

RUSSIAN HISTORY

From the Earliest History to the End of the Romanov Dynasty

Course Description

This course provides an intensive introduction to the major themes and events in Russian history from the its earliest period to the last years of the Romanov dynasty. We will begin by focusing on the earliest inhabitants of the Rus' lands, the origins of the Rus, the political and social history of Kievan Rus, the establishment of the first Rus' state, and the reasons for its decline. We will then continue with the Rus lands under Mongol rule, the ascent of Moscow, the end of the Rjurikid dynasty, the beginning of the time of troubles, the first Romanovs and the time of recovery, Imperial Russia, the age of great reforms, saving Russia from backwardness, westernization, consequences of the great reforms and diverse opposition movements, socialist revolutionaries, and pre-revolutionary Russia.

About the Professor

This course has been prepared by Dr. Ayse Dietrich, Professor Emeritus of Russian History, Literature, Language and Linguistics. She has a bachelor degree from Ankara University, Faculty of Letters, Department of Russian Language and Literature. She also has a master degree from the same University. She received a scholarship in 1987 to study in the United States, and received a master's degree from New York University, Department of Russian Language and Literature and a third master's degree and a doctorate from Cornell University, Slavic Department. She was the chair of the Department of Russian Language and Literature at Ankara University since 2008. She is currently working at Middle East Technical University, in the Department of History, teaching courses on Russian and Soviet History. She is the founder and editor of the *International Journal of Russian Studies* (IJORS), published in the U.S.A.

Course Content

Unit I	Ancient Russia - Early Inhabitants in Russian Land and Their Origins, Anatolian and Kurgan Theories, Cimmerians, Scythians, Sarmatians, Goths, Huns, Avars, Khazars, Antae, Slavs, Przeworsk, Chernyakhov, Prague-Korchan and Penkov Cultures, Origin of the Word Slav, Religion of Slavs
Unit II	First Records of the Slavs: Roman, Byzantine, Arabic, Persian, Iraqi, Frankish accounts, the Origin of the name <i>Slav</i>
Unit III	Origin of Rus' - Varangian Theory, Normanists and anti-Normanists, Primary Chronicle
Unit IV	Formation of the First Eastern Slavic State – Kievan State, Kievan Russians, Religion and Culture, First Rulers of Kievan State
Unit V	From Paganism to Christianity, Slavic Orthodoxy –Flourishing New Culture
Unit VI	Decline of the Kievan State
Unit VII	Mongolian Conquest - Reasons for the Mongolian Conquest, Battle of Neva (1240), Battle of Kulikovo (1380)
Unit VIII	Aftermaths of the Mongolian Conquest, Rise of Muscovy
Unit IX	Muscovite Period - Doctrine of Third Rome, the Absolute Monarchy, Serfdom, the Time of Troubles
Unit X	Time of Recovery – First Romanovs, Russo-Polish War (1654-1667), Russo-Turkish War (1676-1681), Relations with the West, Split in Russian Orthodox Church, Old Believers
Unit XI	Westernization, Age of Reforms – Great Reforms, Battle of Narva (1700), Battle of Poltava (1709), Enlightenment Ideas, Russo-Turkish War (1768-1774), Pugachev Rebellion
Unit XII	Last Years of Imperial Russia - Decembrist Revolt, Russia's Intelligentsia, Crimean War (1853-1856), Abolition of Serfdom, Russo-Japanese War (1904-1905)
Unit XIII	Revolutionary Movements - Bloody Sunday 1905, Black Hundreds, World War I (1904-1918), the Collapse of the Romanov Dynasty
Unit XIV	Submission of Final Papers

Course Objectives:

- 1 – A basic mastery of the events, ideas and people in the periods covered.
- 2– An understanding of how the events in these periods would affect Russia’s historical development.

Course Requirements and Methodology: This course is a graduate level course. Students are required to read assignments and write short essays. In selecting essays topics, students must consult with the instructor.

Assessment: Grades are based on the results of the reading assignments, essays and final exams. The essays will be worth 50% and the final paper will make up the remaining 70% of the total grade.

Course Materials: Some readings will be provided by the instructor. The other sources can be obtained from the libraries. Students can refer to the following sources:

English Sources:

- 1- A Companion to Russian History, Edited by Abbott Gleason, Blackwell Publishing Ltd, 2009.
- 2- Evtuhov, C., Goldfrank, D., Hughes, L., Stites, R., A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004.
- 3- Russia A History, Edited by Gregory L. Freeze, Oxford University Press, 2002.
- 4- The Cambridge History of Russia, *From Early Rus’ to 1689*, Edited by Maureen Perrie, Vol. I, Cambridge University Press, 2006.
- 5- The Cambridge History of Russia, *Imperial Russia 1689-1917*, Edited by Dominic Lieven, Vol. II, Cambridge University Press, 2006.
- 6- The Cambridge History of Russia, *The Twentieth Century* , Edited by Ronald Grigor Suny, Vol. III, Cambridge University Press, 2006.
- 7- Thompson, J.M., Russia and the Soviet Union, An Historical Introduction from the Kievan State to the Present, Westview Press, 2009.

Russian Sources:

- 1- Гумилев, Л.Н., Древняя Русь и великая степень, Аст, Москва, 2006.
- 2- Века, А.В., История России, Аст, Москва, 2005.
- 3- Орлов, А.С., Георгиев, В. А., Георгиева, Н.Г., Сивохина, Т.А., История России, Проспект, 2008.
- 4- Зуев, М.Н., История России, Дрофа, 2002.
- 5- Костомаров, Н., Русская история в жизнеописаниях ее главнейших деятелей, в 2 томах, Эксмо, Москва, 2005.
- 6- Соловьев, История России с древнейших времен, Олма-Пресс, Москва, 2004.
- 7- История России с древнейших времен до конца XVIII века, в 2 томах, Аст, Москва, 2006.

