
Term Information

Effective Term Autumn 2024

General Information

Course Bulletin Listing/Subject Area Russian
Fiscal Unit/Academic Org Slavic/East European Eurasian - D0593
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3750
Course Title [Alter]Native Russia: Indigenous Histories, Cultures, and Politics in Siberia and the North
Transcript Abbreviation AlterNative Russia
Course Description An intersectional study of race, ethnicity, and gender diversity, this course focuses on the histories, cultures, and politics of often neglected Indigenous peoples of Siberia and the Arctic, and to puts them in a comparative perspective with North America and the global context.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites none
Exclusions none
Electronically Enforced No

Cross-Listings

Cross-Listings n/a

Subject/CIP Code

Subject/CIP Code 16.0402
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors
Race, Ethnicity and Gender Diversity

Course Details

Course goals or learning objectives/outcomes

- situate Siberian Indigenous peoples in global historical, political, and theoretical contexts and in dialogue with North America
- analyze various conceptualizations of Indigeneity and interpret how they intersect with ethnicity, race, gender.

Content Topic List

- Race, Ethnicity, and Indigeneity: Global and Russian Contexts
- COLONIAL ENCOUNTERS
- WAYS OF LIVING IN INDIGENOUS RUSSIA
- THE PREDICAMENTS OF DECOLONIZATION

Sought Concurrence

No

Attachments

- Arzyutov_Alt_Russia.docx: Syllabus
(Syllabus. Owner: Gleissner, Philip)
- Arzyutov_Alt_Russia_ELOs.docx: GE Form
(GEC Model Curriculum Compliance Stmt. Owner: Gleissner, Philip)
- Curriculum Maps Russian Major - Oct 6 2023.docx: Curriculum Map
(Other Supporting Documentation. Owner: Gleissner, Philip)

Comments

- We thank the committee for their review of this course. We have adjusted the course description to mention the "intersectional study of race, ethnicity, and gender diversity" as requested in the committee's contingency. PG *(by Gleissner, Philip on 01/17/2024 01:18 PM)*
- See feedback email sent to department 12-22-2023 RLS *(by Steele, Rachel Lea on 12/22/2023 08:12 AM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Gleissner, Philip	10/23/2023 04:59 PM	Submitted for Approval
Approved	Gleissner, Philip	10/23/2023 05:00 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/30/2023 03:18 PM	College Approval
Revision Requested	Steele, Rachel Lea	12/22/2023 08:12 AM	ASCCAO Approval
Submitted	Gleissner, Philip	01/17/2024 01:18 PM	Submitted for Approval
Approved	Gleissner, Philip	01/17/2024 01:18 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	01/17/2024 03:43 PM	College Approval
Pending Approval	Steele, Rachel Lea Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal	01/17/2024 03:43 PM	ASCCAO Approval



SYLLABUS

RUSSIAN 3750

[Alter]Native Russia: Indigenous Histories, Cultures, and Politics in Siberia and the North

Autumn 2024 (full term)

3 credit hours

COURSE OVERVIEW

Instructor

Instructor: Dr. Dmitry (Dima) Arzyutov, Assistant Professor of Siberian Indigenous Studies

Email address: arzyutov.1@osu.edu

Office: 416 Hagerty Hall

Office hours (in person or via Zoom): Tu 2:00-3:00, Th 12:00-1:00; sign up online

Prerequisites

None.

Course description

Can we imagine Russia beyond Russian culture and the Russian-dominated history of the country? This course provides a unique opportunity to familiarize yourselves with the histories, cultures, and politics of often neglected Indigenous peoples of Siberia and the Arctic, and to put them in a comparative perspective with North America and the global context. By choosing the

compound term “alter/native,” we aim to integrate the voices of Siberian Indigenous communities into the conversation about the fluid diversity of identities, cultural and social practices, and reveal their role in Russia’s past and present. Throughout the course, we explore those dynamics from the pre-contact times in Siberia and the North through the latest challenges of the Indigenous movement evoked by the Russian war in Ukraine. The course is divided into four parts. The first part deals with theoretical questions regarding the notion of Indigeneity and the way it has been constructed and maintained. Here, we pay particular attention to the intersected vocabularies of Indigeneity, race, ethnicity, and gender in Russia, and how they impact both human experiences and political collaborations nationally and transnationally. The second part is historical. It surveys the encounters between colonial and local communities in the region, their dialogues, conflicts, and mutual “invisibility.” We delve into the complex cultural, social, and political processes that have shaped these interactions and their lasting effects. The third part is focused on a few hotly debated topics from the anthropology of Indigenous communities in Siberia and the Circumpolar North. They include relations with non-human beings, the diversity of gender practices and ideologies, permafrost and the problem of animal extinction and de-extinction, as well as the relations between Indigeneity, media, and digital technologies. The concluding fourth part explores the current predicaments of decolonization, emphasizing post-Soviet identity politics and the way Indigenous administrative institutions have been built and continue operating today. The assigned materials include not only classic and recent academic texts but also fiction, news reports, films, and documentaries produced by Indigenous, Russian, and Western authors and directors.

Course learning outcomes

By the end of this course, students should successfully be able to:

- situate Siberia and Siberian Indigenous peoples in Russian, Eurasian, and global geographical, historical, political, and theoretical contexts and in dialogue with North America.
- analyze various conceptualizations of Indigeneity and interpret how they intersect with the dynamic histories of ethnicity, race, and gender.
- examine the past and present of colonial and development projects in Siberia and the Arctic, and the way they impacted the lives of Indigenous communities.
- explain the cultural diversity of Indigenous ways of living in Siberia and the Arctic from a comparative perspective.
- outline the current debates about the prospects and predicaments of decolonization of Indigenous Arctic and Siberia and their role in a global context.

