# Proposal for Global Independent Study Project

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Remember all grades MUST be letter grades. S/NC marks are not an option.

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<tr>
<td><strong>Is this GLISP being conducted in English or another language?</strong></td>
<td>English and Russian</td>
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<td><strong>Is the course mandatory S/NC?</strong></td>
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<td><strong>Descriptive title of Global Independent Study Project</strong></td>
<td>Russian Orthodoxy as a Political, Social and Cultural Identity in Post-Soviet Russia</td>
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Abbreviation of title for entry on permanent record (limit 22 characters and spaces):

RUSSIAN ORTHODOXY
PROJECT DESCRIPTION

1. What

Provide an explanation for the proposed GLISP (500-750 words)

- Describe the goals of the study and the questions, topics, or issues the project will address.
- GLISPs are academic courses; be sure to highlight the broader scholarly context of the study in your description.
- The statement should describe previous study and experience that contributed to your perception of the problems involved in the study project abroad and qualifies you to undertake it.
- If the course does not follow a traditional format, be sure to include any additional information in your description that will help the committee evaluate the proposal. Proposals that emphasize creative self-expression in one form or another must make clearly evident the intellectual purposes to be served and indicate on the part of the student an awareness of other work that has been or is being done in the area.
- Proposals involving creative or performing arts: In the case of a GLISP in the creative or performing arts, it is an expectation that the endeavor will be substantiated by a formal academic structure. As for any other type of proposal for independent study, a week-by-week syllabus and bibliography are expected.

During the Spring 2017 semester, I will be studying abroad in Yaroslavl Russia through Middlebury College. Going abroad to Yaroslavl gives me the perfect opportunity to study the Russian Orthodox Church and its role in society, politics, and culture in post-Soviet Russia as Yaroslavl is a very religious city with a vast number of Russian Orthodox Churches. I have been interested in studying religion as a cultural phenomenon and its influence on society and politics since coming to Brown, and through my concentration in Slavic Studies, I have developed an interest in learning more about the traditions of the Russian Orthodox Church. It is for this reason that I am proposing to do a GLISP entitled, *Russian Orthodoxy as a Political, Social and Cultural Identity in Post-Soviet Russia.*

As a Slavic Studies concentrator and someone who is committed to the study of Russian language and culture, I am very interested in learning more about the Russian Orthodox Church (ROC) in Russian culture from a respectful and academic viewpoint. This study will allow me to put to use my Russian language skills and my passion for the study of religious culture in a country that I have studied in before and in which I have great interest.

The main goal of this course is to understand the political, cultural, and social role of the ROC in post-Soviet society. The ROC has a long history in Russia and prior to the Soviet Union it was the favored religion in the Russian Empire. During the Soviet Union, under the atheistic regime, the church was forced to accept an unfavorable position in society. After the collapse of the Soviet Union in 1991, the people of Russia were left without a social, political, or cultural ideology or identity. It is my goal in this course to explore in what ways the ROC became a ruling ideology and identity for the Russian nation and its people. Some questions I will consider to attain this goal include: How did the Soviet regime change society's perception of the ROC? How did the ROC react to the collapse of the Soviet Union and what did it play in rebuilding Russian society? How did the ROC begin to influence government policies and decisions after the collapse of the Soviet Union? How does state view and treat the ROC in comparison to other religions present in Russia? How does the ROC influence foreign policy decisions made by the government? How does the Russian state employ the ROC's social influence and traditional values to build support in international communities? In what ways do we begin to see the trend of Orthodox becoming a national identity as opposed to or in addition to being a religious identity in Russia? Finally, how does the influence of the ROC in the state and society change the identity of the church itself as a religious institution? All of these questions are built on the essential idea that the ROC is indeed a powerful force in Russia, but to what extent and in what realms, exploration is required to determine.

To address these questions, I will be reading a variety of texts in English as well as supplemental readings that I find while performing research in Russia at local libraries and at PG Demidov Yaroslavl State University, where I will be taking classes. The research skills I have acquired in several Russian history and politics classes at Brown will assist me in this process. Additionally, in order to explore this topic further, I will be engaging in ethnographic research in Yaroslavl. After a month abroad, I will begin forming relationships with members and leaders of local Russian Orthodox churches in Yaroslavl, and I will study how these churches were rebuilt after the collapse of the Soviet Union using state money. Nearly all Russian Orthodox Churches in the Soviet Union were put to use as housing, museums, factories, hospitals etc, and were not allowed to function as churches. Many of them sustained significant damage and after the collapse

*Adapted from the CRC 3/15*
of the Soviet Union were rebuilt and reconsecrated. In many situations, the Russian state helped to pay for these repairs revealing a clear relationship between church and state in Russia. My research will lead me to asking church members how the view the relationship between church and state and how it has affected their views of each entity and how that has shaped their individual identities. This research will culminate in thorough paper that discusses my findings in depth. My faculty advisor, Fabrizio Fenghi, has performed social research himself in Russia and will be an excellent resource for me to learn how to perform research abroad and produce a written summary of that research. Also, I will be using this course as a building block towards my Senior Honors Thesis in Slavic Studies, which will also focus on the role of the ROC in post-Soviet society. Upon returning to Brown, I hope to give a presentation of my research as well as continue my research in preparation for graduate school.