Internet Sources:

- 1-http://www.sras.org/library_russian_archives
- 2-<http://www.bucknell.edu/x17601.xml>
- 3-http://eudocs.lib.byu.edu/index.php/History_of_Russia:_Primary_Documents
- 4- http://www.gumer.info/bibliotek_Buks/History/History_Russia.php
- 5- <http://www.istorya.ru/book/karamzin.php>
- 6- <http://www.histerl.ru/book/sodersganie/history.htm>

Class Schedule

WEEK 1- UNIT I - Ancient Russia

Ancient Russia - Early Inhabitants in Russian Land and Their Origins, Anatolian and Kurgan Theories, Cimmerians, Scythians, Sarmatians, Goths, Huns, Avars, Khazars, Antae, Slavs, Przeworsk, Chernyakhov, Prague-Korchan and Penkov Cultures, Origin of the Word Slav, Religion of Slavs

Introduction

In the past few decades archeological excavations in the southern part of European Russia have shown that early human settlements were well established in the Rus land by at least 3500 BCE. Early settlers in the southern part of Russian land had Indo-European origins. Who are the Indo-Europeans?

There are two theories about the origins of the Indo-Europeans: the Kurgan and Anatolian Theories. The proponent of the 'Pontic steppe' or 'Kurgan' theory' is the American archaeologist Maria Gimbutas. She claims that the early Indo-Europeans are identified with warrior pastoralists who built kurgans (i.e. burial mounds, tumuli) in the steppes to the north of the Black and Caspian Seas in what is now southern Russia and the Ukraine. The proponent of the Anatolian Theory is British archaeologist Colin Renfrew. In 1987 he claimed that the Indo-European languages were spread not by raiding horsemen from the Caucasus but with the expansion of agriculture from Anatolia between 8000 and 9500 years ago.

The first Indo-European groups who settled in the Rus' Land and played important roles in the development of the early history of European Russia were the Cimmerians, Scythians, Sarmatians, Goths, Huns, Avars, Khazars, Antae and Slavs.

Reading Assignments:

1- Barford, P.M., *From "Proto-Slavs" to Proto-State*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 17-34.

2- Family Tree of Languages Has Roots in Anatolia, Biologists Say.

http://www.nytimes.com/2012/08/24/science/indo-european-languages-originated-in-anatolia-analysis-suggests.html?pagewanted=all&_moc.semityn.www

3- The Indo-Europeans and Historical Linguistics

<http://www.usu.edu/markdamen/1320Hist&Civ/chapters/07IE.htm>

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

1- Who are the Indo-Europeans? What determines the origin of Indo-Europeans?

2- What role did the early inhabitants play in the region? What was their origin?

3- Which theory is more reliable and trustworthy for the original location of the Indo-European languages? Why?

WEEK 2- UNIT II - First Records of the Slavs

Roman, Byzantine, Arabic, Persian, Iraqi, Frankish accounts, the Origin of the name *Slav*

Introduction

The first appearance of the name *Slav* is in Ptolemy's *Geographia* (100-178 BCE), where it is written as *soubenoi*. After Ptolemy, the name *Slav* disappears from the historical sources for almost 400 years. Only in the 6th century does the Byzantine historian Procopius of Caesarea mention the *Sklaveni* in his *The War with Goths* (536 BCE).

The name *Slav* is found in the Roman writer Plinius's work *Naturalis Historiae libri*, in Tacitus's *Historiarum Romanarum* and in Ptolemaeus's *Geographia* written in the 1st and the 2nd century BCE.

The Slavs under name *Sclaveni* first appeared in Byzantine records in the early 6th century (Procopius, Jordanes and Theophylact Simocatta). The Roman historian Jordanes frequently mentions the Slavs in his *The Origin and Deeds of the Goths* (551 BCE), their neighbors and that they were frequent military opponents of the Byzantine Empire.

The first Arabic historiography to mention the Slavs is dated 6th – 7th century CE. In the 10th century CE Abu Ja'far Muhammad ibn Jarir al-Tabari mentions Slavs in his historical chronicle *Tarikh al-Rusul wa al-Muluk*.

The name Slav also is found in Persian historian Aḥmad Ibn Yaḥyā al-Balādhurī's *Kitab Futuh al-Buldan*, in Iraqi writer Ibn Haukal (Muḥammad Abū'l-Qāsim Ibn Ḥawqal)'s *Ṣūrat al-'Arḍ*, in Moroccan geographer Muhammad al-Idrisi's *Kitāb Nuzhat al-mushtāq fi ikhtirāq al-āfāq*, in Arab traveler Ahmad ibn Fadlān ibn al-Abbās ibn Rāšid ibn Hammād's *Risale*.

One early European source which mentions Slavs is *Annales Bertiniani*, or *The Annals of St. Bertin* written by Louis the Pious in 839.

Reading Assignments:

- 1- Lozinski, P.B., *The Name Slav*, Essays in Russian History, Archon Books, 1964.
<http://groznijat.tripod.com/fadlan/lozinski.html>
- 2- Curta, F., *The Making of the Slavs*, Cambridge University Press, 2001.
<http://catdir.loc.gov/catdir/samples/cam031/00052915.pdf>

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- Which other Arabic sources mention the name *Slav*?
- 2- How do the sources describe the Slavic people?
- 3- Are the Antaes also Slavs? In which source are they mentioned?

WEEK 3- UNIT III – Origin of Rus'

Varangian Theory, Normanists and anti-Normanists, Primary Chronicle

Introduction

The Varangian theory, or, as some proponents refer to it, the Norman theory about the origins of the Early Russian state was developed by a number of western and Russian historians. Its starting point was an entry in the Russian *Primary Chronicle (The Tale of Bygone Years) (Povest vremennykh let)*, the principle source for early Russian history.

On the basis of the *Primary Chronicle*, written by the monk Nestor from the Pecherski Monastery, supporters of this theory claim that the Early Russian state was established by Scandinavians, the Varangians, who had been called to come and rule the Russians.

Some branches of the Varangians at the center of this controversy had conducted campaigns which had extended as far as Russia, Belorussia and the Ukraine in the 9th and 10th centuries. Varangians who were involved in trade or worked as mercenaries controlled all the river systems and took control of Gardariki, the trade routes of the first Russian state, Kievan Russia. Their campaigns eventually reached as far as the Caspian Sea and the capital of the Byzantine Empire, Constantinople.