General education goals and expected learning outcomes

As part of the GE Foundation in *Race, Ethnicity, and Gender Diversity*, this course is designed to prepare students to be able to achieve the following goals, formulated by the Ohio State General Education curriculum:

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

- a. Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.
- b. Explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.
- c. Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.
- d. Evaluate social and ethical implications of studying race, gender, and ethnicity.

GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

- a. Demonstrate critical self-reflection and critique of their social positions and identities.
- b. Recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.
- c. Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.

How the course addresses the GE goals:

The present course focuses on the concept of Indigeneity, which, alongside race, ethnicity, and gender, plays a pivotal role in contemporary social politics worldwide. Situated at the intersection of the complex colonial histories of Indigenous groups in Siberia and the Arctic, and the ongoing inequality faced by these communities, the course provides a comprehensive understanding of how the idea of Indigeneity has been shaped and the political, social, and ethical impacts it has had on people's lived experiences. By offering a combination of top-down and bottom-up perspectives on the discussed themes surrounding Indigeneity, students can assess the ways of conceptualizing gender, race, and ethnicity through first-hand and analytical textual, visual, and sonic sources, and how they operate on the ground and are intertwined with the challenges of legal recognition and rights claims. By adopting such a perspective on Indigeneity, students can broaden their horizons as critically-minded citizens who understand and appreciate the diverse ways of being in the world and seek peaceful resolutions to complex social and historical issues, both locally and globally. Moreover, by examining Indigenous peoples and Indigeneity from the circumpolar 'periphery,' students have a unique opportunity to reimagine their American experience and expand their knowledge about Indigenous communities in the US within wider geographical, intellectual, and political contexts.

HOW THIS COURSE WORKS

Mode of delivery: This course is taught in person. We meet twice a week.

Credit hours and work expectations: This is a **3-credit-hour course**. According to Ohio State policy (go.osu.edu/credithours), students should expect around 3 hours per week of time spent on direct instruction (instructor content and Carmen activities, for example) in addition to 6 hours of homework (reading and assignment preparation, for example).

Attendance and participation requirements:

- **Preparation: AT THE VERY BEGINNING OF EACH WEEK**

All of our class meetings have either assigned readings or films that you need to watch ahead of time. Make sure to take notes, prepare questions and comments, so we can have a productive discussion in class. The optional readings can help you expand on the ideas of the respective class meetings and dig deeper. In the first week of classes, I will also ask each of you to sign up to present one of the optional texts to the rest of the class (See assignment: Article Presentation)

- **Class meetings: TWICE WEEKLY**

Our class meets in person twice weekly.

- **Office hours: OPTIONAL**

Office hours are your opportunity to consult about your article presentations, research projects, or ask other questions we did not address in class. Do not hesitate to take advantage of them as needed.

COURSE MATERIALS AND TECHNOLOGIES

Course materials

All course materials are provided as PDF copies of books, chapters, and articles (can be found on **Carmen**) and links to open sources.

Books

Order through any local bookstore or online:

Slezkine, Yuri. 1994. *Arctic Mirrors: Russia and the Small Peoples of the North*. Ithaca, NY: Cornell University Press.

Vashchenko, Aleksandr, and Claude Clayton Smith, eds. 2010. *The Way of Kinship: An Anthology of Native Siberian Literature*. First Peoples: New Directions in Indigenous Studies. Minneapolis and London: University of Minnesota Press.

Consider using the site bookfinder.com to find cheap used books, but make sure to keep an eye on shipping times. Order your books early!

Course technology

Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available at ocio.osu.edu/help/hours, and support for urgent issues is available 24/7.

- **Self-Service and Chat support:** ocio.osu.edu/help
- **Phone:** 614-688-4357(HELP)
- **Email:** servicedesk@osu.edu
- **TDD:** 614-688-8743

Technology skills needed for this course

- Basic computer and web-browsing skills.
- Navigating Carmen (go.osu.edu/canvasstudent)

Required equipment

- Computer: current Mac (MacOs) or PC (Windows 10) with high-speed internet connection. Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication

Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at go.osu.edu/office365help.

Carmen access

You will need to use BuckeyePass (buckeyepass.osu.edu) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass - Adding a Device help article for step-by-step instructions (go.osu.edu/add-device).
- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application (go.osu.edu/install-duo) to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

GRADING AND FACULTY RESPONSE

How your grade is calculated

ASSIGNMENT CATEGORY	POINTS
Attendance and participation	15%
Article presentation	15%
Blogposts on visual materials	15%
Take-home midterm	20%
Final project	35%
Total	100

See course schedule below for due dates.

Descriptions of major course assignments

Attendance and Participation

Your participation grade accounts for 15% of your grade for this class. Participation grades are posted four times per semester. The expectations for the respective grades are:

100%	You are present in class , did homework assignments/readings . You actively participate with meaningful and original contributions. You engage with the contributions of others , encouraging a discussion that accommodates diverse experience and opinions .
85%	You are present in class and are ready to answer questions when approached by the professor, but do not take the initiative to participate. Or: you demonstrate that you have read the assigned texts , but might not have been able to come up with your own thoughts or ideas about them. Or: you may not have done the complete homework, but make up for it through active participation in class .
75%	You are present in class, but do not actively participate and are not ready to actively contribute or answer questions when asked. In your in-class writing assignments you cannot demonstrate that you have read the assigned texts or retained information from them . You did not do the assigned homework.
0%	You are not physically present in the classroom or missed more

than 25% of the class meeting.