II. Why
Provide a rationale for the proposed GLISP (250-350 words)

- Be sure to describe the ways in which this project helps you to meet your educational purposes at Brown.
- Your GLISP must not duplicate previous GLISPs or regular course offerings. If your project appears similar to another GLISP or a regular Brown course, please explain how it differs substantively from the course.

Upon coming to Brown, I knew that I wanted to study religion in some capacity. I quickly developed a passion and interest in Russian culture and during my sophomore year, during Professor Linda Cook’s class, Politics of the Post Soviet States, I realized just how pervasive religion is in society, politics, and culture in Russia. Currently, there are no courses offered at Brown either in the Slavic Studies department or elsewhere that focuses on the ROC and this course will give me the necessary knowledgebase in the ROC and religion in Russia that I will need to write my Senior Honors Thesis in Slavic Studies and to continue my passion and research interests in graduate school. Additionally, I will be able to put my Russian language skills to practical use and expand them by interacting with a Russian community.

I believe that GLISPs are a particularly good and unique way for undergraduate students to pursue research interests under the influence of experienced faculty and in foreign countries. It is the ideal situation for me to both challenge myself and build skills for my future. In many ways, it is a once in a lifetime chance for me to experience Russian culture while performing original research all under the tutelage of committed faculty. This opportunity will help me engage in a foreign culture more deeply, to become more proficient and cognizant of cultural differences and similarities and how they influence me and my academic research.

III. How
A. Syllabus Provide a detailed course syllabus.
Provide a tentative syllabus of the activities and the supportive investigation and study you will undertake, indicating how you plan to schedule them over the course of the semester calendar abroad. In particular, explain how the course will be enhanced by tapping into local in-country resources that would clearly be unavailable in Providence. These might include local archives, museums and historical sites; research organizations and recognized in-country experts in given disciplines; and/or hands-on participation in local cultural events (i.e., theater, arts, and music), interaction with local government, business and industry leaders, and access to non-governmental organizations.

We recommend you follow the format of existing course syllabi.
For each week include:
1. The analytical question that will frame the discussion for the week
2. Topics to be covered
3. Required readings
4. Total number of pages assigned for the week;
   Note: Social science and humanities GLISPs are expected to read 150-200 pages per week; other GLISPs should involve comparable workloads.
5. For each reading please write [A] a one-sentence summary or explanation of its relevance to the weekly topic [B] and the page numbers
6. Any supplementary materials you use (e.g. videos with the number of hours)

Adapted from the CRC 3/15
7. Assignments due that week, if any

(Please delete this box when you submit your application)

Sample Week in a Course Syllabus

Week 1: Background: Sound, Auditory Transduction and Psychoacoustics
Discussion, 1/22
Leaders: Jane Doe, John Smith

We will begin our semester by establishing a common understanding of the fundamental concepts underpinning the study of music cognition. We will address the following questions:

- What are the physical properties of sound? What constitutes musical sound?
- How do the properties of waves dictate the ways sound is created and perceived?
- How are sounds encoded and represented in the human brain? How do the physical properties of the auditory signal transduction system shape the ways in which we perceive music?
- What techniques in cognitive neuroscience are used to study musical processing in the brain?

Readings (Total: 115 pages):

  - An introduction to the physics of sound, including simple harmonic motion, modes of vibration and the overtone series, damping, Fourier analysis, spectrograms, and sound propagation.
  - An overview of how sound is encoded and represented in the human brain.
  - This article provides a conceptual framework for studying music as a neurobiological phenomenon, and discusses the implications of doing so.
- Check out these cool psychoacoustic illusions from RadioLab: http://www.radiolab.org/story/292109-musical-illusions.

Week 1 (2/5/17 – 2/11/17): The Russian Orthodox Church Under the Soviet Union

Key Question: How did the Russian Orthodox Church function under the state sponsored atheism of the Soviet Union and how did the Soviet Regime change society's perception of the ROC and the ROC's internal operations?

Description: I will begin my study of the Russian Orthodox Church in contemporary Russian society by exploring how the Russian Orthodox Church (ROC) functioned under the state sponsored atheism of the Soviet Union. I will consider how the Soviet Union partnered with and persecuted the Russian Orthodox Church. Most importantly, I will examine ways in which the Russian population changed their views on religion, and especially the ROC, and its role in society as a result of the Soviet Union's atheism. This theme of the public view of the ROC will be examined throughout my study.