In the 18th century, based on these lines German-Russian historians working in Russia in the Academy of Sciences such as Müller, Bayer, and Schlözer proposed the Varangian theory on the origins of the Russians. This theory was supported and expanded in the 19th century by the Russian historians Karamzin and Solovev. In the same century the historians Pogodin and Thomsen from Denmark also published works supporting this theory.

In the same century, some Russians historians, in particular Vasili Tatishchev, came out strongly against this theory. Another historian who strongly opposed the Varangian theory in the same century was Mikhail Lomonosov.

Reading Assignments:

1-Ploky, S., *The Origins of Rus'*, The Origins of the Slavic Nations, Premodern Identities in Russia, Ukraine and Belarus, Cambridge University Press, 2006, p.10-49.

2-Jonathan, S., *The Origins of Rus'*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 47-73.

3- Zenkovsky, S.A., *Medieval Russia's Epics, Chronicles, and Tales*. Revised and Enlarged Edition, Meridian Books, 1974, p. 49-51.

4- Shepard, J., *The Origins of Rus'*, The Cambridge History of Russia, *From Early Rus' to 1689*, Edited by Maureen Perrie, Vol. I, 2006, p.47-72.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

1- Who are Varangians? What is the Varangian theory?

2- What were the anti-Normanists' arguments? Why did they oppose the theory?

3-Can we consider the *Primary Chronicle* a valuable source for the early history of Russia? Why or why not?

WEEK 4- UNIT IV - Formation of the First Eastern Slavic State

Kievan State, Kievan Russians, Religion and Culture, First Rulers of Kievan State

Introduction

The first East Slavic state was founded in the 800s. It was centered briefly on the northern city of Novgorod, then for several hundred years on Kiev, a city on the Dnieper River in south Russia, and it was soon known as the state of Kievan Rus. The Kievan state lasted from the 9th century to the early 12th century and at its height in the 10th century extended from the Baltic Sea in the north to the Black Sea in the south.

In Kievan State there were seven main social classes stipulated in Kievan law: princes, boyars (nobles), merchants, artisans, smerdy (peasants), semi-free persons, and slaves.

Before their conversion to Christianity, the early Slavs were pagan and worshipped a number of deities.

Reading Assignments:

1-Martin, J., *The First East Slavic State*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 34-51.

2-Franklin, S., *Kievan Rus'*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 73-97.

3-Martin, J., *Kievan Rus: the Final Century*, Medieval Russia 980-1584, Cambridge University Press, 1995, p. 90-133.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- What were the main Slavic deities?
- 2- What were the characteristics of early Russian culture?
- 3- How did Christianity change the culture of early Russians?

WEEK 5- UNIT V - From Paganism to Christianity
Slavic Orthodoxy: Flourishing New Culture

Introduction

The Kievan people were pagan and believed in deities and spirits associated with the meadows and woodlands. This pagan land was first introduced to Christianity after Princess Olga's visit to Constantinople around 955.

Baptized by the Patriarch in Constantinople, Olga returned to Kiev and urged her son Sviatoslav to be baptized, but he refused. Years later, in 978, after Vladimir I became prince of Kiev, he tried to impose a uniform religious belief on the people of Kiev. To this end he set up a shrine in Kiev with images of the gods and he wanted everyone to worship them. However, he was not successful in this endeavor. Following his failure he turned to Christianity in its Byzantine form, in 988.

The new religion that Vladimir adopted is known as Eastern Orthodoxy or Greek Orthodoxy. The rapid Christianization of the Russians diminished the old gods and altered the language, but did assist the seeds of Russian autocracy and new Russian values in taking root. Once Christianity was established an organized Church under a Metropolitan, nominated from Constantinople and usually a Greek, soon followed. Greek priests accepted the use of Slavonic as the liturgical language and educated a literate elite which soon created a new, national literature of chronicles and epic poetry.

Vladimir's Russia imported not only the Christian religion, but also the culture that came with that religion. The introduction of Christianity raised the general level of culture, learning, and artistic expression in Kievan Rus'. Well-educated monks and priests entered Russia, monasteries were established, churches were built, and artisans were trained. By the middle of the 11th century, Kievan civilization had reached a height of cultural and artistic magnificence.

Reading Assignments:

1- Riabinin, Y.V., *Slavic Paganism in Kievan Russia, and the Coming of Christianity*,

<http://www.scribd.com/doc/39546712/Slavic-Paganism>

2- A History of the Orthodox Church ,The Church of Imperial Byzantium

<http://orthodoxinfo.com/general/history3.aspx>

3- The Rus' Primary Chronicle, p. 10-15

<http://www.scribd.com/doc/37870788/The-Rus-Primary-Chronicle>

4- 3- Thompson, J.M., *Religion and Culture in Kievan Russia, Russia and the Soviet Union, An Historical Introduction from the Kievan State to the Present*, Westview Press, 2009, p. 18-22.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

1- What is paganism? Are there still pagans in Russia?

2- Why and how did Vladimir I chose Christianity?

3- How did Christianity change the culture of early Russians?

WEEK 6- UNIT VI - Decline of the Kievan State

Introduction

Kiev grew in importance during the reign of Vladimir I the Great. After the death of Yaroslav I the Wise in 1054, Kiev fell into a steady decline which was partly of Yaroslav's own doing as in his will he divided his kingdom among his five sons, rather than following the Roman principle of primogeniture (the first born inherits all).

The division of the kingdom stipulated in his will led to constant fighting in Kiev, and the situation was worsened by the raids of the nomadic Cumans (Polovtsy).

Vladimir Monomakh was able to unite the various factions against the Cumans and established a peace which would last until the death of his son Mstislav in 1132.

However, by the mid-12th century further resistance had become impossible and the population of Kiev began to gradually flee northwards.

Political instability was accompanied by economic collapse after the sack of Constantinople in the Fourth Crusade in 1204. This event was a natural consequence of the centuries of enmity that had existed between Byzantium and the Latin West, but it devastated Kiev's trade. Byzantine trade fell into the hands of Venetians and Genoese, and the Kievans were cut off from their formerly profitable trade with Constantinople. In its weakened economic condition, the Kievan state also suffered the attacks of new northern enemies, among them the Lithuanians, Swedes and Teutonic Knights. In the south-west the growing power of the Magyars also put pressure on Kiev's borders.