Article Presentation

In week one, I will ask you to sign up to present one of the optional articles/chapters from our syllabus. In this presentation, you need to summarize and contextualize the argument of the article, explain how the author supports this argument, connect the article to the theme of the class meeting, and provide a critique of the article. Your presentation should take about 10 minutes. You need to complete and submit a self-assessment rubric, in which you evaluate your own presentation, by the beginning of the following class meeting. Detailed instructions and rubrics can be found on Carmen and I will model this kind of presentation during the second class meeting.

Blogposts on visual materials

At the end of each thematic unit, you need to write a blogpost (submission through Carmen discussion board) of 300-400 words. Detailed instructions, a grading rubric, as well as a model for the blogposts can be found on Carmen. Unlike in the article presentation and the final paper, the approach of these posts is more creative. You need to reflect on the representations of Indigenous peoples and the encounters between them and colonizers, based on assigned visual materials.

Take-Home Midterm

Our midterm in week 7 is a take-home exam. It consists of four questions about Indigenous peoples, their history, cultures, and social movement. For each question, you need to write a short essay of 300 words. You can refer to all our class readings, your notes, and lecture materials.

Final Paper

For the final paper (6-8 pages, double spaced, Times New Roman, 12 pt.), you need to research a theme of your choosing. In many cases, you might choose to expand on the topic of a specific class meeting or unit. You can also choose other films or literary works from our bibliography (on Carmen) to analyze. Your paper grade consists of two components:

- A paper proposal, including a 200-word abstract and an annotated bibliography, which account for 10% of the paper grade.
- The final paper of 6-8 pages and a one-page reflection on the process of writing this paper and on your overall learning experience in this course.

Detailed instructions for this paper, including requirements for primary and secondary sources, formatting style guide, and a grading rubric can be found on Carmen.

Late assignments

An assignment is late if not turned in by the due date. For late assignments, I will reduce the grade by 5 points for each class session that it is late. If you have a legitimate excuse for not turning in work on time, you must request an extension before the assignment is due.

Grading scale

		B+	87-89	C+	77-79	D+	67-69
A	93-100	B	83-86	C	73-76	D	60-66
A-	90-92	B-	80-82	C-	70-72	E	0-59

Instructor feedback and response time

I am providing the following list to give you an idea of my intended availability throughout the course. (Remember that you can call **614-688-4357(HELP)** at any time if you have a technical problem.)

- **Grading and feedback:** For large weekly assignments, you can generally expect feedback within **7 days**.
- **Email:** I will reply to emails within **36 hours during school days**.

OTHER COURSE POLICIES

Discussion and communication guidelines

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Writing style:** Sometimes we will have short in-class writing assignments (so-called “thinking through writing” exercises). While you should aim for correct spelling and punctuation, these do not have to be polished in style. The purpose of these exercises is predominantly to develop and exchange ideas.
- **Tone and civility:** Our goal should be to maintain a supportive learning community where everyone feels safe and where people can disagree amicably.
- **Citing your sources:** When we have academic discussions, please cite your sources to back up what you say. For the textbook or other course materials, list at least the title and page numbers. For online sources, include a link.
- **Backing up your work:** Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Carmen discussion.

Academic integrity policy

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university’s *Code of Student Conduct* (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page (go.osu.edu/coam)
- *Ten Suggestions for Preserving Academic Integrity* (go.osu.edu/ten-suggestions)

Student Services and Advising

University Student Services can be accessed through BuckeyeLink. More information is available here:

<https://contactbuckeyelink.osu.edu/>

FOR UNDERGRAD COURSES: Advising resources for students are available here:

<http://advising.osu.edu>

Copyright for instructional materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Statement on Title IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been

sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

My goal as an instructor is to be a sympathetic and supportive interlocutor. This includes cases when you choose to talk to me about experiences that might fall under Title IX. Since I am not trained in social work or mental health, I will suggest resources and places where you can find help. However, you need to be aware that I am also what is referred to as a **mandated reporter**. **This means that if you disclose experiences with violence and harassment based on sex and gender, I am legally required to report this to the Title IX Office.**

Commitment to a diverse and inclusive learning environment

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Land Acknowledgement

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here:

<https://mcc.osu.edu/about-us/land-acknowledgement>

Your mental health

As a student you may experience a range of issues that can cause barriers to learn, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. No matter where you are engaged in distance learning, The Ohio State University's

Student Life Counseling and Consultation Service (CCS) is here to support you. If you find yourself feeling isolated, anxious or overwhelmed, on-demand resources are available at go.osu.edu/ccsondemand. You can reach an on-call counselor when CCS is closed at 614-292-5766, and 24-hour emergency help is also available through the 24/7 National Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org. The Ohio State Wellness app is also a great resource available at go.osu.edu/wellnessapp.

ACCESSIBILITY ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

Requesting accommodations

The university strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability including mental health, chronic or temporary medical conditions, please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. **SLDS contact information:** slds@osu.edu; 614-292-3307; 098 Baker Hall, 113 W. 12th Avenue.

Religious accommodations

It is Ohio State's policy to reasonably accommodate the sincerely held religious beliefs and practices of all students. The policy permits a student to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief. Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than 14 days after the course begins. The instructor is then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the course requirement. These alternative accommodations will remain confidential. It is the student's responsibility to ensure that all course assignments are completed.