Readings: (Total: 226 pages)
  o Chumachenko's book provides a complex look at church-state relations in the Soviet Union and an comprehensive timeline of events and will give me a strong base upon which I will be able to trace developments in the church and its relations with society and the government and how Soviet policies have affected the Church's structure and functioning.

  o Chapters 6 and 7 of Trepanier's book map out the changes in the relationship between the ROC and the Soviet State and how initially, the ROC was unable to combat Marxist ideology, but eventually found a place for itself in Soviet Society.

  o Froese's article provide a view and understanding of the combative aspect of the ROC's relationship to the Soviet State by focusing on the Soviet State's failed attempt to convert the masses to atheism.

Week 2 (2/12/17 – 2/18/17): Reshaping Russian Orthodoxy and Its Societal and Political Identity after the Collapse
Key Question: How did the ROC react to the collapse of the Soviet Union and what role did it play in the rebuilding of Russian society? What changes occurred within the ROC after the collapse that have had long-lasting effects that can be seen today?
Description: After the collapse of the Soviet Union in 1991, the predominating ideology of socialism and the soviet identity became obsolete. People were left with a disconnect between the past and the present and had to form new identities and ideological frameworks under which to think of themselves and their country. This weeks readings will focus on the ROC's role in establishing itself not only as a religious identity in Russia, but also as a social ideology and national identity that the Russian people turned to after the collapse. Additionally, I will begin reading Douglas Rogers' ethnographic study of Old Believers in Russia to help me identify methods of ethnographic research, particularly when applied to Russian religious culture.
Readings: (Total: 203 pages)

  o The first three chapters of Fagan's book, which analyzes the developments within the ROC 20 years after the collapse of the Soviet Union, explore the idea of Russian Orthodoxy as a national identity and how that identity is in competition with other national identities in Russia.

  o Chapters 8 and 9 of Trepanier's book examine the competition for order and justice that ensued after the collapse of the Soviet Union and the ROC's role in that competition.

• The first part of Rogers’ novel will begin to provide me with a look at ethnographic research in Russian religious communities that I will be able to learn from and use in my own interviews and research later in the semester.

Week 3 (2/19/17 – 2/25/17): Research and Interviews in Moscow
*No Readings this Week due to Research and National Holiday*


Key Question: How did the ROC begin to influence government policies and decisions after the collapse of the Soviet Union? In what sectors of the government (domestic, foreign, family policy, etc) did the church exert its influence most clearly and in what ways?

Description: After the collapse of the Soviet Union, the government had to be rebuilt on a new ideology. The ROC, as a social and political entity, began to exert influence over government departments and officials to sponsor particular policies such as anti-abortion legislation, anti-gay laws, and clergy presence in the military amongst many others. My focus this week will be to determine how this began to take place and to what extent the ROC had influence over the Russian government in the late 1990s and early 2000s. I will later focus on the later 2000s until most recently and this week’s information will provide important background information.

Reading: (214 pages)

  o In Chapters 4-6, the author explores how the ROC influenced government policy in order to restrict the presence of other religions in Russia and how the influenced society. She also explains the use of legal terminology in the ROC and how that was used to add political clout to the ROC’s coercive measures to remain the primary religion in Russia and how the government responded by supporting the ROC in their mission, albeit subtly.

  o The first three chapters of Richters’ novel focus on the ROC’s use of government influence to manipulate policy decisions, but she also argues that the government has a hand in how the church is run and that after the collapse of the Soviet Union, the church was to a certain degree run, making decisions according to government needs.

  o Papkova’s book is a comprehensive examination of the ROC’s influence on federal-level policy in Russia after the collapse of the Soviet Union. Her use of interviews and readings of policy makes her work stand out from others I am reading as it is more based in political
theory and will provide me with a framework of politics in Russia in the post-Soviet period and how the ROC influenced how Russian politics function.

**Week 5 (3/5/17 – 3/11/16): The Role of the ROC in Politics in Post-Soviet Russia, Part 2: Political Favoritism for the ROC Russia**

**Key Question:** How does the state view and treat the ROC in comparison to other religions present in Russia? How do recent changes in church leadership affect how the church functions internally and how it relates to other religious groups and the state?

**Description:** This week’s readings will focus on more contemporary church-state issues in Russia. In particular, I will explore how inter-religious conflicts in Russia are mediated or caused by state policies and in what ways the state favors the ROC and how this is portrayed in policies.

**Readings:** (207 pages)

  - The remaining chapters of Fagan’s book focus on the ROC’s influence over government policies that deal with other religions and their influence in Russia, specifically Islam. She also explores whether such policies are reverting to Soviet era practices as some scholars have argued.

  - Filatov’s article focuses on the change in leadership in the ROC in 2009 when Patriarch Kirill took power and how the change in leadership changed church-state dynamic and relations and how that shaped the future of Russian society and politics.