The city of Kiev was reduced to a middle-sized fortress town, which even lost its position as capital in 1169 when it was sacked by Prince Andrey Bogolyubsky who then made Vladimir in his native principality of Rostov-Suzdal the capital.

His increasing authority and conflict with the boyars led to the formation of a plot against Andrey Bogolyubsky, which resulted in his death in 1174.

After a period of relative peace that lasted until the mid-1190s, continuing rivalries caused by the princes brought more disorder.

Kiev was sacked once again in 1203 which resulted in a large part of its population fleeing to more secure principalities in the northeast. In the 1230s the southern part of Russia was divided into approximately a dozen small principalities constantly at war with one another. Then came the sudden intrusion of the Mongols.

Reading Assignments:

- 1- Martin, J. *Medieval Russia, 980-1584*, Cambridge University Press, 1995, p.90-133.
- 2- Thomson, J.M. *Russia and the Soviet Union, , An Historical Introduction from the Kievan State to the Present*, Westview Press, 2009, p. 29-45.
- 3- Curtis, G.E., *Kievan Rus' and Mongol Periods*
http://www.shsu.edu/~his_ncp/Kievan.html

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- What was the system of succession in Kievan Russia?
- 2- What was the situation prior to the state's decline?
- 3- How was Kievan Russia divided?

WEEK 7- Unit VII - Mongolian Conquest, The State of the Principalities of Kievan Rus, Reasons for the Mongolian Conquest

Introduction

The princes of Kievan Rus had always faced danger from the steppe and war against nomad armies was a part of Kievan life.

The Mongolian empire was created very rapidly. In 1215 they took Beijing and completed their conquest of China. The Mongols first appeared in the west in 1223. A large army led by Chingiz Khan's grandson Batu swept through Rus territory, and defeated a coalition of Rus and Cumans at the Kalka River.

The princes of Kievan Rus failed to unite and strengthen their territories. In 1229 – 1236 the Mongols mounted successful attacks on the Cumans and the Volga Bulgars, but returned to Rus in 1237. The Mongols under the command of the generals Jebe and Subutai inflicted a severe defeat on the combined forces of the Rus princes of Kiev, Galicia and Chernigov, and their allies the Cumans. Thus, they destroyed the northern Rus princes at the Battle of Sit in 1238 and conquered the south-west the following year.

A number of Rus princes and other members of the nobility lost their lives in this battle, among them the Grand Prince of Kiev, Mstislav Romanovich, and the Grand Prince of Chernigov, Mstislav Sviatoslavich. The Prince of Galicia, Mstislav Mstislavich was somehow able to escape. However, Chingiz Khan ordered the Mongols withdraw participate in his military campaign against China, despite having completely destroyed the Rus forces.

Kiev fell in 1240. The only town left untouched by the Mongols was Novgorod.

Reading Assignments:

1- Evtuhov, C., Goldfrank, D., Hughes, L., Stites, R., *The First Mongol Century: Hardship and Adaptations, 1237-1341*, A History of Russia: Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston New York, 2004, p. 56-72.

2- Martin, J., *The Russian Lands within the Golden Horde*, Medieval Russia 980-1584, Cambridge University Press, 1995, p. 158-198.

3- Martin, J., *The Daniilovich Ascension*, Medieval Russia 980-1584, Cambridge University Press, 1995, p. 199-235.

4- Martin, J., *From Kiev to Muscovy: the Beginnings to 1450*, Russia, A History, edited by Gregory L. Freeze, Oxford University Press, 2002, p. 1-27.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

1- Who are the Mongols?

2- How did the Mongols defeat and conquer the more advanced Russian society with a population far larger than their own?

3- What factors led the Mongols to continue their series of conquest?

WEEK 8- UNIT VIII - Aftermaths of the Mongolian Conquest
 Rise of Muscovy

Introduction

The period of Mongol domination lasted two centuries and left a permanent impact on the Russians.

In cultural terms, Mongol conquest left a negative impact on Kievan Rus, destroying much of the political and legal progress of the Kievan period. In addition, Mongol rule separated Kievan Rus from Byzantium, and also severed her ties to the Latin West. Finally, the center of Russian life moved north into the forests to escape from the Mongol rule.

Despite their defeat at the hands of the Russians at Kulikovo in 1380, Mongol domination of the Russian-inhabited territories, and demands for tribute from Russian princes, continued for nearly century afterwards.

Many churches and monasteries were looted and destroyed while countless believers and scores of clergy were killed; survivors were often taken prisoner and enslaved. The distress was political and economic as well as social and spiritual. The Mongol forces claimed that they were sent by God, and many Russians believed that they had been sent by God as a punishment for their sins. Nonetheless, the Orthodox Church would become a powerful institution during the "darker" years of the Mongol subjugation.

The Mongols let the Orthodox Church keep its place and role in Kievan society and protected the Kievan Church. For the first time the church became less dependent on the princes than in any other period of Russian history. The Orthodox Church was able to acquire, unite and sell lands, putting the church in a powerful position.

However, one important development resulted from the destruction of Kiev, which had been the location of the See of the Orthodox Church prior to the Mongol invasion. In 1299 the ecclesiastical center was transferred to Vladimir, and later, in 1322, to Moscow.

Historians have debated the long-term influence of Mongol rule on Russian society. The Mongols have been blamed for the destruction of Kievan Rus and the introduction of the concept of "oriental despotism (one man ruler)" into Russia.

However, most historians agree that Kievan Rus was not a homogeneous political, cultural, or ethnic entity; the Mongols merely accelerated a fragmentation that had begun prior to the invasion.

The development of Moscow as a state owes much to the Mongols. During the Mongol period, for example, Moscow developed its military organization, census, postal road network, and fiscal system.

In 1237 it was sacked by the Mongols and destroyed. In 1263 Moscow re-entered history as the permanent capital of a minor principality ruled by Daniil Alexandrovich, the youngest son of Alexandr Nevsky.

Under Mongol rule the Rurikid princes continued to fight for position in Rus. Alexandr Nevsky was one of the most successful, and the ultimate victor in these fights.