Weather-Related and Other Short-Term Closing

Should in-person classes be canceled, I will notify you as to which alternative methods of teaching will be offered to ensure continuity of instruction for this class. Communication will be via CarmenCanvas.

Accessibility of course technology

This online course requires use of CarmenCanvas (Ohio State's learning management system) and other online communication and multimedia tools. If you need additional services to use these technologies, please request accommodations with your instructor.

- [Canvas accessibility \(go.osu.edu/canvas-accessibility\)](https://go.osu.edu/canvas-accessibility)
- Streaming audio and video
- CarmenZoom accessibility (go.osu.edu/zoom-accessibility)
- Collaborative course tools

COURSE SCHEDULE

Refer to the Carmen course for up-to-date assignment due dates.

Part I. INDIGENEITY IN CONTEXT

Week 1. Introduction to the course: theoretical framework; nuts and bolts

Reading:

[1] *Syllabus*

[2] United Nations “Declaration on the Rights of Indigenous Peoples” – https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

[3] Familiarize yourself with (a) the map of Indigenous peoples of the North – https://ansipra.npolar.no/english/indexpages/Map_index.html, (b) the list and maps of ethnic groups in Russia – https://en.wikipedia.org/wiki/Ethnic_groups_in_Russia

Week 2. Race, Ethnicity, and Indigeneity: Global and Russian Contexts

Reading:

[1] Rainbow, David. 2019. “Race as Ideology: An Approach.” In *Ideologies of Race: Imperial Russia and the Soviet Union in Global Context*, edited by David Rainbow, 3–26. Montreal & Kingston, London, Chicago: McGill-Queen’s University Press.

[2] Slocum, John W. 1998. “Who, and When, Were the *Inorodtsy*? The Evolution of the Category of ‘Aliens’ in Imperial Russia.” *The Russian Review* 57 (2): 173–90.

[3] Slezkine, Yuri. 1994. “The USSR as a Communal Apartment, or How a Socialist State Promoted Ethnic Particularism.” *Slavic Review* 53 (2): 414–52. <https://doi.org/10.2307/2501300>.

Watch:

Flaherty, Robert J., dir. 1922. *Nanook of the North*. – <https://www.youtube.com/watch?v=IkW14Lu1IBo&t=726s>

Week 3. Russian Vocabularies of Indigeneity and National Censuses

Reading:

- [1] Hirsch, Francine. 1997. "The Soviet Union as a Work-in-Progress: Ethnographers and the Category Nationality in the 1926, 1937, and 1939 Censuses." *Slavic Review* 56 (2): 251–78. <https://doi.org/10.2307/2500785>.
- [2] Donahoe, Brian, Joachim Otto Habeck, Agnieszka Halemba, and István Sántha. 2008. "Size and Place in the Construction of Indigeneity in the Russian Federation." *Current Anthropology* 49 (6): 993–1020. <https://doi.org/10.1086/593014>.
- [3] Sarkisova, Oksana. 2016. *Screening Soviet Nationalities: Kulturfilms from the Far North to Central Asia*. London and New York: I.B.Tauris. P.1-17, 63-82.

Blogpost due on XXX at 11:59 PM: Reflections on Nanook

Part II. COLONIAL ENCOUNTERS

Week 4. The Gender of "Russian" Colonization: Men's Work on the Eastern Frontier

Reading:

- [1] Slezkine, Yuri. 1994. *Arctic Mirrors: Russia and the Small Peoples of the North*. Ithaca, NY: Cornell University Press. [Ch. 1, 2, 3]
- [2] [Indigenous fiction]: Vashchenko, Aleksandr, and Claude Clayton Smith, eds. 2010. *The Way of Kinship: An Anthology of Native Siberian Literature*. Minneapolis and London: University of Minnesota Press. [Yuri Rytkeu, "Kakot's Numbers", p. 220-238]

Week 5. 'Sovietization' I: The Affirmative Action Empire

Reading:

- [1] Martin, Terry Dean. 2001. *The Affirmative Action Empire: Nations and Nationalism in the Soviet Union, 1923-1939*. Ithaca and London: Cornell University Press. [Ch. 1, 4, 8, 11]
- [2] [Indigenous fiction] Sangi, Vladimir. 2010. "At the Source." In *The Russia Reader: History, Culture, Politics*, edited by Adele Marie Barker and Bruce Grant, 186–91. Durham and London: Duke University Press.

Watch:

- Kozintsev, Grigoriy, and Leonid Trauberg, dirs. 1931. *Odna* [Alone]. Drama. Soyuzkino. 1:29:39. With English subtitles – https://www.youtube.com/watch?v=rPBL8-c_6Nk

Week 6. 'Sovietization' II: Subterranean Resources, Terranean Lives, and the Cold War

- [1] Bruno, Andy. 2016. *The Nature of Soviet Power: An Arctic Environmental History*. New York: Cambridge University Press. [P.6-15]
- [2] Demuth, Bathsheba. 2019. *Floating Coast: An Environmental History of the Bering Strait*. W. W. Norton, Inc. (selected 25 pages)
- [3] Varfolomeeva, Anna. 2023. "Indigenous Connections with the Resourcescape in the Russian North and Siberia." *Globalizations* 0 (0): 1–17. <https://doi.org/10.1080/14747731.2023.2171221>.

