Course Overview
This course will introduce students to the ethnography of Russia and Eastern Europe. Despite the tremendous geographic, cultural, linguistic, and political diversity across Russia and Eastern Europe, in many ways it is the experience and legacy of state socialism that most closely links people and their experiences throughout this vast region. State socialism shaped every aspect of people’s daily lives, from the ways in which people expressed their ideas and beliefs to the ways in which they decorated their homes, and from the ways in which they interacted with others to their understandings of what it meant to be a person and citizen. Recent events have produced new opportunities and incentives for citizens in this region to rethink how they organize their lives and their relationships with each other, the state, and the international community.

Rather than presenting an exhaustive overview of all of Russia and Eastern Europe, this course will instead address similarities and differences that connect the people and spaces of this region. Topics to be covered include: the effects of state socialism, changing economic practices and moralities of exchange; constructions of new identities and notions of personhood; modernization and other development paradigms; belief systems; and the role of memory and history in facing the past and envisioning the future.

Course Requirements
There will be one Midterm Examination, one Final Examination, and one Group Ethnography Project/Presentation. The Group Project/Presentation will focus on a current event in the region. Guidelines for the Group Project/Presentation will be distributed in class and on Canvas.

Grading Scheme
Midterm Examination (30%)
Final Examination (30%)
Group Project/Presentation 30%)
Participation (10%)

Grading Scale
A  15 points
A-  14
B+  12
B   11
B-  10
C+  8
Program Learning Outcomes
There are four primary goals for the course: (1) To think critically about the ethnographic significance and dimensions of cross-cultural comparison, including by developing skills for cross-cultural comparison and analysis; (2) To gain a broader and deeper understanding of non-American cultures and societies; (3) To understand the social, political, and economic processes by which state socialism, postsocialism, and postsocialist transformations have occurred; (4) To gain deep and broad ethnographic and historical understanding of the lived experiences of state socialism and postsocialism across the Soviet Bloc.

Workload Expectations
The expectation within the University of California system is that for each credit hour of a course, students spend 3 hours in preparation during the week. For a 5 credit course spread over 10 weeks, this means that students should be spending about 15 hours per week preparing for class. An approximate distribution of the work time for this course each week is as follows: roughly 3 hours attending class, roughly 8 hours reading and reviewing course material, and 4 hours conducting research or writing for class assignments. For a 5-week summer session course, those amounts should be doubled.

Absences, Extensions, and Electronic Submissions
Extensions will not be granted, exams will not be rescheduled, and there will be no makeup exams or quizzes given. Final exams will not be given early. If you elect to turn writing assignments in after the due dates, your grade for that assignment will automatically be lowered by one step for every day that it is late. The clock will begin at the end of class. Please plan your writing and printing needs in advance. All written work must be turned in via hard copy. Make sure that you back up copies of your writing assignments in a secure place. Do not rely on the campus network to safeguard your work.

Academic Integrity
Academic Integrity is a serious matter, and violations of the university’s standards of academic integrity can result in serious penalties, including expulsion from the university. It is your responsibility to familiarize yourself with the university’s policy on Academic Integrity and to know what constitutes academic dishonesty. This information is available through your my.ucsc.edu portal, the registrar’s site, and your college. The UCSC library (including the web portal for Anthropology research through McHenry’s website) has extensive information about plagiarism and appropriate citational practices. I do not tolerate cheating or plagiarizing. Students who are caught cheating, plagiarizing, or engaging in other academically dishonest behavior in my classes receive an automatic F for the course, and will have the case submitted to their college Provost for additional sanctions. I am happy to meet with you if you have questions about proper use of citations, appropriate styles of paraphrasing, or the legitimacy of certain sources.

Office Hours
The Instructor will hold regularly scheduled office hours. If you want to meet with the Instructor, please feel to drop in during scheduled office hours.
Classroom Etiquette
Please turn off or silence your cell phones, iPods, iPads, Fitbits, digital pets, and any other personal entertainment devices before coming to class. You may not have cell phones out during exams. If you use your cell phone to keep time, now is your opportunity to buy yourself a watch.

Corresponding with Instructors
E-mail is the best way to reach your instructors. Please put “Anthro 30H” in the subject line of your message. If you are using a non-UCSC e-mail account, please write out your name so that we know who you are. Remember that e-mails are business letters, and please use proper salutations, grammar, punctuation, and closings. E-mails that do not clearly identify you or the question you are asking will not be answered. E-mails that seek information that is already in the syllabus (e.g., when is the paper due) will not be answered. In most cases, I will return messages within 72 hours. You are free to leave a message on the instructor’s office telephone, but please note that I am unable to check the machine after hours, on weekends, or when I am traveling.

Required Readings
There are TWO Required Books and a collection of Required Articles for this course. They will be available electronically.