The town recovered, as it was forced to many times in its history, and slowly began to grow. It did not become a separate principality with its own ruling house until 1301. Moscow became a center of settlement for the principalities which were under assault. After about 1350, Moscow had become sufficiently powerful to challenge declining Mongol authority. Moscow's power was greatly enhanced when the city assumed Kiev's former role as the center of Russian Orthodoxy. The city of Vladimir hosted the metropolitan, or head of the Orthodox Church, after 1300.

Reading Assignments:

1- Martin, J., *The Golden Horde*, Medieval Russia 980-1584, Cambridge University Press, 1995, p. 134-157.

2- Ostrowski, D., *The Mongols and Rus': Eight Paradigms*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 66-87.

3- Ostrowski, D., *Muscovy and the Mongols*, A Cross-cultural influences on the steppe frontier, 1304-1589, Cambridge University Press, 2002.

4- Martin, J., *The Emergence of Moscow, 1359-1462*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 158-187.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- What was it that made Moscow the center of a national Russian state?
- 2- What was the impact of the Mongol conquest on Kievan Russia?
- 3- How did the Mongol domination affect the cultural and religious life?

WEEK 9- UNIT IX - Muscovite Period

Disunity Comes to an End, Independence of the Golden Horde, Doctrine of Third Rome, the Absolute Monarchy, Serfdom, the Time of Troubles

Introduction

During the era of Ivan III Russia's centuries-long disunity came to an end, as Ivan III annexed most of the other principalities to Moscow. Likewise, the centuries of submission to the Mongols came to end when, in 1480, Ivan III officially declared Russia independent of the Golden Horde.

Before he could gather Rus lands beyond Moscow's borders, Ivan III had to secure the domains of his father, Vasily II, who had followed the custom then current of dividing his realm among his five sons into appanages.

Ivan III believed that one principality with five princes, each with local authority, was a formula for instability and weakness. He used a combination of force and diplomacy to push his brothers aside and consolidate control over Moscow. When Ivan III's brothers died and did not leave heirs, their territories reverted to Ivan III. Ivan III continued this process of gathering the Rus lands together, expanding and centralizing the Moscow state.

He also incorporated Novgorod under Moscow's control in 1470. Then in 1478 Ivan III once again invaded and seized the city. That acquisition alone almost doubled Moscow's size.

When Tver, Moscow's main rival, made an alliance with Lithuania in 1485, Ivan invaded the principality and also incorporated it into Moscow.

Ivan III also expanded Russia's borders westward at the expense of Lithuania. He used both diplomacy and military force against the Lithuanians, and in 1503 won considerable territory that had once belonged to Kievan Rus from them.

Governing and defending an expanded Russia required the creation of a small bureaucracy and more professional armed forces. Ivan III appointed governors and district chiefs to administer Russia's new territories. He arranged for the new territories to provide Moscow with revenue, most of which went to support the army, through a system of providing rations (*kormlenie*).

The ration system both enhanced the independent authority of regional governors, and encouraged corruption, since they were allowed to keep the surplus of what they collected.

In order to stop administrative abuses, a national law code *Sudebnik* was passed in 1497. This code standardized judicial authority and limited peasant mobility.

Ivan III relentlessly increased his powers as Grand Prince and called himself *Tsar* of all Russia. His claims were publicly supported by the Russian Orthodox Church, which strongly supported the evolution of absolutism in Moscow.

The concept of Moscow being the *Third Rome* gained importance after the fall of Constantinople to Sultan Mehmet II of the Ottoman Empire in 1453.

This idea blossomed during the reign of Ivan III, who married Sophia Paleologue, niece of the last Byzantine Emperor, Constantine XI, allowing Ivan to claim he was the heir to the fallen Byzantine Empire.

The theory of Moscow as the third Rome evolved as a result of the prior development of political thought in Russia, the growth of national consciousness during the years of reunification of the Russian lands, final liberation from Mongol rule, and the consolidation of the independent Russian state.

The temporary loss of legitimate royal authority following the demise of the Rurikid dynasty in 1598, when Tsar Fedor Ivanovich died without an heir and Boris Godunov defeated rival boyars to become tsar, led to a political crisis period known as *the Time of Troubles*, which was characterized by dynastic struggle, devastating famine, widespread uprisings, and invasion by Polish and Swedish armies. It nearly resulted in the shattering of the Muscovite state, but finally ended in 1613 with the establishment of the Romanovs as the ruling dynasty.

Reading Assignments:

- 1- Kollmann, N.S., *Muscovite Russia, 1450-1598*, Russia, A History, edited by Gregory L. Freeze, Oxford University Press, 2002, p. 27-55.
- 2- Kollmann, N.S., *Muscovite Political Culture*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 89-105.
- 3- Hellie, R., *Slavery and Serfdom in Russia*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 105-121.
- 4- Martin, J., *The Emergence of Moscow*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 158-187.
- 5- Ostrowski, D., *The Growth of Muscovy*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 213-239.
- 6- Platonov, S. F. *The Time of Troubles*. Translated by John T. Alexander. Lawrence, Kans., 1970.
- 7- Perrie, M., *The Time of Troubles 1603-1613*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, pp. 409-431.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- Why did Ivan III centralize principalities under Moscow?
- 2- Why did the theory of the Third Rome not gain wide acceptance?
- 3- What factors led to the Time of Troubles?

WEEK 10- UNIT X – Time of Recovery
First Romanovs, Relations with the West, First Westernizers, Split in Russian Orthodox Church, Old Believers

Introduction

When the Romanov dynasty came to power, Russia gradually recovered from the Time of Troubles. This occurred under the first three tsars, Michael, Alexis and Fyodor III. In comparison to the decades that preceded it, the early Romanov era was relatively stable, but difficult nonetheless. The government was forced to spend beyond its limits and attempted to extract more revenue from the common people by imposing additional taxes.

When Michael Romanov took the throne the situation in Moscow was unpromising. Large areas of the state were still occupied by the Poles and Swedes; the treasury was empty and the economy was severely disrupted.