[4] [Indigenous fiction]: Vashchenko, Aleksandr, and Claude Clayton Smith, eds. 2010. *The Way of Kinship: An Anthology of Native Siberian Literature*. Minneapolis and London: University of Minnesota Press. [Yeremei Aipin “The Earth’s Pain”, p. 9-12; Anna Nerkagi, from “The Horde”, p. 202-209]

Watch:

[Visual Anthropology] “Mestorozhdenie/Source Place” (dir.: Ivan Golovnev, 2012, 26 min) [English subtitles] –

https://youtu.be/hmqb3Y5pMss?si=YVhy_Ov75v15qYse

[Cartoon] “K yugu ot severa/The South of the North” (dir.: Andrei Sokolov, 2003, 14:32 min) – <https://www.youtube.com/watch?v=Z4JJqI0PRxM&t=871s>

Week 7. Settler Colonialism and Mixed Communities

Readings:

Morrison, Alexander. 2017. “Russian Settler Colonialism.” In *The Routledge Handbook of the History of Settler Colonialism*, edited by Edward Cavanagh and Lorenzo Veracini, 313–26. London and New York: Routledge.

Schweitzer, Peter P., Evgeniy V. Golovko, and Nikolai B. Vakhtin. 2013. “Mixed Communities in the Russian North; Or, Why Are There No ‘Creoles’ In Siberia?” *Ethnohistory* 60 (3): 419–38. <https://doi.org/10.1215/00141801-2140749>.

Watch:

Konchalovskiy, Andrey, dir. 1980. *Sibiriada*. Mosfilm, Tret’e Tvorcheskoe Ob’edinenie. [English subtitles] [Episode 1 [on the life history of a Russian settler colonial family in Siberia]; 52:43] – <https://youtu.be/6P5Nf7xzXS0>

Blogpost due on XXX at 11:59 PM: Representations of Colonial Encounters in Siberia and the North in Soviet and Post-Soviet Films and Documentaries

Part III. WAYS OF LIVING IN INDIGENOUS RUSSIA

Week 8. Being among Beings

Readings:

[1] Willerslev, Rane. 2007. *Soul Hunters: Hunting, Animism, and Personhood among the Siberian Yukaghirs*. Berkley, Los Angeles, London: University of California Press. P.89-119 [Ch. 5]

[2] Stammer-Gossmann, Anna. 2010. “‘Political’ Animals of Sakha Yakutia.” In *Good to Eat, Good to Live with: Nomads and Animals in Northern Eurasia and Africa*, edited by Florian Stammer and Hiroki Takakura, 11:153–75. Northern Asian Study Series. Sendai: Center for Northeast Asian Studies, Tohoku University.

Watch:

Kurosawa, Akira, dir. 1975. *Dersu Uzala*. Atelier 41, Daiei Studios, Mosfilm. 2h22m [English subtitles] – <https://youtu.be/bp2ihvch45k> and <https://youtu.be/HVobfdjETew>

Week 9. Entangled Genders

Readings:

- [1] Bogoras, Waldemar. 1907. *The Chukchee – Religion*. Edited by Franz Boas. Vol. XI/VII. Memoir of the American Museum of Natural History/The Jessup North Pacific Expedition. Leiden; New York: Brill and Stechert. P. 448-457 [“Sexual Perversion and Transformed Shamans”].
- [2] Vladimirova, Vladislava, and J. Otto Habeck. 2018. “Introduction: Feminist Approaches and the Study of Gender in Arctic Social Sciences.” *Polar Geography* 41 (3): 145–63. <https://doi.org/10.1080/1088937X.2018.1496368>.

Watch:

- [1] What Does “Two-Spirit” Mean? [6:16] – <https://www.youtube.com/watch?v=A4lBibGzUnE>
- [2] Becoming a Man in Siberia [Documentary] 48:51 – <https://www.youtube.com/watch?v=j4LlzABOEb4&t=1231s>

Week 10. Permafrost and (De-)Extinction

Readings:

- [1] Crate, Susan A. 2021. *Once Upon the Permafrost: Knowing Culture and Climate Change in Siberia*. Tucson: University of Arizona Press. (selected 40 pages)
- [2] Arzyutov, Dmitry V. 2019. “Environmental Encounters: Woolly Mammoth, Indigenous Communities and Metropolitan Scientists in the Soviet Arctic.” *Polar Record* 55 (3): 142–53. <https://doi.org/10.1017/S0032247419000299>.

Watch:

International Documentary: Frei, Christian, and Maxim Arbugaev, dirs. 2018. *Genesis 2.0*. Documentary. Christian Frei Filmproductions. 1h52m
https://tubitv.com/movies/669331/genesis-2-0?start=true&tracking=google-feed&utm_source=google-feed

Week 11. The Media Extension of Indigeneity

Readings:

- [1] Stammler, Florian. 2009. “Mobile Phone Revolution in the Tundra? Technological Change among Russian Reindeer Nomads.” *Folklore: Electronic Journal of Folklore* 41: 47–78. <https://doi.org/doi:10.7592/FEJF2009.41.stammler>.
- [2] [Indigenous poetry]: Vashchenko, Aleksandr, and Claude Clayton Smith, eds. 2010. *The Way of Kinship: An Anthology of Native Siberian Literature*. Minneapolis and London: University of Minnesota Press. [Yuri Vaella, “Watching TV”, p.81-82]

Listen and watch:

- [1] Yakut rap – <https://www.youtube.com/watch?v=-C4dICHTVVs>
- [2] Chukchee Lullaby – https://youtu.be/qr7LUoOU-Jc?si=3eEE9tG_p1d-7-T6

Blogpost due on XXX at 11:59 PM: Representations of Indigenous Ways of Living in Soviet and Post-Soviet Films and Documentaries

Part IV. THE PREDICAMENTS OF DECOLONIZATION

Week 12. Indigenous Right Activists and Organizations in Russia and Abroad

Readings:

- [1] Køhler, Thomas, and Kathrin Wessendorf, eds. 2002. *Towards a New Millennium: Ten Years of the Indigenous Movement in Russia*. Vol. 107. IWGIA - Documents. Copenhagen. [selected 30 pages]
- [2] Nilsen, Thomas. 2013. "Moscow Staged RAIPON Election Thriller." Barentsobserver.Com. April 3, 2013.
<https://barentsobserver.com/en/politics/2013/04/moscow-staged-raipon-election-thriller-03-04>.