  - Sebentsov’s article focuses on the relationship between the ROC, state, and other traditional religions in Russia and the state’s treatment of each religion and the constitutionality of that treatment in light of the fact that Russia is officially a secular nation.

  - Curanovic’s book examines how the ROC approaches Islam inside of Russia and how the church addresses issues related to competition from other religions coming from outside the nation. She gives both historical precedent and modern examples of how these relations play out in Russian society and politics.

  - I will be continuing Rogers’ novel to provide me with a look at ethnographic research in Russian religious communities that I will be able to learn from and use in my own interviews and research later in the semester.

**Week 6 (3/12/17 – 3/18/17): The ROC’s Influence Over Russian Foreign Policy, Part 1: Translating Orthodox Ideals to be International Ideals**
Key Question: How does the ROC influence foreign policy decisions made by the government? How does the church work within the government and independently to insulate the views of the Russian people towards Orthodoxy while promoting Orthodox ideals abroad?

Description: This week, my readings will focus on the role of the Russian Orthodox Church in influencing foreign policy decisions. In particular, I will read about the ROC's efforts to maintain or regain influences in former Soviet states where ROC churches have begun to operate independently or are no longer active. I will also explore how elements of Orthodox pervade policy decisions subtly and what this means about the ROC and Russian identity.

Readings: (218 pages)

- Richters, Katja. The Post-Soviet Russian Orthodox Church: Politics, Culture, and Greater Russia, New York: Routledge, 2013, 75-149.
  - The remaining chapters of Richter’s book focus on how the ROC influences foreign policy decisions in areas where prior to the Soviet Union, the ROC held sway such as in Estonia, Ukraine, and Belarus. She argues that although the ROC often works with the government or even for the government, it also has a tendency to do its own work to influence international affairs.

  - Laruelle’s article explores the historical notion of the “Russian World” and Vladimir Putin’s recent revival of the idea, which incorporates Russian Orthodoxy as part of national identity, to attempt to gain influence over former Soviet areas of influence where Russian populations still exist.

  - Verkhovsky explores the trend in ultra-conservative Orthodox circles in Russia for people to be strongly anti-globalism and how this is informed and influenced by ROC tradition and beliefs and influences societal perceptions and government policies.

  - Curanovic continues in her book to discuss foreign policy issues and how the ROC’s values are seen in Russian methods of diplomacy, deterrence of the spread of democracy to Post-Soviet states, and the halting growth of capitalism in Russia.

  - Suslov analyzes the geographical and geopolitical ideas inherent in the concept of “Holy Rus” (Russian Orthodoxy as the continuation of Constantinople as the head of Orthodoxy) as implemented by Patriarch Kirill and other leaders in the ROC.

  - I will be continuing Rogers’ novel to provide me with a look at ethnographic research in Russian religious communities that I will be able to learn from and use in my own interviews and research later in the semester.
Week 7 (3/19/17 – 3/25/17): The ROC’s Influence Over Russian Foreign Policy, Part 2: The ROC’s Traditional Approach to Globalization

Key Question: How does the Russian state employ the ROC’s influence and traditional values to build support and influence international communities? How does the ROC approach globalization and why is this important to Russian political thought?

Description: This week the readings will focus on how the ROC’s traditional values are used by the Russian state to gain support within the nation and draw support from the Russian Diaspora. Additionally, I will read about the state and society’s increasing conservatism as the idea of Russia as the Third Rome, a moral and political authority based in the ROC’s belief system, is making a comeback in contemporary society.

Readings: (207 pages)

  - The final chapters of Curanovic’s book focus on the ROC’s interactions with growing Islamic populations within Russia and what they see as a threat outside of Russia to Orthodox communities in former Soviet states.

  - Lomagin’s article focuses on the ROC’s recent role in promoting a nationalistic Russian identity that is pervasive in Russian policy and in particular foreign policy that advocates the political reunification of Eastern Slavic Orthodox people within and outside of Russia’s borders. He also discusses the ROC’s desire to restate traditional values as the foundation for the pursuit of global human rights.

  - Agadjanian and Rousselet discuss the ROC’s discourse regarding globalization and universal liberal values which became popular in Russia in the late 90s and challenged traditional Orthodox views. They discuss how the ROC does not aim to refuse globalization and liberal entirely, but rather negotiate them into a formal coexistence of Orthodoxy and global secular ethics.

  - Engstrom explores the connection between the new Foreign Policy Concept of the Russian Federation created in 2013 and Christian messianism in contemporary Russian intellectual thought. She traces the recent conservative turn in Russian politics to a return to the political and cultural ideas of Katechon which influences Russia’s foreign policy by holding Russia up as the Third Rome an international moral and political authority.

  - Van Herpen analyzes Russia’s information war as led by Putin especially after the intervention in Ukraine. He posits that the ROC is used in this effort to spread traditional values and attack universal human rights and Western democracy in international arenas through the use of its societal influence and presence in the Russian diaspora.