The situation was so bad that he was soon forced to approach the wealthy families for a loan. Russian merchants were able to maintain contacts with the outside world which was of considerable help in the treasury's recovery. Peasants, merchants, wealthy families and foreign traders all contributed to the growth of the Russian economy.

Church and State were closer in Russia during the reign of Michael Romanov than at any time previously. Michael's father, the Metropolitan Filaret, was both the real power behind the throne, as well as head of the Orthodox Church until his death in 1633.

Russia was at peace during Michael Romanov's reign. A treaty with Sweden in 1617 left Russia in control of Novgorod, but denied it access to the Baltic coast. A 1618 truce with Poland lasted until 1632; two years of fighting were followed by a peace treaty signed in 1634.

Alexis Romanov's reign in the 17th century was a period of change for Russia. A group at the tsar's court became the first 'Westernizers' and Alexis chose Morozov, Nashchokin and Matveyev as his advisors. Alexis was dependent on advisors in the early part of his reign and Morozov directed the affairs of state at the beginning of his rule.

During his reign Alexis often followed the advice of his boyar advisors, whose greed and corruption provoked rebellions by peasants and Cossacks in 1648, 1662 and 1670-1671. The oppressive conditions of the peasants' lives were the main reason for this rebellion in 1670-1671 led by Cossack Stenka Razin.

Another significant event in his reign was the schism in the Russian Orthodox Church. This was the result of reforms in the church liturgy to correct errors that had been made over time in translating Greek texts into Russian. These reforms, included a modification of the sign of the cross to conform to Greek usage, and some restrictions were placed on the church's acquisition of additional lands.

These ritual changes met with strong disapproval from many, particularly traditional followers of the Orthodox faith, who became known as Old Believers (Starovery or Staroobriadtsy) and led by Avvakum. They separated from the official Russian Orthodox Church after 1666, and remain a small but significant sect within the Orthodox tradition to this day.

Reading Assignments:

1-Kizenko, N., *The Church Schism and Old Belief*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 145-163.

2-Marshall, P., *The Central Government and Its Institutions*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 435-463.

3-Davies, B., *Local Government and Administration*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 464-485.

4-Crummey, R.O., *The Orthodox Church and the Schism*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 618-639.

5-Ragsdale, H., *Russian Foreign Policy, 1725-1815*, The Cambridge History of Russia, edited by Dominic Lieven, 2006, Vol. 2, p. 504-529.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- How did Russia recover from the *Time of Troubles*? Why did Russia find itself in the middle of two wars during the time of recovery? What was the reason for the uprising, known as the 'copper rebellion' in Moscow in 1662?
- 2- What was the relationship between the church and the state?
- 3- What led to a split in the Orthodox Church?

WEEK 11 – UNIT XI - Westernization, Age of Reforms
Promoting Enlightenment Ideas

Introduction

At the beginning of the 18th century Russia was still considered by Europeans as distant, backward, partially Asiatic and few viewed the country positively. By the end of the century Russia was recognized as a major European power. The growth of European influence on Russia, a process known as Westernization, continued throughout the century. Two rulers, Peter I the Great and Catherine II the Great, played important roles in this process. Each of their reigns was an era of both internal reforms based on European models, and expansion abroad.

However, there was at least one major difference between their reigns. The reign of Peter involved serious changes in important institutions. Peter created the modern Russian state, and expanded the government's activities into most areas of national life. In addition, Peter founded the modern Russian army, built Russia's first major industrial base, and forced the country's elite to adopt certain Western customs and habits.

Peter I's most important administrative reforms were financial, which were designed to gain more revenue from the Russian people to feed his war machine. He collected more revenue he collected in 1701 was nearly triple that collected in 1681. He taxed everything from beards, beehives, and Old Believers to chimney stacks, ice blocks, watermelons, and non-Orthodox marriages.

He even introduced a head tax, which was a capitation tax paid by every male peasant and by urban artisans and burghers in 1723.

Peter I had great influence on education in the 18th century. A modernized Russian alphabet replaced Church Slavonic. The School of Mathematics and Navigation was founded in Moscow in 1699 and was soon followed by schools of engineering, artillery and surgery. The Naval Academy in St. Petersburg was opened in 1715 and the Academy of Sciences was founded in 1725.

Despite his reforms, he was a product of the Russian political tradition. He believed that autocracy alone could establish and guarantee the power and greatness of Russia. Therefore, he insisted that the nobility serve the state and that the people as a whole accept without question the state's demands and restrictions.

During Catherine's reign, St. Petersburg was beautified with the construction of new buildings. Catherine was also a patron of the arts, corresponding with leading thinkers of Europe's Enlightenment such as the French philosophers Montesquieu, Voltaire and Diderot. She issued her *Nakaz (Instruction)*, in the hope that it would be a major Enlightenment achievement. Catherine firmly believed that Russia required autocratic rule, and left serfdom, an institution condemned by the Enlightenment, untouched. Under Catherine the Great, the gap between the increasingly Europeanized educated elite, and the people in poverty was wider and deeper than ever.

Reading Assignments:

- 1- Hughes, L., *Petrine Russia*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 165-180.
- 2- Marker, G., *The Westernization of the Elite*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 180-196.
- 3- Evtuhov, C., Frank, D.G., Stites, R., *Peter the Great: Carving Out the New Russia, 1703-1725*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p. 225-245.
- 4- Evtuhov, C., Frank, D.G., Stites, R., *Between the Two Greats, 1725-1762*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p. 246-266.
- 5- Evtuhov, C., Frank, D.G., Stites, R., *Catherine the Great: In Pursuit of Enlightenment and Empire, 1762-1796*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.267-289.
- 6- Hughes, L., *Russian Culture in the 18th Century*, The Cambridge History of Russia, edited by Dominic Lieven, 2006, Vol. 2, p. 28-91.
- 7- Bartlett, R., *Russian Culture: 1801-1917*, The Cambridge History of Russia, edited by Dominic Lieven, 2006, Vol. 2, p. 92-115.
- 8- Hamburg, G.M., *Russian Political Thought, 1700-1917*, The Cambridge History of Russia, edited by Dominic Lieven, 2006, Vol. 2, p. 116-144.
- 9- Marker, G., *The Age of Enlightenment, 1740-1801*, Russia, A History, edited by Gregory L. Freeze, Oxford University Press, 2002, p. 114-143.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- What were the outcomes of Peter the Great's reforms? How did the Russian people react to his reforms? Why did Slaphophiles denounce them?
- 2- How was Russian society affected by Enlightenment ideas?
- 3- Why was Catherine the Great unsuccessful in applying Enlightenment ideas in Russian culture?