Watch:

- [1] Dying To Keep A Language Alive: Scholar's Suicide Shakes Udmurtia (Oct 8, 2019) – <https://www.youtube.com/watch?v=g1Zv0ITAKLs>
- [2] Shaman On Trek 'To Topple Putin' Seized By Masked Men (Sep 19, 2019) & Video Shows Raid On Shaman Who Vowed To Topple Putin (May 15, 2020) – https://www.youtube.com/watch?v=iEPm_XLU2d0 & https://www.youtube.com/watch?v=k0E_-Ry0yYM

Week 13. The Russian War in Ukraine and Indigenous Peoples: Patriotism, Masculinity, and Racialization

Readings:

- [1] [State-sponsored Indigenous organization] RAIPON's letter to Putin, March 1, 2022 (see *Carmen*; please use Google Translate for translating the letter from Russian into English)
- [2] [Indigenous NGO] "Statement of the International Committee of Indigenous Peoples of Russia." 2022. Indigenous Russia. March 10, 2022. <https://indigenous-russia.com/archives/19347>.
- [3] [journalist] Last, John. 2022. "The Ukraine War Is Dividing Europe's Arctic Indigenous People." *Foreign Policy* (blog). June 27, 2022.
<https://foreignpolicy.com/2022/06/27/russia-ukraine-war-saami-indigenous-arctic-people-norway-sweden-finland/>.
- [4] [anthropology] Mandelstam Balzer, Marjorie. 2023. "Polarization in Siberia: Thwarted Indigeneity and Sovereignty." *Russia.Post*. March 4, 2023.
<https://russiapost.info/regions/polarization>.
- [5] [activists] Sulyandziga, Pavel, and Dmitry Berezhkov. 2023. "What Decolonization Means for Russia's Indigenous Peoples." *The Moscow Times*. September 9, 2023. <https://www.themoscowtimes.com/2023/09/09/what-decolonization-means-for-russias-indigenous-peoples-a82387>.
- [6] [international relations/philosophy] Reid, Julian. 2023. "Martial Indigeneity: Deconstructing 'Decolonization' in International Relations." *Georgetown Journal of International Affairs* (blog). September 18, 2023.
<https://gija.georgetown.edu/2023/09/18/martial-indigeneity-deconstructing-decolonization-in-international-relations/>.

Watch:

[1] *Address by [Ukrainian] President [Volodymyr Zelensky] to the peoples of the Caucasus, Siberia and other Indigenous Peoples of Russia*
<https://youtu.be/eRjaQAekkk> [7:29 min; English subtitles]

Week 14. Thanksgiving break

Week 15. Reflecting back on the semester

FINAL PAPERS WORKSHOP

Prepare: **Upload your paper proposals to Carmen** and bring a printed copy to class. (See instructions on Carmen assignment page.)

Final paper and one-page reflection due on last day of finals week.

Russian 3750:

[Alter]Native Russia: Indigenous Histories, Cultures, and Politics in Siberia and the North

Autumn 2024 (full term)

Instructor: *Dr. Dmitry (Dima) Arzyutov*, Assistant Professor of Siberian Indigenous Studies

Email address: arzyutov.1@osu.edu

Office: 416 Hagerty Hall

Foundations. Please explain in 50-500 words why or how this course is introductory or foundational for the study of Race, Ethnicity and Gender Diversity.

The present course focuses on the concept of Indigeneity, which, alongside race, ethnicity, and gender, plays a pivotal role in contemporary social politics worldwide. Situated at the intersection of the complex colonial histories of Indigenous groups in Siberia and the Arctic, and the ongoing inequality faced by these communities, the course provides a comprehensive understanding of how the idea of Indigeneity has been shaped and the political, social, and ethical impacts it has had on people's lived experiences. By offering a combination of top-down and bottom-up perspectives on the discussed themes surrounding Indigeneity, students can assess the ways of conceptualizing gender, race, and ethnicity through first-hand and analytical textual, visual, and sonic sources, and how they operate on the ground and are intertwined with the challenges of legal recognition and rights claims. By adopting such a perspective on Indigeneity, students can broaden their horizons as critically-minded citizens who understand and appreciate the diverse ways of being in the world and seek peaceful resolutions to complex social and historical issues, both locally and globally. Moreover, by examining Indigenous peoples and Indigeneity from the circumpolar 'periphery,' students have a unique opportunity to reimagine their American experience and expand their knowledge about Indigenous communities in the US within wider geographical, intellectual, and political contexts.