Adapted from the CRC 3/15

Key Question: How did the Post-Soviet Russian society respond to the ROC after so many years of state sponsored atheism? In what ways do we begin to see the trend of Orthodoxy becoming a national identity as opposed to or in addition to being a religious identity?

Description: Similar to last week’s readings, this week I will be reading about the ROC in the wake of the collapse of the Soviet Union, but I will be focusing on society’s reaction to the ROC and how people embraced Orthodoxy as a national identity.

Readings: (196 pages)

  - Part 1 of Agadjanian’s book that I will be reading this week focuses on examining how the ROC reestablished itself as part of society in the years immediately following the collapse of the Soviet Union. His argument that the revival of faith was not only a religious movement, but also a means by which elite groups gained power in society and people formed a national identity after their former identity had disintegrated. These ideas will contribute to my overarching question of how the ROC is not merely a religious groups but also a secular identity in Russia today and will provide a history of how this phenomenon came about.

  - Kelly’s article analyzes how people began to identify with the ROC as a national identity after the collapse of the Soviet Union. She focuses on the destruction of churches during the Soviet Union and how that changed the way people related to the ROC and how that carried over into Russian society after the collapse.

  - The remaining chapters of Papkova’s novel focuses on the adoption of radical policies in Russia that are traced to the ROC, which she refers to as “informal Orthodoxy”. These policies reveal how the ROC has changed after the collapse of the Soviet Union, and how the state has used the influence of the state to create certain changes in the nation. Moreover, these chapters reveal how society, politics, and religion intersect in Russia.

  - I will be continuing Rogers’ novel to provide me with a look at ethnographic research in Russian religious communities that I will be able to learn from and use in my own interviews and research later in the semester.

  - Panchenko’s article is unique in its portrayal of the ROC under the Soviet Union and afterwards. In his article he explores symbols in the ROC and ideas such as holiness and purity and how the Soviet Regime affected those ideas. He then goes on to describe how Russians after the collapse had to regain ideas such as holiness and how they did so.

Adapted from the CRC 3/15
Week 9 (4/2/17 – 4/8/17): The Role of the ROC in Society in Post-Soviet Russia, Part 2: How the People View the Russian Orthodox Church

Key Question: How does the ROC's traditionalism affect society's ideas of identity and history? How has recent leadership change in the ROC affected society's views of the church and how the church functions within society? To what degree is the influence of the ROC a generational trend?

Description: This week’s articles focus on how the increasing liberalization of society and politics in Russia is creating a strong reaction of intense traditionalism in some sections of religious Russian society. Other readings analyze to what degree the ROC is viewed by younger members of society as outdated and how society's view of the ROC in Russia differs from other national societies with Orthodox populations.

Readings: (228 pages)

  - In Parts 2 and 3 of his book, Agadjanian explores how increasing pluralism of religions in Russia is changing the perception of Russian Orthodoxy in society and how increasing traditionalism is creating a culture of polarization. Additionally, he analyzes how society internalizes liberal values from an Orthodox viewpoint and how this affects popular opinions in Russia and their view of human rights and individual and collective identities.

  - Verkhovsky writes about the evolution of contemporary relations among the ROC, state and society in Russia in light of comparisons with other predominantly Orthodox Christian countries.

  - Andreeva and Andreeva compare data from a survey reflecting college students’ perception of the social and political role of the ROC with the results of nationwide Russian surveys for the purpose of determining to what degree such views are generational or contingent on age or are influenced by contemporary higher education.

  - Jarzynska analyzes how the relations of the ROC with the Russian state and with Russian society have developed and changed under the most recent Patriarch, Patriarch Kirill.

  - Marsh analyzes how the 1990 “Law on Freedom of Conscience and Religious Belief” and the ROC’s early acceptance back into society at the end of the Soviet Union created a precedent for Russians to identify with the ROC as a national identity and how that idea has continued into contemporary society.

Week 10 (4/9/17 – 4/15/17): The ROC and Increasing Nationalism and Conservatism in Russia, Part 1: Nationalism and Conservatism in Society

Key Question: How has the ROC played a part in the rise of nationalism and conservatism in Russian society and politics?

Description: This week’s readings will focus on the phenomenon of the rise of nationalism and ultra-conservatism and Russia and theories of how the ROC has contributed to this trend. Additionally, the

*Adapted from the CRC* 3/15
readings will focus on the other traditional religions in Russia and how the ROC has to a certain degree begun to work with them to insulate Russia from the westernizing secularism of the West.

Readings: (207 pages)

  - Verkhovsky analyzes and explains the increase in ultra-right groups in Russia such as neo-nazis and political nationalists and how it aligns with recent changes in views in Russian society. He predicts that these types of groups will increase in coming years.