Introduction

Between the 1780s and the mid-19th century Britain became the world's first industrial power, with other countries on the Continent, such as France, attempting to follow its lead. Industrialization gave the modernized armies of Europe an increasing technological edge over Russia. The democratic ideals of the French Revolution were also spreading across Europe at the same time. While political reform broadened the social base on which western European governments were founded, Russia pursued the opposite course. Educated Russians, attracted to Western political ideas, increasingly came to oppose the autocratic system under which they lived in the absence of reform.

Russia was unable to respond to this multiple —economic, technological, social, and political—threat.

Frustrated by Russia's lack of change, a number of young nobles and a group of army officers and civilians committed to Enlightenment values formed secret political societies to overthrow Alexandr I. After Alexandr I's untimely death, they launched a revolt on December 14, the day Alexandr I's brother Nicholas I was to take the throne.

The Decembrist revolt was the first revolutionary attempt carried out by educated members of the Russian elite who wanted political and social change. Most of the Decembrists had fought in Europe during the Napoleonic Wars and had learned about Western political ideas and seen social conditions which were better than those that existed in Russia.

Their supporters included some of Russia's leading literary figures, including Alexandr Pushkin and Alexandr Griboyedov.

The majority of those who supported the Decembrist movement were exiled to Siberia. Five leaders of the revolt were sentenced to death, and over 100 were exiled to Siberia.

The impact of both European ideas and the Decembrists revolt were the start of organized revolutionary resistance to the tsarist regime. Such resistance would take many forms and experienced numerous failures in the next century, but it did not end until the monarchy was overthrown in 1917.

In the first half of the 19th century Russian thought was strongly influenced by French and German Romanticism. Some Russian Romantics, particularly the Slavophiles, reflected the German philosopher Hegel's idea of the historical evolution of the human spirit. The influence of these ideas, together with Russia's expanding imperial presence, stimulated a modern spirit of nationalism and the idea that Russia possessed a unique mission.

The second quarter of the 19th century witnessed the marked beginning of the golden age of Russian Literature. This era, which enriched both Russian and all of Western culture, was marked by the major works of A.S. Pushkin, M. Y. Lermontov, N. Gogol, I. Turgenev, L. Tolstoy and F. Dostoevsky.

The other major development was political, to the degree that political expression was allowed in Russia. This involved a new segment of Russian society that was a direct development of the spread of education and Western ideas known as the intelligentsia. Today the term has a broad meaning, covering all whose interests lie in the realm of ideas and the arts. However, in 19th-century Russia *intelligentsia* referred to a much narrower group: educated, socially aware individuals whose main priority in life was to promote beneficial changes in Russian society. They were inspired by European ideas, especially those connected with German romanticism and idealism, which had reached Russia by the 1830s.

The intelligentsia was at first made up of noblemen, but they were joined by people from the lower classes as education spread, the *raznochintsy*, which in Russian means "people of various ranks." Unlike the nobles, many *raznochintsy* had known poverty and hardship. They were far more alienated from conventional Russian values and were more radical in their opinions. Russia's intelligentsia was divided into two groups: Slavophiles and the Westernizers.

Westernizers criticized the Orthodox Church, and supported improvements in education, and the formation of constitutional government. In addition, they were advocates of individual freedom, science, and rationalism.

Conservative Slavophiles argued that Russia had to find solutions based on its own traditions. Following the lead of German idealism, they argued that each nationality was unique. Russia's uniqueness came from three institutions: the tsarist autocracy, the Russian Orthodox Church, and the peasant commune. As they saw it, Russia's troubles began when it abandoned its spiritual and cooperative traditions and began to imitate the rationalism of the West. Slavophiles opposed serfdom, but not the institution of the tsar. However, they were against everything that their tsar Peter I had done in the name of westernization for Russia. For them Peter I was Russia's greatest enemy.

Serfdom was increasingly viewed as immoral by Russia's intellectuals. However, the nobles did not want to give up their serfs, fearing they would not survive without them. Alexander II understood the destructive effects of serfdom on his country - in economic terms, forced peasant labor was highly inefficient. Many of the landed estates operated at a loss, and members of the gentry were often in debt. In 1856 he advocated the abolition of serfdom and moved immediately to abolish it. Alexander II issued his *Emancipation Edict* (March 3, 1861), granting the serfs their freedom.

Reading Assignments:

- 1-Evtuhov, C., Frank, D.G., Stites, R., *The Age of Restoration: Russia in Europe, 1815-1830*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.329-346.
- 2-Evtuhov, C., Frank, D.G., Stites, R., *Nicholas I: Monarchy, Society, and Empire, 1825-1855*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.347-370.
- 3- Evtuhov, C., Frank, D.G., Stites, R., *Russian Society and Daily Life in the Twilight of Serfdom*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.371-387.
- 4- Evtuhov, C., Frank, D.G., Stites, R., *Alexander II and the Era of the Great Reforms, 1855-1870*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.406-426.
- 5-Ely, C., *The Question of Civil Society in Late Imperial Russia*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 225-242.
- 6-Morson, G. S., *The Intelligentsia and its Critics*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 261-278.
- 7- Wachtel, A., *Russian Modernism*, A Companion to Russian History, edited by Abbott Gleason, Blackwell Publishing, 2009, p. 279-294.

Questions: (Write an essay of 200 words, including full bibliography and footnotes, in answer to each of the following questions)

- 1- What was the impact and long-term consequences of the Decembrist Revolt in the history of Russia?
- 2- What role did the intelligentsia play in Russian society and autocracy?
- 3-Why were Western values foreign to Russian culture? Why did they inspire political revolts in Russia?

