic peoples in Southern Siberia, sometimes these people are called “Tatars”. As Russians moved into the region, like most of the other Southern Siberian populations, the Altai groups became increasingly sedentary and dependent on agriculture.

Papatov discusses the drum as a centerpiece for Shamanism in the region. Again, the Soviet idea of Shamans being somehow an “enemy of the state” is emphasized. The illustrations are to be compared with contemporary photographs from the Altay Republic's website, to demonstrate continuity. Also, the website has interesting myths and deeper information on the history of the people within the republic.

Online Study Questions: First task, find a pertinent news article from the Altai Republic website and summarize it online. Other questions, Is there a word in English that could be analogous to “Altai”? Why is it that you think despite the differences in their lifestyles, the Northern and the Southern Altai people are grouped together?

**Class 12: Khakass**

This class will be used to discuss the concept of the Khakass, a larger classification of Turkic-language peoples that call themselves other distinct names within the umbrella
of the Khakass family. The Khakass are located on the upper Yenisei. The Khakass number fourth in population in rank among the indigenous people of Siberia. Khakass languages are distinguishable from the neighboring Turkic idioms, notably different than the languages of the Tuva and the Altai Turks. The traditional economy of the Khakass was based on a combination of cattle herding with hunting and fishing. There are five different peoples forming the Khakass: the Kachins, Sagays, Beltirs, Kyzyls, and Koybals. In effect, these are tribal groupings (Gorenberg 2003).

Online Study Questions: Find facts on the different Khakass groups listed above and post in the online forum. Pictures, videos, etc. are welcome. Cite your sources and photos properly for credit.

**Week 7:** Assuming the class has 35-40 students (which seems to be the number of students in crosslisted REEES courses) three class periods will be needed for in-class presentations on the topics of research that the student has tentatively chosen for their final project. I would like to start this process earlier rather than later to encourage completion of work in a timely manner.

The work for these series of classes is to prepare a 5 minute presentation long that will cover the thesis/puzzle the student has defined for the paper, supporting observations, scope, and discussion of selected sources. The student will turn in their mini-proposal and annotated bibliography.

**Class 13:** Class Presentations  
**Class 14:** Class Presentations

**Week 8:**  
**Class 15:** No class, spring break. Annotated bibliographies and mini proposals due today by email. Assignment over spring break is to create a detailed outline of the paper topic and write the introductory paragraph and thesis statement. This outline and paragraph will be 10% of the final paper grade, including peer assessment of outlines and discussion of ideas and how arguments relate to the overarching topic of “change” and “continuity”.

**Class 16:** No class, spring break. Outline project is due by class #18.

**Week 9:**  
**Class 17:** Last day of Class Presentations
Class 18: OUTLINE PROJECT DUE, this class will be devoted to peer discussion of outline, paring in groups of three or four to help solidify and critique thoughts on whether or not the paper relates to the overarching theme of “Continuity” and “Change”

Week 10:
Class 19: Shor

RR: Arbachkov, in entirety

As discussed by Arbachkov, the Shor people are a small-numbered people that have a distinct culture which separates them from other Turkic-speaking indigenous groups. Today it is estimated that there are around 12,000 Shor, most of whom live in the Taiga in the foothills of the Altai Mountains. From those 12,000, as stated by Arbachkov, only around 1000 speak their original Shor language. What separated Shor society from other regional populations is a tradition of smithing metals. No other indigenous people of this region (before Russian influence) were traditionally metal-smiths. Interestingly, the iron ore deposits in Shor territory were extensive enough to support a large industry in the 20th century. The capital of the Shor area is Novokuznetsk- New Smith. The Shor were ardent animists like many other groups of the region, their environment and life completely inseparable from one another.

Online Study Questions: Why do you think it is important to encourage the preservation of individual cultures? Do you think that contemporary life could learn anything from the traditions within small-numbered cultures such as the Shor, or has our species grown out of the need to think about the lifestyles of highly localized populations?

Class 20: Soyot

RR: Pavlinskaya, in entirety

peruse the following photographs:
peruse the following website:
http://reindeerherding.org/herders/soyot/

The Soyot people are distinct in their region due to a tradition of Reindeer herding. As Pavlinskaya chronicles, the Soyot people's ancestors were influenced by many groups from the tundra, the taiga, and the steppe. The Soyot have all but lost their connection with reindeer herding despite their neighbors reclaiming some seasonal nomadism with sheep, cattle, and goats. As stated by both Pavlinskaya and
reindeerherding.org, without significant encouragement or subsidies, reindeer herding will most likely not be reintroduced into the contemporary lives of Soyots interested in reclaiming their ancestral livelihood.

Online Study Questions: Why do you think the Soyot rushed to reclaim reindeer herding during the time of cultural rediscovery as Pavlinskaya claims? In the 21st century, what would be the economic advantage to herding reindeer in your opinion; is there any? If you had the opportunity, would you ride a reindeer in the style of Craig Campbell, PhD?

**Week 11:**
**Class 21: Cossacks**

A Cossack refers to a set of people living a semi-nomadic life on the steppes of Eastern Europe. Cossack comes from “Kazak” which means 'nomad on horseback'. Cossacks arrived in Siberia around the 15th century. Cossack culture was borne from Slav peoples that took on the lifestyle of the Tatar steppe nomads. Various Cossack populations sprung up across the Slavic lands, and the majority of Siberian Cossacks came from Northwest Russia. Yermak, as mentioned earlier during the history short course, brought an army of 540 Cossacks to annex Siberia into the Russian state. Cossack refers to these class of people being neither indentured servants nor landowners, and being from a distinct militSary tradition.