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual	<i>Successful students are able to</i> 1.1. Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.	1.1. In this course, students engage with various vocabularies of race, ethnicity, gender, and Indigeneity, which have shaped public discourse but remain internally heterogeneous and culturally embedded. Focusing on the intersection of international, Russian, and local notions (e.g., Rainbow 2019; Hirsch 1997, among others), the course allows students to assess the diversity of social positions and representations of these categories through textual, visual, and sonic first-hand accounts, as well as analytical literature written by scholars from different intellectual traditions, countries, and time
---	--	--

<p>outcomes, and broader societal, political, economic, and cultural systems.</p>		<p>periods. Moreover, historians of science assure us that the Siberian region was the place where German naturalists, during their expeditions in the early 18th century, came up with the prefix “ethno-“ which subsequently shaped the disciplines of ethnography and ethnology, as well as the way of thinking about the “Other” (see Vermeulen, Han F. 2015. <i>Before Boas: The Genesis of Ethnography and Ethnology in the German Enlightenment</i>. Lincoln: University of Nebraska Press).</p> <p>The recurring blogpost assignment prompts students to explicitly comment visible representation of indigenous lives, specifically within the conceptual frameworks of race, ethnicity, and gender.</p>
	<p>1.2. Explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.</p>	<p>1.2. Thanks to the design of the course and the assigned materials, students engage with both top-down and bottom-up perspectives on Siberian and Arctic Indigenous cultures and histories, as well as the construction of the category of Indigeneity. This multidimensional understanding of the category reveals its implementation in global and national discourses of power, as well as in the practices of social governance within one of the most significant planetary regions in terms of preserving Indigenous cultures, languages, the environment, and natural resources. By examining the dynamics of international legislation, national regulations, and local histories simultaneously, students have a unique opportunity to critically assess the political role of the concept of Indigeneity in the past and present. Moreover, in the section focused on Indigenous ways of living, students can observe both the strategies of public essentialization of Indigeneity and how local and Indigenous communities may resist the assigned and universalistic categories through their rituals, narratives, and “obscure” practices.</p> <p>Among the relevant readings are chapters and articles, such as: “Race as Ideology: An Approach” and “The USSR as a Communal Apartment, or How a Socialist State Promoted Ethnic Particularism.” The literary works in the anthology <i>The Way of Kinship: An Anthology of Native Siberian Literature</i> shed led in particular on the intersectional way in which these categories shape individual lived experiences.</p>

<p>1.3. Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.</p>	<p>1.3. The course provides students with a unique opportunity to explore the complex intersections of race, ethnicity, gender, and Indigeneity. By focusing on Indigeneity as a central category, students analyze how different forms of “Otherness” have been articulated and visualized in the Russian Empire, Soviet Union, and modern Russia (e.g. Sarkisova 2016). For instance, they learn about the entanglement of the category of Indigeneity with the concept of ethnicity during the history of "Russian" colonization of Siberia and the Eurasian Arctic from the 17th to the 19th centuries. They also delve into the disconnection between these two ideas with the emergence of settler-colonial science projects in the 20th and early 21st centuries (see Slocum 1998, Donahoe et al. 2008). Additionally, students examine the diversity and flexibility of gender roles and practices among Indigenous peoples under Imperial rule, which were deemed “primitive” and served as case studies for colonial ethnography (e.g., Bogoras 1907). They also explore the ideologies of gender in both the historical colonization of Siberia and the ongoing war in Ukraine, especially in Week 4 (Topic: The Gender of “Russian” Colonization: Men’s Work on the Eastern Frontier) and Week 13 (Topic: The Russian War in Ukraine and Indigenous Peoples: Patriotism, Masculinity, and Racialization).</p>
<p>1.4. Evaluate social and ethical implications of studying race, gender, and ethnicity.</p>	<p>1.4. In the course, students not only familiarize themselves with the histories of Indigenous peoples written by scholars from metropolitan areas but also engage with fiction writings, poetry, and visual works created by Indigenous and local authors. This exposure to different genres and cultures has a profound impact on students’ ability to write and narrate about non-Western epistemologies and ways of existence, both in the past and present. These emerging dialogues not only influence students within the class but also extend to their interactions with individuals outside of the course. Moreover, through their engagement with texts, visual images, critical conversations in class, and reflections on discussions and assigned materials, students develop empathy and a sense of responsibility that will shape their future lives.</p>

		<p>This also reflected explicitly, for instance, in the readings of week 12, which specifically explore the connection between the study of indigenous Russia and current activism as social and ethical practice.</p>
<p>GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.</p>	<p>2.1. Demonstrate critical self-reflection and critique of their social positions and identities.</p>	<p>2.1. The course’s emphasis on appreciating the diversity of cultural and social experiences serves as a means to foster open-mindedness and critical thinking among students, enabling them to become more engaged and thoughtful citizens. By exploring and discussing authors’ perspectives on Indigenous histories, cultures, and politics, students are able to position themselves within the broader landscape of social positions and identities. This emphasis on cultural and linguistic diversity encourages students to challenge their own preconceptions and biases, as they are exposed to a range of perspectives and narratives. It promotes a nuanced understanding of Indigenous experiences, histories, and struggles. Through these discussions, students develop the ability to critically analyze and evaluate different viewpoints, enhancing their capacity for empathy and understanding. Furthermore, by engaging with diverse voices and narratives, students gain a broader awareness of the social, political, and historical contexts that shape Indigenous communities. This knowledge allows them to recognize and challenge power dynamics, stereotypes, and inequalities that exist within their own communities and society in general. It also encourages them to consider their own roles and responsibilities as citizens in promoting social justice and equality.</p> <p>The final paper prompts students to engage up-close with one topic from our course, allowing for a more personal reflection on social positions and identities.</p>
	<p>2.2. Recognize how perceptions of difference shape one’s own attitudes, beliefs, or behaviors.</p>	<p>2.2. Focused on the analysis of encounters with non-Western cultures and social practices, the course allows students to reassess their own attitudes, beliefs, and behaviors. By emphasizing the intersections of Indigeneity with other categories such as race, ethnicity, and gender, students engage with the complexity and multiplicity of ways of living that they might otherwise take for granted. Through dialogues with multimodal sources and class discussions, students are able to relativize their own ideologies and</p>