  - In this book, Oushakine explores the rebuilding of society and ideology after the collapse of the Soviet Union as seen in Barnaul and the groups that emerged and the organizations, including the ROC that helped to build these groups. This book, like that of Douglas Rogers, also introduces me to another methodology for culture research. The initial chapters focus on capitalism and ethnic struggles in Russia after the collapse.

  - Verkhovsky’s report focuses on the increasing religious xenophobia in Russia and in its roots in both the ROC and ultra-right groups. He discusses how this group is reshaping Russian society, creating greater polarity.

  - In this report, Verkhovsky explains the explicit relationship between the nationalist movement and Russian Orthodoxy and how this is not a result of an overly religious society, but of a dichotomy between religious traditionalism and secularism.

  - Philip analyzes how the 1997 law on religion that recognizes Orthodoxy, Islam, Judaism, and Buddhism as traditional religions in Russia, but how this acceptance was not translated into society’s views. But, they have cooperated to enough of a degree to unite against increasing western secularism. Philip also describes the ways in which the ROC is attempting to insulate itself and Russian society from secularizing influence.

  - In her book, Stoeckl explores the 2008 publication by the ROC addressing human rights and those views were formulated by the church. She focuses on how the church as turned from approaching human rights legislation with hostility to advocating for human rights within the framework of Orthodox traditional values. The chapters above focus on conflicts the ROC has had in the past with ideas of human rights and debates the ROC has had within its leadership.

*Midterm Paper Due*

Week 11 (4/16/17 – 4/22/17): The ROC and Increasing Nationalism and Conservatism in Russia, Part 2: Nationalism and Conservatism in Politics

Adapted from the CRC 3/15
Key Question: How has the ROC directly worked with nationalist programs in Russia? What does this collaboration with Nationalist beliefs mean for the future of Russian political thought and relationships abroad with liberal western nations?

Description: This week's readings focus on the collaboration between nationalist groups and the ROC and the Russian state's nationalist programs and the ROC and how they are changing the ideas central to the Russian identity and Russian culture. This will be shown in the context of human rights legislation, war, and domestic politics.

Readings: (213 pages)

  - The chapters I will read this week focus on loss in Russia and military involvement and how these aspects have brought the Russian people together and how religion has played a role in those changes in society.

  - In these chapters of Stoeckl's book, she focuses on the ROC's teaching on basic human rights and liberties and how they have changed the way the state and society view humanity and basic rights. She also discusses how the ROC has tried to imbue these values abroad.

  - Knox writes about the prominence of the ROC as a body of social thought and influence in Russian society and how this influence has converged with nationalism in Russia which has been a feature of Russian society for many years. She explores how all the many nationalist groups in Russia have Russian Orthodoxy as their common value.

  - Rousselet writes about how the ROC has recently increased activities that it calls patriotic activities and has begun to participate more in patriotic education programs organized by the state and how the Orthodox religion itself will nurture such thoughts in society, but also how Orthodox views have been skewed to serve the purposes of nationalist groups.

*Research in PG Demidov University Library Archives*


Key Question: How do the ROC and Russian state interact under the Putin regime? How does the ROC influence Russian state policies in an increasingly secular society and global climate?

Description: This week's readings focus on contemporary church-state relations in Russia, in particular under the Putin regime. Specifically, I will be focusing on the contradictions the church faces as it works with the state on policies that do not align with the church's professed beliefs and how this affects their believers and credibility in society.

Readings: (197 pages)

• The remaining chapters of Stoeckl’s book focus on the ROC’s interaction with the state on human rights issues in the post-secular age. In these chapters she explains how we should understand majority claims and how these claims shape society’s view of human rights.

  ○ Anderson’s article examines the intersection of religion and politics in Russia under President Vladimir Putin. It focuses on the relationship between Putin and the ROC in four critical areas: liberalization and Westernization, pluralism, security and religious education.

  ○ Mitrokhin’s and Nuritova’s article focuses on the contradictory relationship between the ROC and the state and the ROC and society. They discuss how the church and state have obvious disagreements and still work together, thus violating the trust of their believers.

  ○ Solodovnik argues in her article that the Church is prioritizing their relationship with the state over their relationship with the people, thus failing in their duty. She explores what this means for the future of church and state in Russia and how society is reacting.

  ○ In this article, Verkhovsky asks the important question of why religion is still such a largely contested and strong institution in Russia. He explains how the ROC is reacting to contemporary issues and how that continues conflicts.

• Verkhovsky, Alexander. “State Policy Toward Religious Associations, First of All the Russian Orthodox Church, in the First Years of Vladimir Putin’s Presidency,” SOVA Center for Information and Analysis, April 28, 2003, 1-13.
  ○ In this article, Verkhovsky discusses the confused religious views and support for the ROC that President Vladimir Putin has exhibited in his time as president of Russia. He explores how this translates into church-state relations, particularly in Putin’s first term as president.