Online Study Questions: In our readings, it is cited throughout many sources that the Cossacks brought changes with them. Look again at the course materials, and cite a specific example of Cossack intervention and the effect on the local population. Is there a metaphor comparing a similar situation in other cultures? Have you come across similar examples from history in your studies? What do you think that it means in the context of “progress” or “change”?

**Class 22: Old Believers**

RR: peruse the contemporary photographs from the Old Believers' website located here: http://rpsc.ru/news/photos

Watch clips of the film, “Savoniha: A Siberian Old Believer” (1997) in class. The video explores the history of the Old Believers, but concentrates mostly on Savoniha's own life and memories. Savoniha survived Joseph Stalin's anti-religious campaign. During the film she talks of her father, one of the victims of the campaign and also one of the Siberian Old Believers' most influential representatives.
The Old Believers/Semieskie were a sect of Orthodox Christianity that broke off from the Orthodox Church during Patriarch Nikon's reforms of the early 1600s. The spelling of Jesus, the creed, the sign of the cross, number of prosphora, direction of procession, and alleluia. In 1650 Old Believers broke away from the Russian Orthodox Church and then were persecuted for their actions by the church. There are many sects of Old Believers and some were exiled to Siberia, settling in the forests of Transbaikalia in the Buryat Republic. Living in isolation, they preserved their beliefs quietly.

Interestingly, due to the founder effect, there have even been findings of genetic anomalies within the Old Believer Population (Rubenstien 2008).

Online Study Questions: Do you think the Old Believers are like the Menonite or Amish Populations of the United States? Why or why not?

**Week 12: Wrapping up: Soviets, and the Little Siberians**  
**Class 23: Naumov, Part 8: 70 Years of Red Siberia**

RR: Naumov Part 8 though Conclusion.

In his last chapter, Naumov quickly advances 70 years through the communist period in Siberia. Most importantly, Naumov outlines the shift from agricultural use of the land to the concentration of people in city centers. Naumov discusses the details of industry and which kinds of production developed in the area. Naumov briefly discusses the Gulag, Siberia's role in WWII, and the preconditions of Perestroika in Siberia.

Online Study Questions: Considering the United States own shift from a production economy during the Information Age, do you think there will be greater consequences for Siberia that Naumov has not discussed though he mentions a slight revitalization? Do you think that Siberia is as important to Russia as its resources would make it seem? What about Central Siberia during the communist period surprised you? What happened to the many differing groups of indigenous people at this time?

**Class 24: Mote Chapter 7-8: Rebels, Little Siberians, Siberian Identity**

RR: Mote, Chapters 7-8

In these last two chapters, Mote details the complicated pre-and-post 1991
conditions in Siberia. Mote writes that at this time, the coal industry had destabilized and the coal miners were increasingly unhappy. The pollution in industry towns was severe; human life was shortened and birth rates were affected by the disastrous conditions. Mote discusses the Kuzbas' and 1991 coal miners strike to show how much weight industries had within Russia.

Lastly, Mote discusses the collapse of the USSR and its political effects on the region. He asks pertinent questions that have been answered in the 20 years since the collapse of the USSR.

Online Study Questions: Mote asks questions about the future of Siberia within the Russian Federation. Mote suggests that Siberia holds significant power in his last two chapters. Firstly, answer some of Mote's questions on succession, governance, or economic thoughts. Secondly, what is your hypothesis on why ethnic republics such as Tuva have not broken off from the Russian Federation a la Chechnya?

**Week 13: Size and Place and Educational Reform/Where do the Siberians Wish to Be?**

**Class 25: Reform and Language**

RR: Endo in entirety, Donahoe et al., in entirety.

In his “Decentralisation and Educational Reform in Siberia and the Russian Far East” Endo discusses a brief history of educational reform. Then, he opens case studies on specific schools in Irkutsk and Khabarovsky. The purpose of this case study is to discuss the curriculum change in schools since the dissolution of the USSR. Most importantly, Endo finds that there has been an overwhelming return to studying the original language of the region. Rather than discouraging unique local culture, modern schools are exploring it.

To add to this, the Donahoe et al article discussing numbers of ethnic minorities within the Russian Federation is to provide a synthesis and perspective on how land, cities, and distribution of people is considered when attempting to define an ethnic minority.

Online Study Questions: Do you think this kind of a return to language could be employed successfully in creole populations such as Chicago or New Orleans in the United States? How do you feel about local languages being taught in schools for the first time in 70 years? Would you be happy to revisit culture or feel isolated or dominated by
a kind of cultural tyranny? What do you define as cultural tyranny?

Class 26: What do the Kids Want?

RR: Lisauskene, entirety

Lisauskene has in-depth research on multiple groups of youth within Siberia and her findings are incredibly interesting. She looks at the generation of Millennials (born from 1980 to the early 2000s) and asks questions about their education, their aspirations, and their satisfaction. Essentially she finds that young Siberians are mostly interested in leaving the region for larger cities in the West. In fact, over half wish to be in Moscow or abroad.

The purpose of this class will be to discuss contemporary issues facing young Siberians and hypotheses on why it is Lisauskene calls them the “reform generation” and what about Siberia isn't providing them with the “freedom and independence” that they require.

Online Study Questions: Are the feelings reported by Lisauskene unique to Siberia or do you feel that youth across the globe may have similar feelings? What makes Siberians different? What do you think is so attractive about Moscow? Is there an American comparison that may be made?

Week 14:

Class 26: DRAFT I of FINAL PAPER DUE IN CLASS - Draw names of classmates to see who will peer edit the paper and discuss the paper on the last day in class.

Class 27: Synthesis and Summary of Materials

Week 15:

Class 28: Course evaluations, In-class peer group paper critique/feedback from draft I of final paper

I would like the students to give each other constructive feedback on their papers, suggest further sources and discuss important issues related to the class!