Course Schedule

Topic 1: The Lived Experience of State Socialism
Class 1: Surveillance and the Penetration of State Control


Class 2: Shortages and the Rhythms of Daily Life


Class 3: Surveillance and the Penetration of State Control
Daphne Berdahl, Where the World Ended, Ch. 1-2 (pp. 23-71)
Viewing and discussion of film “The Lives of Others”

**Topic 2: The Challenges of Everyday Life in a Post-Soviet World**

**Class 4: Identity Politics Past, Present, and Future**


**Class 5: Ideologies, Beliefs, and Practices of Faith**


**Class 6: Consumption and New Moralties of Capitalism**


**Topic 3: After the Wall: New Worlds, New Realities**

**Class 7: After the Wall: The Politics of Reunification**
Daphne Berdahl, *Where the World Ended* (finish)

Watch and Discuss Film “Goodbye, Lenin”

**Class 8: Nostalgia, Remembrance, and Utopian Futures**


Class 9: The Legacy of the Past and the Future of a Post-Soviet Europe


Class 10: Rights, Responsibilities, and New Civil Societies

Course Description
Food has been a central concern of anthropologists from the very founding of our discipline. Yet food has rarely ever been studied as a thing unto itself but rather as part of larger cultural, social, political, economic, and ideological systems. Thus, one of the primary goals of this course is to understand how anthropologists start with food as a vantage point for understanding larger social and cultural phenomena. By taking an anthropological perspective, we will discuss food issues objectively – that is, we will not assign values or make personal judgments about food practices. Instead, we will seek to understand the significance of food in people’s everyday lives throughout the world. Topics to be covered include: food and power relationships; community building; exchange and reciprocity; food as a marker of social boundaries; food symbolism; the globalization of food industries; food security; alternative food practices; and food and memory.

Course Requirements
Students are required to take TWO exams (MIDTERM and FINAL), attend all class sessions, and complete a two-part food group project to satisfy the requirements of this class. Students must complete and pass all exams and assignments and attend class meetings to pass the course.

Program Learning Outcomes
Students will:
1) Understand the significance of food as a social and cultural object
2) Understand how anthropologists study and analyze human behavior
3) Understand social sciences theories about human behavior
4) Learn ethnographic research methods, theories, and approaches
5) Understand daily life in the formerly socialist world

Grading Scheme
Midterm Exam 20%
Final Exam 25%
Ethnographic Group Project 35%
Class Participation 20%

Workload Expectations
The expectation within the University of California system is that for each credit hour of a course, students spend 3 hours in preparation during the week. For a 5 credit course spread over 10 weeks, this means that students should be spending about 15 hours per week preparing for class. An approximate distribution of the work time for this course each week is as follows: roughly 3 hours attending class, roughly 8 hours reading and reviewing course material, and 4 hours conducting research or writing for class assignments. For a 5-week summer session course, those amounts should be doubled.

Absences and Extensions
Because this is a short, five-week term, you must remain on top of your obligations and assignments. Extensions will not be granted, exams will not be rescheduled, and there will be no makeup exams given. Final exams will not be given early. Assignments will not be accepted after the due date. According to the Study Abroad contract, you are not allowed any absences.

**Academic Integrity**
Academic Integrity is a serious matter, and violations of the university’s standards of academic integrity can result in serious penalties, including expulsion from the university. It is your responsibility to familiarize yourself with the university’s policy on Academic Integrity and to know what constitutes academic dishonesty. This information is available through your my.ucsc.edu portal, the registrar’s site, your college, and the UCSC library. **I do not tolerate cheating or plagiarizing.** Students who are caught cheating, plagiarizing, or engaging in other academically dishonest behavior in my classes receive an automatic F for the course, and will have the case submitted to their college Provost for additional sanctions. According to the Study Abroad contract, academic integrity violations will result in removal from the program.

**Course Outline**

**Class 1: The Anthropology of Food**
What is the anthropology of food? Why should we study food? Why should we study food anthropologically? Why have the fields of the anthropology of food and the anthropology of state socialism and postsocialism developed in conversation with one another?

Readings:
Warren Belasco, “Why Food Matters”
Mary Douglas, “Deciphering a Meal”
Mary Neuberger and Keith Livers, “Introduction: From Revolution to Globalization: Foodways in Russia and East-Central Europe”

**Class 2: The Significance of Food in State Socialism**
Why was food such an important part of the ways in which state socialist societies organized themselves and in how citizens experienced state socialism? How did socialist states use food as a political strategy for cultivating particular ideologies and behaviors? To what extent do state socialist food experiences continue into the postsocialist period?