• The Russian Orthodox Church Department for External Church Relations, “Church in Politics,” The Basis of Social Concept, 1-4.
  ○ This web page is the ROC’s official position on church-state relations. It will be an important way to unveil obvious discrepancies between the church and state and how much involvement they have with one another and how much they claim to have.

  ○ I will be completing Rogers’ novel which will provide me with a look at ethnographic research in Russian religious communities that I will be able to learn from and use in my own interviews and research later in the semester.

*Interviews with ROC Church members and Clergy*

Key Question: How has the traditionalist ROC reacted to the technologization of contemporary Russian society? What tensions exist between the ROC and the internet?

Description: This week’s readings focus on how the ROC has reacted to the internet, both negatively and positively, effectively and ineffectively. This will not only show how the ROC is reacting contemporarily, but also how the ROC is being changed internally and within society to face contemporary trends.

Readings: (191 pages)

  - Pospielovskiy’s article places the current trend of nationalism in Russia in historical context by showing its relationship to the ROC during the Soviet Union. This article will provide me with background information both on the ROC and Russian nationalism that will be helpful when examining contemporary nationalistic and religious manifestations.

  - Suslov’s article discusses how the ROC has reacted to the internet and increasing modernization. Officially the ROC has deemed the internet as a neutral device with which to spread information, but in reality they have reacted with panic to the ability of believers to have immediate access to “immoral” materials.

  - This article focuses on Putin’s recent crackdowns on internet capabilities in Russia and how the ROC has influenced these positions and how that reflects the conservative views of the ROC in an increasingly secularizing world.

  - This article focuses on the moral panic that the ROC has spread on the internet as more of the Russian people have been able to gain access to morally ambiguous information online. These panics include the Antichrist as well as other fear-mongering religious concepts.

  - In this article, Heffermehl argues that the internet can be interpreted within the patterns of a false icon, as an imagined gaze watching the human being. He goes on to discuss the notion of virtual reality and how that influences modern ideas within the Russian Orthodox community about icon theology over the internet. Essentially he is discussing the technologization of the ROC.

Grisheava’s article focuses on how the writer Vladimir Golyshev seeks to undermine the ROC and its leadership in the popular Russian LiveJournal. Grisheava writes that this type of heresy reflects the patchwork religiosity in Russia and how many bloggers have begun to voice opposition views displaying what it is like to be a religious outsider in Russia.

  - Engstrom’s article explores the phenomenon of “digital anti-clericalism” in the Russian speaking parts of the Internet and how in post-secularism church and political leaders face opposition from other religious groups on their collaboration in government.

  - Khroul’s article explores the religious identity of Russian internet users and analyzes their attitudes towards God and the ROC online. He explores how the way the younger generations view the ROC and how that is changing the way the ROC functions in society.

*Interviews with ROC members*

Week 14 (5/6/17 – 5/12/17): Reading Period
During this week, I will complete my ethnographic research in order to complete my research paper. I will be expected to utilize both primary sources, the results of my interviews, as well as secondary sources in my final paper.

*Finish Research and Interviews* — I will be travelling to Moscow this Week as May 8 and May 9 are national holidays. While there I will talk to Alexander Verkhovsky, (whose articles I have read) the director of the SOVA Center for Information and Analysis in Moscow. Verkhovsky researches church-state and church-society relationships in Russia and will be able to provide me with important information and connect me with people I can talk to about my particular research interests.

Week 15 (5/13/17 – 5/19/17): *Final Paper Due on May 18*

B. Meeting Times
The minimum meeting time per week is 2 hours, 20 minutes. Provide a timeline for periodic electronic communication with the faculty supervisor. Faculty sponsors must participate in at least ten weekly meetings for a GLISP, via email, Skype, etc.

Expected Weekly Meeting Day(s) and Time(s): <Day, HH:MM-HH:MM>
Timeline for Communication: Professor Fenghi and I have scheduled bi-weekly Skype sessions. In addition, I will communicate with Professor Fenghi and keep him updated with my progress, questions, and work through email. Each week I will send him a 2-3 page response to my readings and research.

Week 1 (2/10/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper on Friday by 12pm EST
Week 2 (2/17/17): Email Check-in (Monday, Wednesday, Friday); submit weekly response paper by 3pm EST

Adapted from the CRC 3/15
Week 3 (2/24/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST
Week 4 (3/3/17): Email Check-in (Monday, Wednesday, Friday); submit weekly response paper by 3pm EST
Week 5 (3/10/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST; discuss starting ethnographic research
Week 6 (3/17/17): Email Check-in (Monday, Wednesday, Friday); submit weekly response paper by 3pm EST
Week 7 (3/24/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST; discuss midterm paper
Week 8 (3/31/17): Email Check-in (Monday, Wednesday, Friday); no weekly response paper (midterm due) by 3pm EST
Week 9 (4/7/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST
Week 10 (4/14/17): Email Check-in (Monday, Wednesday, Friday); submit weekly response paper by 3pm EST
Week 11 (4/21/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST
Week 12 (4/28/17): Email Check-in (Monday, Wednesday, Friday); submit weekly response paper by 3pm EST
Week 13 (5/5/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); submit weekly response paper by 12pm EST; discuss final paper
Week 14 (5/12/17): Reading Period; Email Check-in regarding progress of final and remaining research (Monday, Wednesday, Friday)
Week 15 (5/19/17): Skype meeting (1 Hour, 3:00 – 4:00pm EST); wrap up study; final due at 3pm EST on Friday