		<p>build bridges between their perspectives and the broader landscapes of thought and experiences.</p>
	<p>2.3. Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.</p>	<p>2.3. In the course, students learn about the contested history of Russian projects of identity politics, where Indigeneity and ethnicity are closely intertwined and have consequently shaped national identities and borders (see Martin 2001; Slezkine 1994). By bringing this knowledge into the context of the ongoing Russian war in Ukraine and the surrounding ideologies, students carefully analyze recent Ukrainian, Russian, American, and European media (translated into English; see the assigned materials for week 13). These historical and epistemic dialogues enable them to recognize the influence of ideas, such as ethnicity and Indigeneity, on both the politics of constructing national identity and the aggressive militaristic expansion of power. The concluding class discussions, based on previous conversations, aim to revisit the recurring theme of the course on the importance of critically assessing ideas in human history and their impact on the lived experiences of people.</p>

Curriculum Map for Russian Major (Updated 10/6/2023)

		Program Goals		
		Goal 1	Goal 2	Goal 3
		Lang. Proficiency	Analytic Skills	Cult. Appreciation
Prerequisites				
Russian 1101	Novice Low/Mid		NA	Novice Low
-(including all decimal suffixes)				
Russian 1102	Novice Mid/High		NA	Novice Mid
-(including all decimal suffixes)				
Russian 1103	Novice High		NA	Novice High
-(including all decimal suffixes)				
Russian 1133	Intermediate Low		NA	Intermediate Low
Russian 2250.01/99	NA		Novice	Novice
-or-				
Russian 2335.01/.99	NA		Novice	Novice
Required Courses				
Russian 2104	Novice High/ Intermediate Low		NA	Novice High/Intermediate Low
-(including all decimal suffixes)				
Russian 2144	Intermediate Low/Mid		NA	Intermediate Mid
Russian 3101	Intermediate Low		NA	Intermediate Low
Russian 3102	Intermediate Mid		NA	Intermediate Med
Russian 4575	Intermediate High		Advanced	Advanced
Slavic 4530	NA		Advanced	Advanced
Language Elective Courses (9 credits)				
Russian 4101/4102	Intermediate Low/Mid		NA	Advanced
Russian 4102	Intermediate Mid		NA	Advanced
Russian 4135	Novice/Intermediate		Intermediate	Novice
Russian 5101	Intermediate High		Advanced	Advanced
Russian 5102	Advanced Low		Advanced	Advanced
Russian 5103	Advanced Low/Mid		Advanced	Advanced
Russian 5104	Advanced Mid		Advanced	Advanced
Russian 5150	Advanced		Advanced	Advanced
Russian 5260	Advanced		Advanced	Advanced

-(can be applied in this category or the Lit/Cult/Ling electives category)

Literature, Culture, Linguistics Elective Courses (6 Credits)

Russian 2250	NA	Novice	Novice
-(including all decimal suffixes, if not used as a prerequisite)			
Russian 2335	NA	Novice	Novice
-(including all decimal suffixes, if not used as a prerequisite)			
Russian 2345	NA	Novice	Novice
Russian 2850	NA	Novice	Novice
Russian 3460	NA	Intermediate	Intermediate
-(including all decimal suffixes)			
Russian 3350	NA	Intermediate	Intermediate
Russian 3355.99	NA	Intermediate	Intermediate
Russian 3470	NA	Intermediate	Intermediate
-(including all decimal suffixes)			
Russian 3480	NA	Intermediate	Intermediate
-(including all decimal suffixes)			
Russian 3490	NA	Intermediate	Intermediate
-(including all decimal suffixes)			
Russian 3750	NA	Intermediate	Intermediate
Russian 4330	NA	Advanced	Advanced
Russian 5200	Advanced	Advanced	Advanced
Russian 5225	NA	Advanced	Advanced
Russian 5230	NA	Advanced	Advanced
Russian 5250	NA	Advanced	Advanced
-(including all decimal suffixes)			
Russian 5260	Advanced	Advanced	Advanced
-(can be applied in this category or the language electives category)			
Russian 5460	NA	Advanced	Advanced
Russian 5530	Intermediate	Advanced	Advanced
Russian 5601	Advanced	Advanced	Advanced
Russian 5630	Intermediate/Advanced	Advanced	Advanced
Russian 5701	Advanced	Advanced	Advanced
Slavic 2330	NA	Novice	Novice
-(including all decimal suffixes)			
Slavic 2365	NA	Novice	Novice
-(including all decimal suffixes)			

Slavic 2995.99	NA	Intermediate	Intermediate
Slavic 3310	NA	Intermediate	Intermediate
Slavic 3320	NA	Intermediate	Intermediate
Slavic 3340	NA	Intermediate	Intermediate
Slavic 3333	NA	Intermediate	Intermediate
-(including all decimal suffixes)			
Slavic 3797.02	NA	Intermediate	Advanced
Slavic 3800	NA	Intermediate	Intermediate
Slavic 3995	NA	Intermediate	Intermediate
Slavic 4530	NA	Advanced	Advanced
Slavic 4597	NA	Advanced	Advanced
Slavic 5020	NA	Advanced	Advanced
Slavic 5450	NA	Advanced	Advanced