Melissa L. Caldwell, “Food and Everyday Life after State Socialism”
Mauricio Borrero, “Food and the Politics of Scarcity in Urban Soviet Russia, 1917-1941”

**Class 3: Food at Home, Food in Place**
Ethnographic accounts require careful attention to place – as location, as context, as boundary. But why does place matter? How does place matter? What kinds of places are made through foods? Can we talk about culinary geographies?

Readings:
David Sutton, “Remembrance of Repasts: Sensory Memory and the Construction of Worlds”
Melissa L. Caldwell, “Tasting the Worlds of Yesterday and Today”
Mauricio Borrero, “Communal Dining and State Cafeterias in Moscow and Petrograd, 1917-1921”
Françoise-Xavier Nérard, “Variations on a Shchi Theme: Collective Dining and Politics in the Early USSR”

**Class 4: “Real Food” and “Real Nations”: Authenticity and Tradition**

Tradition is a long-standing theme in anthropology. But what is “tradition”? What makes something “traditional”? And who gets to determine what makes something “traditional” and “authentic”?

**Readings:**
- Appadurai, “On Culinary Authenticity”
- DeSoucey, “Gastronationalism: Food Traditions and Authenticity Politics in the European Union”

**Class 5: The Materiality of Food: Objects, Commodities, and Things**

Food is indisputably a material thing. But what turns food from a material thing into a commodity? What does an emphasis on food’s materiality help us understand about food as an object or as a commodity? How do we understand the thingness and materiality of food and food practices?

**Readings:**
- Ian Hodder, “Thinking about Things Differently”
- Anna Tsing, “Unruly Edges: Mushrooms as Companion Species”
- Anna Harriss, “The Hollow Knock and Other Sounds in Recipes”

**Class 6: Food Politics**

Food is never a neutral object but is always embedded within ideological values and systems that, in turn, reveal complicated dynamics of power, control, governance, regulation, and resistance. How does food help us understand issues of power, politics, choice, autonomy, and even sovereignty? How do personal values scale up to larger political values and movements? How do political entities – like states – use food to intrude into the most intimate spaces of people’s daily lives? How do nation-states use food to create boundaries and alliances?

**Readings:**
- Andrew Kloiber, “Brewing Relations: Coffee, East Germany, and Laos”
- Melissa L. Caldwell, “The Taste of Nationalism”
- Yuson Jung, “From Canned Food to Canny Consumers: Cultural Competence in the Age of Mechanical Production”

**Class 7: Taste and the Microbiopolitics of the Body**

Taste is an important dimension of food and food experiences. But what is “taste”? How do societies “taste” differently? And more importantly, where does “taste” happen?

**Readings**
- Melissa L. Caldwell, “Digestive Politics in Russia”
- Elizabeth Cullen Dunn, “Postsocialist Spores: Disease, Bodies, and the State in the Republic of Georgia”
- Maria Yotova, “Bulgaria, the Holy Land of Yogurt: A Brand Myth and Management Philosophy”

**Class 8: Beyond Ethics: Moral Economies of Food**

Bio foods, organics, and natural foods have become big business around the world, but especially in European countries. Yet countries like Germany, which is one of the largest producers and consumers of bio products in the world, have struggled to reconcile socialist-era norms for “organics” and western
capitalist norms of “organics.” These discrepancies raise interesting questions about how and moral and ethical qualities are so important to food. What does it mean to create more ethical forms of production and consumption? What are moral economies? How do consumers, marketers, companies, and states use food to express their moral and ethical convictions? And whose morals and ethics count?

Readings
Renata Blumberg, “Placing Alternative Food Networks: Farmers’ Markets in Post-Soviet Vilnius, Lithuania”
Diana Mincyte, “Homogenizing Europe: Raw Milk, Risk Politics, and Moral Economies in Europeanizing Lithuania”

Class 9: Foods at Multiple Speeds: The Terroirism of Slow Food
A common critique of today’s modern world is that it is too fast, too transnational, too generic, and too dislocated from “authentic, traditional culture.” One response has been to emphasize a return to “heritage,” perhaps most visible in the Slow Food Movement. Yet critics have questioned whether this response is itself a form of elitist oppression, as well as a misrecognition of the realities of cultural phenomena. How might anthropologists rethink these issues?

Readings:
George Ritzer, “The Globalization of Nothing”
Carlo Petrini, “Slow Food”
Melissa L. Caldwell, “Feeding the Body and Nourishing the Soul: Natural Foods in Postsocialist Russia”

Class 10: Looking Back while Looking Forward: The Future of Nostalgia Cuisine
Why is food such a useful vehicle for remembering the past? How does food work as a form of nostalgia? Whose food memories count? And what happens when food nostalgia becomes commodified and marketed?

Readings
Laura Goering, “Marketing Soviet Nostalgia: The Many Faces of Buratino”
Neringa Klumbytė, “The Soviet Sausage Renaissance”
C. Nadia Seremetakis, “The Memory of the Senses”