C. Bibliography
Provide a well-researched bibliography including all of the materials from the syllabus.
Use standard bibliographic formatting (APA, MLA, etc.), identifying the authors, titles, publishers, dates and, where possible, page numbers. It's understood that your weekly reading may be supplemented/revised during the course of the project as you find additional literature on the ground that had not heretofore been available to you, but should, at a minimum, be the equivalent of the reading identified in your project proposal.


Adapted from the CRC 3/15


Adapted from the CRC 3/15


Suslov, M.D. "'Holy Rus": The Geopolitical Imagination in the Contemporary Russian Orthodox Church." *Russian Politics & Law* 52 no. 3 (2014): 67-86.

The Russian Orthodox Church Department for External Church Relations, "Church in Politics," *The Basis of Social Concept*, 1-4.


Verkhovsky, Alexander. “State Policy Toward Religious Associations, First of All the Russian Orthodox Church, in the First Years of Vladimir Putin’s Presidency,” SOVA Center for Information and Analysis, April 28, 2003, 1-13.


**D. Evaluation**

- Describe the plan for student assessment and grading. In 1-2 paragraphs, describe the work to be submitted by each student for evaluation. Indicate the proposed topic, nature, length, and the evaluation questions and criteria for the work.
- Papers should consist of a mid-term of at least 10 pages and a final paper of at least 20 pages. If the final evaluation will be based on a project other than a written paper, please describe the project.

Final grade will be based on:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Weekly 2-3 page Response Papers</td>
<td>30%</td>
</tr>
<tr>
<td>Midterm Paper</td>
<td>30%</td>
</tr>
<tr>
<td>Final Paper</td>
<td>40%</td>
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**Grading Scale:**

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<tbody>
<tr>
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<tr>
<td>70-79</td>
<td>C</td>
</tr>
<tr>
<td>70-Below</td>
<td>No Credit</td>
</tr>
</tbody>
</table>

**Weekly Response Papers:**

These two – three page response papers will be submitted to Professor Fenghi via email by 3pm EST on Fridays. These responses will allow me to consider and digest what I have read during the week as well as provide Professor Fenghi with and understanding of how I am approaching my work and how I am consider the topics. These Response papers will be used by Professor Fenghi and myself to start discussions during our Skype meetings and they will work as rough drafts of ideas that I will investigate in depth in my midterm and final papers.

**Midterm Paper:**

*Adapted from the CRC* 3/15
My midterm paper will be a 10-page paper that will explore some of the main topics I have focused on in my initial weeks. I will use the secondary literature I have read as part of the course to refine my understanding of the ROC. Additionally, it will serve as way to propose my research methodology for my ethnographic research and deal with how larger cultural trends affect small communities in Russia, like that which exists in Yaroslavl.

Final Paper:
For my Final Paper I will write a 20-25 page paper that narrows the focus of one of the aspects explored in my midterm paper, which my research contributes to. I will use similar questions as those that were proposed in the midterm paper but narrow them and explore more closely how the religious communities in Yaroslavl were affected by the collapse of the Soviet Union and in particular how the Russian Orthodox Churches were rebuilt both physically and culturally in Yaroslavl.

IV. Reflections
Describe the GLISP planning process
- Describe what each participant (mention his/her name and role) contributed to the course planning (i.e. syllabus, structure, bibliography etc.)
- Explain why the Faculty Sponsor was chosen and what they contributed in the planning of the GLISP
- Name additional Brown faculty and other people consulted.

For my GLISP all the planning work was done by myself and my faculty advisor Fabrizio Fenghi. I wrote the syllabus, which was critiqued by Professor Fenghi. I edited the syllabus according to his recommendations. All of the weekly plans, questions, and goals were written by myself and approved by Professor Fenghi. I chose Professor Fenghi because of his experience in cultural research in Russia. Just last year he completed his Ph.D. at Yale University in Slavic Studies and did research on Russian political and social movements, which required him to do interviews and interact with subsets of Russian culture and society. His experience with research, interviewing, and writing will help me in doing the same with my own topic.

V. Faculty Sponsor Statement(s) + Optional Instructor Co-Sponsor Statement
- The Faculty Sponsor and optional Instructor Co-Sponsor statement forms can be found on the OIP’s website.

Student Signature
Date

10/31/2016