WEEK 13- UNIT XIII – Revolutionary Movements, Bloody Sunday 1905, Black Hundreds, Collapse of the Romanov Dynasty

Introduction

The Great Reforms led to the formation of a number of various opposition movements in the second half of Alexander II's reign; among them were pan-Slavism, populism, terrorism, socialism, and conservative reaction.

Intellectuals who believed that the Russian people—the peasants – would be the salvation of the country were populists known as *narodniki*. Acting on French and British utopian socialist ideas, they would take the lead in the mid-1870s in leading popular movements.

During the 1890's, in response to widespread anger over the famine of 1891-1892, the revolutionary movement revived along two lines.

One was an updated version of populism that in 1901 took the form of a new political party, the Socialist Revolutionaries who clung to the old vision of a peasant revolution and resorted to political assassination through their fearless "combat section."

The second trend was Marxism. Marxism itself grew out of the thinking of the German philosopher and revolutionary socialist Karl Marx, whose ideas were based on his study of the evolution of capitalism in Western Europe.

Defeat in the Russo-Japanese War and problems at home brought the tensions to the breaking point. In light of the government's wartime failure, liberals, moderates, and even members of the nobility realized that there was a need for political change. In defiance of government prohibitions, they organized a series of public meetings to demand reform.

Starting in 1901, the Russian secret police had been organizing workers into unions that it secretly controlled, in order to divert them from political activity that might threaten the regime. The project was abandoned in 1903 after several of these unions joined in the strikes in the southern part of the country. It was revived in St. Petersburg in 1904 by the Orthodox priest, Father Georgy Gapon. In January 22 1905 Gapon marched with a large crowd of workers and their families to the Winter Palace to present a petition to the tsar asking him to enact measures to improve their lives. The crowd, numbering about 200,000, carried banners, pictures of the tsar, and icons. Gapon personally carried the petition on behalf of his followers that he expected to hand directly to the tsar. But the tsar was not in the palace; and the crowd was met by armed troops who opened fire, killing hundreds of men, women, and children and turning that date into *Bloody Sunday*.

Bloody Sunday was followed by a series of strikes, protests, riots, and other forms of defiance and rebellion that are collectively known as the Revolution of 1905.

On October 26, 1905, there was a general strike in St. Petersburg, and the city's workers organized what they called the St. Petersburg Soviet of Workers' Deputies. Led primarily by Mensheviks, the Soviet included workers' representatives from all across the city; it also had members of the radical intelligentsia, the most notable being the young Social Democratic Leon Trotsky.

The Duma was established in response to the 1905 revolution and the results of Bloody Sunday. The freedoms granted in the October Manifesto were soon cancelled.

Smaller uprisings continued to appear elsewhere, but they were ruthlessly eliminated at a considerable cost in lives during 1906. In addition to the army and police, the government enlisted the services of reactionary gangs called *Black Hundreds*. While supporting national representation and the need to improve the life of peasants and workers, they also upheld absolutism and anti-Semitism.

Russia had a genuine parliament (Duma), but the country continued to experience revolutionary and counterrevolutionary violence.

Based on gross production Russia was a major industrial power, but based on per capita production it was outclassed not only by major industrial powers such as Great Britain and Germany, but even by semi-industrialized countries such as Spain and Italy. Meanwhile, as industrial production grew, so did the number of

strikes by exploited factory workers. The Stolypin reforms produced a class of well-to-do peasants, but many other peasants sank deeper into poverty.

By early 1917 Russia's major cities, including Moscow and St. Petersburg, suffered severe shortages of food and fuel due to the war. The country also suffered from desertions, strikes and demonstrations, and outbreaks of cholera and typhus.

A large demonstration of women in the capital in February 1917 protesting high bread prices led to a general strike, and within a week, on March 2, 1917 Nicholas II had abdicated in favor of his brother Michael Alexandrovich. On March 3 Michael refused the throne. This brought the Romanov dynasty to an end, and the Romanov dynasty was replaced by a Provisional Government.

The Royal family was placed under house arrest in their palace at Tsarskoye Selo from March to August 1917. In August they were sent to Tobolsk in Siberia. After the Bolsheviks seized power in November 1917, they were transferred to Yekaterinburg, where on July 27, 1918; the entire family was shot by order of the local soviet.

Reading Assignments

1-Evtuhov, C., Frank, D.G., Stites, R., *The Turbulent Seventies*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.427-449.

2- Evtuhov, C., Frank, D.G., Stites, R., *Economic Structures and Visions, 1881-1905*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p.466-486.

3-Evtuhov, C., Frank, D.G., Stites, R., *Society, Culture, Politics, 1881-1905*, A History of Russia, Peoples, Legends, Events, Forces, Houghton Mifflin Company, Boston, New York, 2004, p. 487-506.

4-Ransel, D.L., *Pre-Reform Russia, 1801-1855*, Russia A History, Edited by Gregory L. Freeze, Oxford University Press, 2002, p. 143-169.

5- Freeze, G.L., *Reform and Counter Reform, 1855-1890*, Russia A History, Edited by Gregory L. Freeze, Oxford University Press, 2002, p.170-199.

6- Zelnik, R.E., *Revolutionary Russia, 1890-1914*, Russia A History, Edited by Gregory L. Freeze, Oxford University Press, 2002, p.200-230.

7- Steinberg, M.D., *Russia's fin de siècle, 1904-1914*, The Cambridge History of Russia, edited by Ronald Grigor Suny, 2006, Vol. III, p. 67-93.

Questions:

1- How did the Age of Enlightenment affect Russian intellectuals?

2- What was the social impact of revolutionary ideas in Russia?

3- Which thinkers and philosophies in the 19th century played an important role among the Russian revolutionaries?

4- Which political movements that evolved in the early 19th century affected Russian society and culture?

WEEK 14- UNIT XIV – Submission of Final Papers

Final Written Assignment: One essay, of 10.000 words, including full bibliography and footnotes.

Please write an essay by answering the following questions:

- 1- What are the outcomes of the Petrine reforms for Russia? Did they really modernize Russia? Why did Russia need to be westernized?
- 2- How did the Russian people react to the westernization of Russia?
- 3- Did the successors of Peter the Great follow his reforms?
- 4- Is it possible to say that the Petrine reforms laid the groundwork for the revolutionary movements in Russia?